

Embedding Zulu Culture into International Business Curriculum

- Differences in National Culture Module

Course-Level Information

Course Developer and Instructor: Yuanyuan Li, Ph.D.

Institution: California State University, Los Angeles

Course Name: BUS 4150 Contemporary Issues in Global Business

Course Description:

This course examines the distinctive circumstances of conducting business in more than one country. It includes two angles of viewing International Business activities, the country-level and the firm-level. The country-level perspective presents a broad survey of different facets of the international business environment including political, cultural, economic and other social aspects. The country-level analysis also includes supranational institutions which are supposed to facilitate International Business activities, such as the world trade organization, international monetary system, and regional trading blocs such as the European Union. In the firm-level section, we will cover firm global strategies, organizational structure diversity, international market entry modes and so forth. Towards the end of the semester, we will combine country-level and firm-level analysis to learn how multinational enterprises tackle problems and handle risks in a foreign environment. This course intends to prepare students with a global mindset to view business activities.

Course Learning Objectives (CLO):

CLO 1: explain what International Business is and activities consist of.

CLO 2: describe what PESTLE factors are.

CLO 3: apply PESTLE framework to a specific country, using the world bank database as input.

CLO 4: compare country-level differences in each of the PESTLE factor categories.

CLO 5: evaluate whether an International Business action is suitable to conduct in a host location.

CLO 6: develop international business plan including both country-level and firm-level analysis.

Module-Level Information

Module Length: 3 hours

Module Level Mission:

International Business curriculum in the Culture session has been comparing the east (e.g., Asia) and the west (e.g., North America) but has not discussed in depth the continent of Africa and South America. A large portion of BUS 4150 course attendants have South American background. African culture would be a very valuable lesson for our learners in the International Business class. We plan to use Zulu culture as an entry point to integrate Africa into the International Business curriculum. The goal is to improve students' inter-cultural literacy through Zulu worldview which represents one of the world's largest indigenous culture group. By identifying Zulu cultural contents and comparing Zulu culture to one's own culture values, students are expected to enhance their social skills when engaging with a global audience.

Module Learning Objective (MLO):

MLO 1: explain what Hofstede Culture Dimensions (6D) is.

MLO 2: describe Zulu cultural elements including language, social structure, and religion.

MLO 3: compare Zulu culture to your own culture background using the 6D framework.

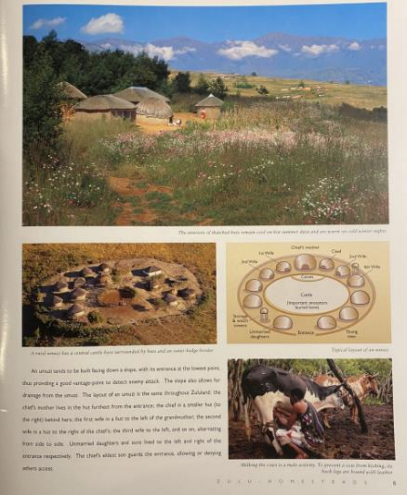
Module Learning Activity Description:


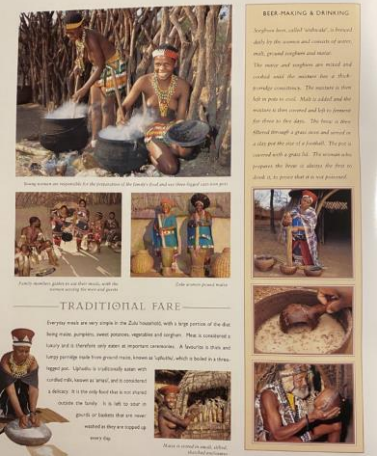
After a 20-minute lecture on national culture and Hofstede Cultural Dimensions, students are divided into 6 groups and each group (5-6 students) chooses one of the six dimensions as their discussion topic. Before group discussion, a 40-minute interactive lecture on Zulu language and norms using the materials below is given to the class. Each group is expected to take notes and turn those into their discussion materials during the 40-min lecture time. After a short break, group discussion will begin and last for about 20 minutes. The goal of the discussion is for the group to decide which dyad Zulu culture is closer to in the selected dimension when comparing Zulu to a culture that the group is already familiar with (e.g., the U.S. society). The group will be suggested to sit in a small circle to (try to) everyone's voice. Another 10 minutes will be given to the group to summarize their answers in Padlet and choose a team volunteer to report their conclusions. Each group will take about 10 minutes to report their findings. The following materials are used for Zulu culture lecture.

https://www.google.com/search?q=zulu+song+sawubona+for+ice+breaking&rlz=1C1CHBD_enUS1053US1053&biw=1280&bih=618&tbm=vid&ei=EznEZJLJC62Jxc8P0dGOqAg&oq=zulu+song+sawubona&gs_l=Ep1nd3Mtd2l6LXZpZGVvIhJ6dWx1IHNvbmecg2F3dWJvbmEqAggAMgUQIRigATIFECEYofAII01QpANY9y5wAHgAkAEAmAG2AqABpyCqAQYyLTezLjK4AQHIAQD4AQHCAGcQIRigARgKwgIEECEYFcICCBAAAGIoFGJECwgIGEAAYFhgewgIEEAAYFhgeGARCAgUQABiABMICCBAAGIoFGIYDiAYB&scIent=gws-wiz-video#fpstate=ive&vld=cid:30e0ba8c,vid:T_e3H8inK84

“Sawubona” song for ice breaking. Alternatively, post the video of DUT students singing Sawubona.

Table 1. Zulu culture materials selected and explanations.

	Material selected	Reasons for choosing the material	Learning outcome satisfied	Principles alignment																																
1	<table border="1" data-bbox="235 380 639 705"> <thead> <tr> <th colspan="2" style="background-color: #004a99; color: white; text-align: center;">Zulu</th> </tr> </thead> <tbody> <tr><td>family</td><td>umndeni: usapho</td></tr> <tr><td>parents</td><td>abazali</td></tr> <tr><td>father</td><td>ubaba</td></tr> <tr><td>mother</td><td>umama</td></tr> <tr><td>children</td><td>umntwana</td></tr> <tr><td>son</td><td>indodana</td></tr> <tr><td>daughter</td><td>indokakazi</td></tr> <tr><td>husband</td><td>umyeni</td></tr> <tr><td>wife</td><td>umfazi</td></tr> <tr><td>brother</td><td>umfowethu</td></tr> <tr><td>sister</td><td>udadewethu</td></tr> <tr><td>uncle</td><td>ubabomkhulu (father's elder brother) ubabomncane (father's younger brother) umalume (mother's brother)</td></tr> <tr><td>aunt</td><td>ubabekazi (father's sister) umamncane (mother's younger sister) umamkhulu (mother's elder sister) umalamekazi (mother's brother's wife)</td></tr> <tr><td>cousin</td><td>umzala</td></tr> <tr><td>nephew</td><td>umshana</td></tr> </tbody> </table> <p data-bbox="235 741 639 764">https://www.omniglot.com/language/kinship/zulu.htm</p>	Zulu		family	umndeni: usapho	parents	abazali	father	ubaba	mother	umama	children	umntwana	son	indodana	daughter	indokakazi	husband	umyeni	wife	umfazi	brother	umfowethu	sister	udadewethu	uncle	ubabomkhulu (father's elder brother) ubabomncane (father's younger brother) umalume (mother's brother)	aunt	ubabekazi (father's sister) umamncane (mother's younger sister) umamkhulu (mother's elder sister) umalamekazi (mother's brother's wife)	cousin	umzala	nephew	umshana	<p data-bbox="678 380 1078 1150">Simple language instruction is given to students, emphasizing that in isiZulu (1) father's older brother = big (khulu) father in isiZulu; (2) father's younger brother = small (ncane) father; (3) mother's older sister = big mom; (4) mother's younger sister = small mom. These terms indicate that extended families tend to live together and take care each other's kids. There are also the saying that "no kid is hungry" "no one is homeless" in the Zulu society. Another example (can be used as a prompt to ask students): who will raise the kid if the mother is not married to the father? (mother's father or mother's brother).</p> <p data-bbox="678 1188 1078 1360">Hint: these contents can be used to analyze (1) collectivism vs. individualism; (2) large vs. small power distance dimensions.</p>	<p data-bbox="1101 380 1224 411">MLO 2</p> <p data-bbox="1101 1245 1224 1276">MLO 3</p>	<p data-bbox="1247 380 1430 583">Improve students' knowledge of African cultural perspectives.</p> <p data-bbox="1247 699 1430 1052">Develop social and cross-cultural and cross-ethnic interactions to be better citizens in a culturally plural world.</p>
Zulu																																				
family	umndeni: usapho																																			
parents	abazali																																			
father	ubaba																																			
mother	umama																																			
children	umntwana																																			
son	indodana																																			
daughter	indokakazi																																			
husband	umyeni																																			
wife	umfazi																																			
brother	umfowethu																																			
sister	udadewethu																																			
uncle	ubabomkhulu (father's elder brother) ubabomncane (father's younger brother) umalume (mother's brother)																																			
aunt	ubabekazi (father's sister) umamncane (mother's younger sister) umamkhulu (mother's elder sister) umalamekazi (mother's brother's wife)																																			
cousin	umzala																																			
nephew	umshana																																			
2	 <p data-bbox="235 1738 639 1850">An uncial needs to be built facing down a slope, with its entrance at the lowest point, thus providing a good vantage-point to detect enemy attack. The area also allows for drainage from the uncial. The layout of an uncial is the same throughout Zululand. The chief's mother lives on the far left-hand side of the uncial, the chief is a smaller hut on the right-hand side, the first wife is to the left of the grandmother, the second wife is a hut to the right of the chief's first wife to the left, and so on, alternating from left to right. Unmarried daughters are also built on the left side of the uncial (represented). The chief's eldest son guards the entrance, allowing or denying whom to enter.</p>	<p data-bbox="678 1371 1078 1850">Family structure in the Zulu society exhibit strict hierarchy. The seniors are more respected than juniors. That is why the chief's mother lives furthest from the entrance and thus farther away than anyone else to potential danger. Man instead of woman is usually the homestead's leader, making important decisions. One man can marry more than one woman.</p>	<p data-bbox="1101 1371 1224 1402">MLO 2</p>	<p data-bbox="1247 1371 1430 1575">Improve students' knowledge of African cultural perspectives.</p> <p data-bbox="1247 1690 1430 1892">Develop social and cross-cultural and cross-ethnic interactions to</p>																																

		<p>Hint: (1) power distance dimension; (2) indulgence vs. restraint dimension</p>	<p>MLO 3</p>	<p>be better citizens in a culturally plural world.</p>
<p>3</p>	<p>https://iamtranscriptions.org/iam-sheet-music/songs-vocal-pieces/makoti-ke-dinako/ [from WITS University]</p> <p>Wedding songs are played in class</p>  <p>A thumb piano and small drum will be passed around the classroom to let the students observe the (natural) materials used in these instruments.</p>	<p>Music is a big part of Zulu people's life. It is integrated into all ceremonies and everyday work. The lyric is usually speaking to daily life content. For example, in this traditional wedding, the singers are asking the bride does your feet feel cold. It has the caring and ubuntu feature.</p> <p>The dress code in traditional Zulu village emphasizes on appreciating the natural body. Female dresses are popular with beads and short skirt. Male uses animal furs to cover essential parts.</p> <p>Hint: (1) achievement vs. nurture; (2) uncertainty avoidance</p>	<p>MLO 2</p> <p>MLO 3</p>	<p>Improve students' knowledge of African cultural perspectives.</p> <p>Develop social and cross-cultural and cross-ethnic interactions to be better citizens in a culturally plural world.</p>
<p>4</p>	 <p>Food preservation and recycling of organic leftovers to prepare for the next year's planting</p>	<p>Agriculture plays an important role but also significantly affected by weather and other natural conditions. In order to overcome hardship and unpredictability, stocking up is paramount. For example, Maize is stored in several different places around the house, including some openings of the house.</p> <p>Hint: (1) uncertainty avoidance; (2) long-term vs. short term orientation</p>	<p>MLO 2</p> <p>MLO 3</p>	<p>Improve students' knowledge of African cultural perspectives.</p> <p>Develop social and cross-cultural and cross-ethnic interactions to be better citizens in a</p>

	seasons.			culturally plural world.
--	----------	--	--	--------------------------

Activity deliverables from students:

- (1) Each student group will input in an online Padlet so everyone in class with the link can see each group's answer in real time.
- (2) Each group has 10 minutes to present their findings based on their input in Padlet. For example, group 1 discusses collectivism vs. individualism. The group study question is whether, compared to the U.S. culture (or any culture the group agrees to use as a treatment or baseline), Zulu is a collectivistic society? It is up to the group to give their reasoning to fill in the answer. The instructor will propose change if the students' reasoning process or the outcome deserves a debate.

The class will end with a popular South African song "Shosholoza":

<https://www.youtube.com/watch?v=2aFlQS4k3wo>

Appendix

Cultural dimension	Definition	Examples
Power distance	<i>Power distance</i> is the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.	Low: U.S. and Canada High: Japan and Singapore
Individualism and collectivism	<i>Individualism</i> describes cultures in which the ties between individuals are loose. <i>Collectivism</i> describes cultures in which people are integrated into strong, cohesive groups that protect individuals in exchange for unquestioning loyalty.	Individualistic: U.S., Australia, and Great Britain Collectivistic: Singapore, Hong Kong, and Mexico
Masculinity-femininity	<i>Masculinity</i> pertains to cultures in which social gender roles are clearly distinct. <i>Femininity</i> describes cultures in which social gender roles overlap.	Masculinity: Japan, Austria, and Italy Femininity: Sweden, Norway, and Netherlands
Uncertainty avoidance (UAI)	<i>Uncertainty avoidance</i> is the extent to which the members of a culture feel threatened by uncertain or unknown situations.	Low: Singapore, Jamaica, and Denmark High: Greece, Portugal, and Japan
Confucian dynamism	<i>Confucian dynamism</i> denotes the time orientation of a culture, defined as a continuum with long-term and short-term orientations as its two poles.	Long-term: China and Japan Short-term: U.S. and Canada

Hofstede's Cultural Dimension Model (Hofstede, 1991, p.28)