Vicarious education, dialogue education and self-efficacy among Indian female students in a diversity management course

Nasima M. H. Carrim
University of Pretoria, South Africa nasima.carrim@up.ac.za

Fritz Dresselhaus
University of Pretoria, South Africa fritz.dresselhaus@up.ac.za

Abstract

Teaching, learning and assessment methods for teaching students about diversity should be transformative and achieve lasting changes in students' attitudes and behaviours towards diverse individuals. Therefore, dialogue education in the teaching and learning of an undergraduate course in diversity management at a higher education institution was considered as an alternative to existing practices. This article reports on a mixed method study that was conducted to gather data from students over a period of three years. The results of the study indicated that the majority of students did well with the dialogue approach to education except for a small underrepresented group of Indian females: they experienced low levels of self-efficacy in class discussions and presentations, thereby preventing them from benefitting from the educational opportunity offered.

Keywords: dialogue education; diversity management; vicarious learning; self-efficacy; higher education institution; Indian females

Introduction

It is universally accepted that understanding and respecting individuals from diverse backgrounds has become an essential skill in the current global market and workplace (Mayer and Louw 2011; Sharp, Franzway, Mills and Gill 2012). In fact, the success of a modern organisation may be determined by how well employees from diverse backgrounds can cooperate and perform in teams (Carrim and Nkomo 2016). The South African workforce is among the most diverse workforces in the world, and, in itself, this diversity should have constituted a major competitive advantage in the global economy (Booysen 2007). Unfortunately, a historical legacy of institutionalised separateness

prevailed in South Africa in the years between 1949 and 1996; consequently, this advantage has not been leveraged to the benefit of the South African economy (Paruk 2015).

In response to the issue of underrepresentation of the majority economically active workforce in the workplace, the new democratic government passed the Employment Equity Act (No. 55 of 1998) (RSA 1998) to redress imbalances of the past. To comply with the stipulations of the Act, HR managers undertake numerous activities to ensure that employees from different backgrounds (e.g. regarding culture, race, gender, disability, and age) are represented and integrated into the workforce (Kiaye and Singh 2013).

Concomitantly, many South African higher education institutions (HEIs), which are seen as instruments of transformation towards a more just and democratic society, have embedded values such as diversity and teamwork into explicitly, stated "graduate attributes". Graduate attributes are desirable characteristics that students should have when leaving an HEI and joining the world of work. Graduate attributes should enable graduates to fully integrate themselves seamlessly into society as "rounded" persons: a state that is described as "graduateness" (Kizito 2010; Mashigo 2014).

To achieve an expressed desired attribute of graduateness in diversity, more relevant and innovative teaching, learning and assessment strategies for the teaching of diversity management as a specialist course were sought; methods that would address the legacy of the past and overcome the accompanying sensitivities and prejudices (Carrim 2014). These methods were implemented between 2012 and 2014 by one of the researchers who presented the diversity management course and researched in terms of effectiveness and acceptance amongst the students.

In South Africa, universities are seen as instruments of transformation towards a more just society. Reddy (2004, 7) refers to the "realist-instrumentalist paradigm" according to which pressure is exerted on the university system to be more "efficiently regulated and co-ordinated by the state, [and to] be more responsive to the real challenges posed by globalisation by creating a skilled workforce for the so-called 'knowledge society'".

In response to these challenges described by Reddy (2004), many HEIs in South Africa have transformed values such as diversity and teamwork into explicitly stated graduate attributes (Griesel and Parker 2009). Graduate attributes inform the goals and purpose of formal learning programmes in higher education. Graduate attributes are desirable characteristics that graduates should have upon leaving university; attributes that should enable graduates to fully integrate themselves seamlessly into society as "well-rounded individuals" (Ehiyazaryan 2009). Diversity as a graduate attribute must inform curricula and the teaching, learning and assessment strategies of a diversity management course in such a way that they prepare graduates to enter the workplace already equipped with the skills of managing a diverse workforce from day one (Carrim 2014).

The need to inquire into the existing teaching and learning practices in diversity management courses is underlined by the finding of Griesel and Parker (2009, 3) that employers still experienced a "gap" between what universities regarded as "graduateness" and the real-time workplace expectations from employers. Recent graduates did not seem to meet expectations in terms of a "sense of self in relation to others", but they came closer to meeting expectations in terms of an ability to "work in a team and to understand and accept differences between people" (Griesel and Parker 2009, 17). This gap referred to by Griesel and Parker (2009) can be closed if, according to Houghton (2004), it is set as an aim towards which teaching and learning methods and assessments are "constructively" aligned.

To reach the aim set out above regarding diversity as a graduate attribute, teaching, learning and assessment methods for teaching diversity management should be transformative and achieve lasting changes in students" attitudes and behaviours. These methods should move away from traditional teach-and-tell methods of teaching, which may achieve cosmetic changes only. Furthermore, methods related to the teaching and learning of diversity management must be formulated in such a way as to prepare students to enter the workplace already equipped with day-one skills of managing a diverse workforce. There is, therefore, a need to teach diversity management from a different perspective because traditional instructional methods will not enhance the understanding of a multicultural workforce.

Therefore, the aim of the study was to ascertain the extent to which teaching a diversity management course using a student-centric approach, namely dialogue education, impacts undergraduate students in acquiring graduate attributes necessary to function in the South African workplace. The main research question related to the study was whether dialogue education benefits students from all race groups in the diversity management class.

Literature Study

Scholars have increasingly called on students to become more active participants in the learning process (Boyd 2008; Cook-Sather 2002; Gunnlaugson and Moore 2009; Murray-Johnson 2013). Students should be engaged in authentic, transformative dialogue and actions, and this could be achieved by the education method followed, for instance the method referred to as dialogue education. According to Vella (2008, 11), dialogue education is "a state of mind, moving us to listening, respecting, doubting, reflecting, designing, affirming, considering options, and celebrating opposites". The learner's input in the education process is imperative to the success of the programme (Avoseh 2005). According to Gunnlaugson and Moore (2009), interest in collaborational and transformational approaches to teaching and learning has led to a renewed interest in dialogue education. Dialogue education is increasingly becoming an important

element of instruction at HEIs (Gunnlaugson and Moore 2009), in terms of e-learning dialogues (Webb, Jones, Barker and Van Schaik 2004), student feedback (Nicol 2010) and intergroup interactions (Nagda and Gurin 2007).

The theory of dialogue education was developed by Jane Vella (1994). It is built on the belief that adult teaching should be based on instructing and respecting learners as decision-makers of their own learning. Furthermore, dialogue education is based on student-centred learning, and it emphasises the importance of acknowledging that a student comes to the classroom with a unique culture and past experiences (Vella 2008). This approach was underpinned by Paulo Freire's theory of problem-posing education or liberating education versus "banking education" (Freire 1971; 2009; Ty 2009) where banking education refers to the mere "depositing of knowledge into the minds of the learners: an oppressive state of affairs" (Freire 1971, 63). Scholars in the field of education are indeed highlighting the dialogue approach to education and transformative learning as mechanisms to use students' unique experiences to transform the classroom environment from a passive centre to a dynamic entity (Gunnlaugson and Moore 2009; Sinha 2010). It is posited that this type of dynamic interaction will bring about a shift in the students' self-view, the instructors' way of teaching, and the classroom environment. The dialogue approach to education and transformative learning requires an instructor to become more involved in the preparation of course content to ensure that it taps into the students' lives. Gunnlaugson and Moore (2009) developed and facilitated dialogue in two separate classrooms. The authors highlighted how they situated their approaches in a higher education setting and related them to transformative learning. Such content encouraged open, sincere dialogue among students as well as between the students and the instructors, who became learners in the process (Vella 2008).

Juxtaposing Dialogue Education versus Vicarious Learning

According to Bandura (1986), vicarious learning is also known as observational learning or social learning or modelling, where modelling occurs in four phases, namely, attention, retention, reproduction and motivation. Learning may also occur through observation where "observational learning and enculturation" play an important role where Odden and Rochat (2004) question participatory learning as a central learning mechanism – albeit within the educational context of a village in the Western Pacific country of Samoa. Odden and Rochat (2004, 39–40) further raise the concern that the "overwhelming emphasis on participation underestimates the role of observational learning in which the child is a voluntary, casual and peripheral observer of everyday activities without any direct participation in them" ; and they continue to argue that role modelling and observational learning "is a potent and central mechanism of enculturation, the process by which a child comes to bear the knowledge, values and practices of the surrounding cultural environment".

Therefore, it can be concluded that vicarious learning may be in conflict with dialogue education in some instances; or there might be possible instances of overemphasis on participatory modes of education; or there might be a divide between dialogue education which focuses on student engagement, interaction and transformation versus Bandura and aforementioned authors who emphasise the importance of normative role modelling by an adult or peer in the development of self-efficacy. Freire even juxtaposes dialogue education and vicarious education in his description of "problem solving education versus banking education". In his publication *Pedagogy of the Oppressed*, Freire (1971, 63) describes "banking education" as the mere "depositing of knowledge" in the minds of the learners to the advantage of the ruling classes. Yet again, despite the caution exercised by Freire, vicarious education "increases students' knowledge of the domain and enhance the quality of their questions in an intelligent tutoring system" (Craig, Sullins, Witherspoon and Gholson 2006, 567).

In view of both perspectives, Bandura (1986) posits the concept of self-efficacy. Self-efficacy beliefs "determine how people feel, think, motivate themselves and behave" (Bandura 1997, 9). Bandura (1997) lists a number of vicarious "sources" on how self-efficacy can be fostered: through "mastery experience", "social models" and "social persuasion". Usher and Pajares (2008) show that students also build self-efficacy beliefs by observing others: for example same gender and same ethnicity. Bandura (1997) continues to state that students would not reject information that made them more efficacious only because it came from peers who were dissimilar to them, especially classmates who had power, status and prestige. Encouragement from parents, educators and peers can also increase a student's self-efficacy. However, stress and anxiety are factors that decrease feelings of self-efficacy (Usher and Pajares 2008).

Research relating to vicarious modelling has focused on peer-related or adult-related modelling (Klassen 2004; Muller, Sharma, Eklund and Reimann 2007; Usher and Pajares 2006). For example, Usher and Pajares (2006) examined the self-efficacy beliefs of 468 students and role modelling from adults. The results of their study indicated that teachers act as a strong source of role-modelling for students. Similarly, the role of teachers has also been investigated as a factor that increased students' level of self-efficacy by other researchers (Chi, Roy and Hausmann 2008; Margolis 2005). In addition, Craig et al. (2006) examined the role of deep-level reasoning as a form of vicarious learning. The results of their study indicated that deep-level reasoning questions (such as the Socratic question and answer method) enhance vicarious learning.

Therefore, it can be concluded that both vicarious learning and participatory learning through dialogue display certain advantages and disadvantages; and that the strengths and potential of each approach could possibly be blended into meaningful teaching, learning and assessment experiences in a diversity management course: specifically keeping in mind the development of self-efficacy.

Towards a Theoretical Framework: Dialogue Education in Conjunction with Vicarious Learning

To improve teaching, learning and assessment in a course on diversity management, a theoretical framework was developed with a threefold purpose: firstly, to address the gap between employer expectations and university deliverables as illustrated by Griesel and Parker (2009); secondly, to engage students from a diverse student population in meaningful interaction and dialogue (in line with the stated goal of the University of Pretoria to apply inquiry-based learning throughout the whole institution); and thirdly, to address the need for real and genuine transformation in South Africa. It is posited that these three functions are important factors in the development of self-efficacy amongst students in both undergraduate and postgraduate diversity management courses.

To achieve the aims mentioned above, the principles for the design of a new diversity management methodology were derived from the theory of dialogue education developed by Vella (2004), and from the theory of vicarious education developed by Bandura (1986) with a specific focus on the development of self-efficacy. The combination of both theories was also deemed important after taking into account some of the constraints of the schooling system in South Africa. In the first instance it was posited that the teach-and-tell method is still widely used. Secondly it was posited that teaching and learning at schools still happen in accordance with Freire's notion of banking education: in other words, knowledge is merely deposited into the students' minds. It was further posited that many students from such a school environment may not always be ready for a problem-posing methodology in a course on diversity management.

The principles for the design of a new diversity management methodology were used to develop a model that could inform the practice of teaching and learning at an HEI in South Africa.

Method

Mixed-Method Procedure

Vella's notion of dialogue education and Bandura's notion of vicarious education (role modelling) were applied in a diversity management course at an HEI in South Africa as a possible transformative teaching and learning strategy. To assess the impact of the strategy, a longitudinal study was conducted over three years. Within this study a mixed research methodology was applied, using quantitative and qualitative data gathering. The survey was used as a baseline for further probing where students were interviewed to obtain richer information related to their experiences of dialogue education in the diversity management class.

Data was gathered via a questionnaire given to students attending the diversity management course at an undergraduate level from 2012 to 2014. The data was statistically analysed using descriptive statistics such as bar charts. The results are presented as tables 1, 2 and 3. Certain outliers were then identified, further analysed and followed up through interviews with selected respondents.

The new methodology used in the diversity management course was designed according to the principles of dialogue education and vicarious education and encompassed five design steps as set out by Vella (2004):

- Who: Second-year BCom students following a diversity management module that forms part of a human resource management course.
- Why: To ensure that graduate attributes, as by shown by Griesel and Parker (2009), are achieved.
- Where: In a blended learning environment to effect: firstly, teaching and learning experiences in a physical learning space (lectures and peer and group work in a lecture room); secondly, teaching and learning experiences in a virtual learning space (questions, resources, virtual groups and wikis on the Blackboard LMS); and, thirdly, teaching and learning experiences in an experiential learning space (sharing diverse home environments and simulations in the form of authentic case studies).
- What for: To increase employability and workplace fairness, to achieve stated graduate attributes of efficacy and diversity as espoused in South African legislation, to achieve workplace productivity, and, in a wider context, to promote transformation in South Africa and conviviality among its citizens.
- How: Application of both dialogue education methods and vicarious learning methods such as lecturing, role-modelling problem-solution strategies (7 Jump Case study methodology), student presentations of own solutions towards set problems, fishbowl methods, group work, wikis, rubrics as learning and assessment tools, panel discussions and group work (Gijselaers and Schmidt 1990).

Research Setting and Research Participants

Dialogue education as a method of teaching and learning diversity was introduced to diversity management courses attended by undergraduate second-year students in 2012, 2013 and 2014 at an HEI in South Africa. The diversity management module forms part of the human resource management course. Classes were structured to consist of class discussions and class presentations in which students had to participate, and a semester mark was allocated for each activity. In the later stages of the course, groups of students each had to prepare a topic beforehand from a set of designated learning materials and

do a presentation in front of the class. Each group prepared its presentation using a different set of materials; therefore, this gave rise to informed and lively debates.

The reason for introducing class discussions and class presentations in the diversity management module was to prepare students for the world of work where human resource practitioners are required to have oral skills to perform their daily tasks. Another reason was that dialogue among students from different ethnic backgrounds would enable them to gain a better understanding of and deeper respect for people who are different to themselves and whom they will encounter in the workplace and in wider society.

The diversity management classes consisted of both South African and international students. In 2012 the course had 110 students, in 2013 there were 130 students, and in 2014 there were 110 students. The majority of the class comprised white students, followed by African, then Indian and then coloured students. Very few Indian students pursued human resource management studies at the relevant university due to race quotas employed by the institution, which restricted the intake of students in the module. The sample of Indian females interviewed over the course of the three years was particularly small; for this reason an interest group consisting of this sample was formed later for the purpose of making this sample a special focus point in the research.

Findings and Analysis

Table 1 shows the changes in the demographic profile according to the race of students who completed the survey and attended the diversity management course from 2012 to 2014. The ratio between black and white students shifted significantly: in 2012 there were 32 black students and 73 white students; whereas in 2014 there were 58 black students and 43 white students. These figures represent a significant increase in black students and a decrease in white students.

Table 1: Student demographics by race over three years

Year	**Race**			
	Black	**Indian**	**White**	**Coloured**
2012	32	4	73	1
2013	56	4	69	1
2014	58	6	43	3

Of note is that the Indian and coloured student populations did not increase at all over the three years, remaining at a low level. The student population numbers were obtained

by examining the enrolment of students for the diversity management course in 2012, 2013 and 2014.

Table 2 shows the willingness of students doing the diversity management course to participate in class discussions held in accordance with the dialogue approach to education. From 2012 to 2014 their intention to participate showed a positive shift from the criterion of "Agree" to "Strongly agree".

Table 2: Willingness to participate in class discussions in the new strategy of dialogue education

Year	Choice on Likert scale				
	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
2012	4	12	19	43	3
2013	11	27	17	53	22
2014	2	10	13	49	14

A further analysis of Table 2 showed that the count on the criteria of "Strongly disagree" and "Disagree" remained fairly stable but low over the three years.

Table 3 shows the willingness of students to do presentations for discussion as part of dialogue education practices in the diversity management classroom. It was concluded that students' willingness to do presentations increased over the years, taking into account the positive shift observed from the criterion "Agree" to the criterion "Strongly agree". As far as the criteria "Not sure" and "Agree" are concerned a positive shift was noted as well.

Table 3: Willingness to offer a presentation for discussion in the new strategy of dialogue education

Year	Choice on Likert scale				
	Strongly disagree	Disagree	Not sure	Agree	Strongly agree
2012	4	12	19	43	3
2013	11	27	17	53	22
2014	2	10	13	49	14

The positive rating given to the approval of the dialogue approach to education, a constant trend was observed on the criteria "Agree" and "Strongly agree" in tables 2

and 3. A further analysis of Table 3 showed that the count on the criteria of "Strongly disagree" and "Disagree" has remained fairly stable over the three years. A further investigation into these two outliers was undertaken.

Investigating the Outliers on the Measuring Points: Strongly Disagree and Disagree

Persistent outliers were initially analysed in terms of race and gender preferences. Further analysis of the data between race and approval of the dialogue method of education revealed the following.

A summary of the 2014 responses in the "Strongly agree" and "Agree" categories showed that 45 black students out of a possible number of 58 self-reported that they participated actively. In the case of white students, 38 out of a possible 43 students self-reported that they participated actively. The opposite was, however, true for the Indian and coloured students in respect of whom many responses fell into the "Strongly disagree" or "Disagree" categories. Over three years this group of students indicated that they had serious reservations about participating in class discussions; and that the dialogue approaches to education might not be an appropriate teaching and learning strategy in the diversity management course.

The question may now be asked if, statistically speaking, the small numbers of respondents who do not benefit from the dialogue approach to education warrant further efforts of analyses. Within the ambit of diversity – and within the spirit of the American ideal of "no-child-left-behind" policy – even a small number of respondents warrant further analysis. The set aim of furthering diversity was adhered to; perhaps the larger group could benefit from the lessons learnt.

Further Analyses

If another look is taken at Table 1 it is evident that there were only four Indian students in 2012 and 2013, respectively, and six Indian students in 2014 taking the course in diversity management. The participants indicated that they all resided and received their schooling in predominantly Indian townships and Indian schools. In 2012 only one Indian male took the diversity management course; in 2013 there were none and in 2014 there was once again only one. Further analyses of the raw data set showed that the two Indian males (one in 2012 and one in 2014) self-reported that they liked participating in class discussions. Consequently, the focus fell on the Indian females who had expressed reservations about participating in class discussions.

The challenge was to investigate if the discrepancy was due to the small numbers of Indian female students in the classes, which consequently made them feel intimidated by a large group of students who were different from them, or if there were other factors

that might have prevented the Indian female students from benefitting fully from their study opportunities at the university and achieving real success. This indicator was further analysed to uncover possible underlying factors and undercurrents.

The self-reported outspokenness and willingness to participate of an Indian male (albeit only in two cases) were diametrically opposed to the self-reported unwillingness of Indian females to participate in class discussions. This triggered further investigation: do cultural perceptions of role, conduct and disposition have a bearing upon the teaching, learning and assessment practices at the university; and can lessons be learned from the findings?

Further Refinement of Research Questions: Role and Gender Perceptions versus Study Success amongst Indian Women

South African Indian women in Indian communities have always been treated as delicate individuals who have to be protected (Seedat-Khan 2013). The majority of South African Indian women have been discouraged from being assertive and have always been overshadowed by men (Radhakrishnan 2005). Women have not been encouraged to be vociferous and have not been placed in leadership roles within the Indian community (Carrim 2012). When South African Indian females from predominantly Indian townships enter the university environment they still hold on to their traditional values (Hansen 2012).

During the apartheid era, South Africa was divided into four distinct race groups. Each race group was confined to their own township in terms of the Group Areas Act (No. 41 of 1950) (De Kock 1996). Indians lived and operated businesses in their own areas. Socialisation took place in homogeneous groups, resulting in racially saturated lives from a young age and in the Indian culture being deeply ingrained in the psyches of the Indian people (Muller et al. 2007). Life within these townships was confined to interactions with Indians only. After the first democratic elections in 1994, Indians were allowed to live in areas among other cultural groups for the first time. However, the majority of families still choose to live in Indian townships. Within Indian townships families are still traditional and practise their cultural values. The majority of students also attend predominantly Indian religious schools in these areas (Seedat-Khan 2013).

The Impact of Role on the Teaching of Diversity Management within the Context of the New South Africa: A Challenge to Overcome

In 2012, 2013 and 2014 one of the researchers who presents the diversity management class at an HEI in South Africa noticed that Indian females were extremely quiet

during class discussions. She was especially interested in why these Indian females did not participate in class discussions and were reluctant to conduct class presentations although non-participation negatively impacted on their results. The ages of these students ranged from 20 to 21 years. Pseudonyms have been used to protect the identity of the students in the current study.

Perceptions of Dialogue Mastery

During the interviews conducted with students they were asked if they believed that the diversity management course had adequately prepared them to be confident speakers in the corporate environment. The participants admitted that they believed they did not have the confidence to stand in front of an audience and conduct a presentation. The participants also admitted that they were not confident in challenging others' views and having peers challenge their comments. This was evident as they used to be silent in class. These students would not participate in dialogue during classes even though non-participation would lead to their losing marks. Mikasha highlighted her lack of mastery related to class discussions and presentations, which the other students also confirmed:

> I must admit that I don't believe I will be able to conduct presentations and have discussions in front of a group of people. I have disadvantaged myself in terms of marks and by not participating in class during discussions and presentations.

During the interviews the students were asked if watching their peers from other race groups talk and conduct presentations did not encourage them to do the same. All the participants responded by saying that they did not regard their peers as role models. As Zunira remarked:

> I do not compare myself to my peers. If I feel comfortable in being in the limelight I will engage in an activity. Otherwise, I will abstain from participating in the activity.

Roles of Parents and Communities

The students were asked if their parents, teachers and the Indian community provided them with the confidence to voice their opinions. The participants stated that their parents as well as their teachers entertained the traditional outlook that females were not encouraged to be outspoken. The schools the participants had attended were predominantly Indian schools and their teachers were Indian. In addition, the participants lived in a predominantly Indian community that had the patriarchal mind-set that women were not encouraged to be outspoken. As a result these young female adults displayed passive behaviour when they entered a university environment. Yasmin echoed the sentiments of the other participants when she mentioned that she had always been a quiet and subservient individual:

> Although times have changed since the 1994 elections … within the Indian communities women are still not encouraged to be outspoken by parents, teachers and the community. This then negatively impacts us when we enter university and the workplace, and we have to be bold and state our views.

Anxiety Related to Airing Opinions

During the interviews the participants mentioned that they felt anxious when attending the diversity management class. They felt especially anxious when the instructor directly asked them their opinions on a topic; they found it difficult to articulate their thoughts and feelings and decided to keep quiet. Many of the students mentioned that they had decided to skip most of the diversity management classes after having been asked a question directly by the instructor. Manisha mentioned her state of panic when the instructor asked her what her views on a topic were:

> The structure of the diversity management class is different to the way in which other classes are held. In other classes we listen to the lecturer and take notes. Here our opinion is sought and I panic every time I'm asked to share my views on a topic. I must admit that's why I skip most of the classes.

The students also revealed that they were too afraid to give presentations in class. Therefore, they usually asked the instructor if they could conduct their presentations during the practical sessions where the classes were much smaller (on average 50 students). Even during these sessions students tended to read their presentations from notes as they found it difficult to make eye contact. Some of the students even stuttered when doing their presentations or spoke softly and sometimes barely audibly. Fatima voiced her nervousness in conducting presentations in front of her class mates:

> My whole body shakes uncontrollably and I just want to finish with the presentation. I'm afraid to make mistakes and be laughed at during class presentations and that is why I stutter.

Discussion

Dialogue education will continue to be applied as a successful educational tool to teach a management course in diversity at the relevant university with a view to achieving the diversity graduate attributes set by the university. It was found that a dialogue approach to education created a context for students from different cultures to speak to and engage with each other, to jointly solve problems from different perspectives, and to exchange ideas.

Initial resistance was experienced from students who were accustomed to the "teach-and-tell" methods applied in the schooling environment; yet, longitudinal data gained

from student opinion showed an increased approval of the dialogue method of education and a willingness to participate. In the majority of cases graduate attributes through a dialogue-based approach among students from different race groups was achieved in the diversity management class over the three year period (Griesel and Parker 2009). However, the application of vicarious education methods in conjunction with a dialogue-based educational approach became necessary, especially where cultural norms prevailed. Students' responses and comments indicated that in certain instances cultural values continued to play a major role.

Role modelling will continue to play an important role in education, especially role modelling through a case study (demonstrating a problem-solving protocol such as the 7 Jump Case study methodology), but a second case study should be provided to students to solve by themselves and among themselves.

In the case where Indian female students were in the minority, it was found that the lecturing situation at university took these students out of their comfort zone. Consequently, they displayed a low sense of self-confidence and self-efficacy related to the dialogue education method mainly because their schooling and their experiences at home and in their communities did not adequately prepare them to voice their opinions in a wider society. In addition, it was found that the enculturation into a set role in the community was not superseded by adopting Indian female world leaders as role models.

On the other hand, these students were found to be aware of the importance of assertiveness and outspokenness, aware that these qualities were required for success in the corporate world and that it was necessary for them to adapt. The conclusion is, therefore, that it is important that this gap – whether it applies to a minority group of Indian females or other ethnic groups – be closed by using a blend of both vicarious and dialogue education methods.

Conclusion and Future Research

Self-efficacy in the corporate sector, manifested in assertiveness, willingness to take leadership, and a positive inclination towards solving problems in teams composed of multicultural team players will continue to be an important factor in the employability of university graduates and the achievement of success in the corporate world. This necessitates the development of both the external and the internal norms that exist within the inner landscapes of learners.

It was further concluded that dialogue education should be strategised according to the snowball principle: it should start off with a small peer-to-peer discussion (discussion of role models of transformation), move on to a small group discussion to prepare a proposal and a rehearsal, proceed to participation in a panel in front of a large group, and culminate in the presentation itself.

Future research can explore the extent to which the introduction of various diversity projects may impact how students from different racial and/or ethnic groups react to being taken out of their comfort zones. Future research can also focus on how placing Indian females in smaller groups and allowing them to voice their opinions can enhance their learning and adaptation to becoming vociferous in larger groups. Future research can compare the experiences of Indian women students in the South African and the Asian subcontinent contexts, as teachers within the latter context are authorities and follow the Brahmin tradition.

References

Avoseh, M. B. 2005. "The Power of Voice: Analysis of Dialogue as a Method in Both Elementary and Adult Education." *International Journal of Case Method Research and Application* 17 (3): 1554–7752.

Bandura, A. 1986. *Social Foundations of Thought and Action : A Social Cognitive Theory / Albert Bandura.* Englewood Cliffs: Prentice-Hall.

Bandura, A. 1997. *Self-Efficacy: The Exercise of Control. American Psychological Association*. New York: W. H. Freeman.

Booysen, L. 2007. "Barriers to Employment Equity Implementation and Retention of Blacks in Management in South Africa." *South African Journal of Labour Relations* 31 (1): 47–71.

Boyd, D. 2008. "A University Serving the Oppressed : A Liberatory Teaching Paradigm for the College Student of the Future." *International Journal of Multicultural Education* 10 (2): 1–14.

Carrim, N. M. H. 2012. "'Who am I?' South African Indian Women Managers' Struggle for Identity: Escaping the Ubiquitous Cage." PhD dissertation. University of Pretoria.

Carrim, N. M. H. 2014. "Teaching Diversity Management the Alternative Way." *Educational Alternatives* 12: 515–522.

Carrim, N. M. H., and S. M. Nkomo. 2016. "Wedding Intersectionality Theory and Identity Work in Organizations: South African Indian Women Negotiating Managerial Identity." *Gender, Work and Organization* 23 (3): 261–277.

Chi, M. T., M. Roy, and R. G. Hausmann. 2008. "Observing Tutorial Dialogues Collaboratively: Insights about Human Tutoring Effectiveness from Vicarious Learning." *Cognitive Science* 32 (2): 301–341.

Cook-Sather, A. 2002. "Authorizing Students' Perspectives: Toward Trust, Dialogue, and Change in Education." *Educational Researcher* 31 (4): 3–14.

Craig, S. D., J. Sullins, A. Witherspoon, and B. Gholson. 2006. "The Deep-Level-Reasoning-Question Effect: The Role of Dialogue and Deep-Level-Reasoning Questions During Vicarious Learning." *Cognition and Instruction* 24 (4): 565–591.

De Kock, C. 1996. *Movements in South African Mass Opinion and Party Support to 1993. Launching Democracy in South Africa: The First Open Election.* New Haven: Yale University Press.

Ehiyazaryan, E. 2009. *Employers' Perspectives on the Relevance of International Experience to the Employability of Graduates.* Sheffield: Centre for Excellence in Embedding, Enhancing and Integrating Employability.

Freire, P. 1970. "The 'Banking Concept' of Education." In *Educational Foundations: An Anthology of Critical Readings*, edited by A. S. Canestrari and B. A. Marlow, 99–111. London: Sage.

Freire, P. 1971. *Pedagogy of the Oppressed*. London: Bloomsbury.

Freire, P., and M. B. Ramos. 2009. "Chapter 2 from *Pedagogy of the Oppressed*." *Race/Ethnicity: Multidisciplinary Global Contexts* 2 (2): 163–174.

Gijselaers, W. H., and H. G. Schmidt. 1990. "Development and Evaluation of a Causal Model of Problem-Based Learning." In *Innovation in Medical Education: An Evaluation of Its Present Status*, edited by Z. H. Nooman, H. G. Schmidt and E. S. Ezzat, 95–113. New York: Springer.

Griesel, H., and B. Parker. 2009. *Graduate Attributes: A Baseline Study on South African Graduates from the Perspective of Employers.* Pretoria: Higher Education South Africa and South African Qualifications Authority. Accessed November 13, 2016. http://www. supportservices.ufs.ac.za.

Gunnlaugson, O., and J. Moore. 2009. "Dialogue Education in the Post□Secondary Classroom: Reflecting on Dialogue Processes from two Higher Education Settings in North America." *Journal of Further and Higher Education* 33 (2): 171–181.

Hansen, T. B. 2012. *Melancholia of Freedom: Social Life in an Indian Township in South Africa.* Princeton: Princeton University Press.

Houghton, W. 2004. *Engineering Subject Centre Guide: Learning and Teaching Theory for Engineering Academics.* Loughborough: Higher Education Academy Engineering Subject Centre, Loughborough University.

Kiaye, R. E., and A. M. Singh. 2013. "The Glass Ceiling: A Perspective of Women Working in Durban." *Gender in Management: An International Journal* 28 (1): 28–42.

Kizito, N. 2010. "Negotiating Meaning around Issues of Graduateness in South African Higher Education: Practices and Dilemmas in Designing 21st Century Curricula." Paper presented at the 4th Annual Conference on the Scholarship of Teaching and Learning (SoTL), Stellenbosch University, May 11–12.

Klassen, R. M. 2004. "A Cross-Cultural Investigation of the Efficacy Beliefs of South Asian Immigrant and Anglo Canadian Nonimmigrant Early Adolescents." *Journal of Educational Psychology* 96 (4): 731–742.

Margolis, H. 2005. "Increasing Struggling Learners' Self-Efficacy: What Tutors Can Do and Say." *Mentoring and Tutoring: Partnership in Learning* 13 (2): 221–238.

Mashigo, A. C. L. 2014. “Factors Influencing Work Readiness of Graduates: An Exploratory Study.” PhD dissertation, University of Stellenbosch.

Mayer, C. H., and L. Louw. 2011. “Managerial Challenges in South Africa.” *European Business Review* 23 (6): 572–591.

Muller, D. A., M. D. Sharma, J. Eklund, and P. Reimann. 2007. “Conceptual Change through Vicarious Learning in an Authentic Physics Setting.” *Instructional Science* 35 (6): 519–533.

Murray-Johnson, K. K. 2013. “Cultural (De)coding and Racial Identity among Women of the African Diaspora in US Adult Higher Education.” *Adult Learning* 24 (2): 55–62.

Nagda, B. R., and P. Gurin. 2007. “Intergroup Dialogue: A Critical-Dialogic Approach to Learning about Difference, Inequality, and Social Justice.” *New Directions for Teaching and Learning* 111: 35–45.

Nicol, D. 2010. “From Monologue to Dialogue: Improving Written Feedback Processes in Mass Higher Education.” *Assessment and Evaluation in Higher Education* 35 (5): 501–517.

Odden, H., and P. Rochat. 2004. “Observational Learning and Enculturation.” *Educational and Child Psychology* 21 (2): 39–50.

Paruk, Z. 2015. “To Cover or not to Cover? Religious Identity Negotiation of Muslim Women in the South African Workplace Regarding Donning the Hijab.” MCom dissertation, University of Pretoria.

Radhakrishnan, S. 2005. “Time to Show Our True Colors: The Gendered Politics of ‘Indianness’ in Post-Apartheid South Africa.” *Gender and Society* 19 (2): 262–281.

Reddy, T. 2004. “Higher Education and Social Transformation: The Case Study of South Africa.” Accessed November 10, 2016. http://www.che.ac.za.

RSA (Republic of South Africa). “Employment Equity Act (No. 55 of 1998).” Accessed February 10, 2018. http://www.labour.gov.za/DOL/legislation/acts/employment-equity/employment-equity-act.

Seedat-Khan, M. 2013. “Tracing the Journey of South African Indian Women from 1860.” In *Contemporary India and South Africa: Legacies, Identities, Dilemmas*, 35–47. New Dehli: Routledge.

Sharp, R., S. Franzway, J. Mills, and J. Gill. 2012. “Flawed Policy, Failed Politics? Challenging the Sexual Politics of Managing Diversity in Engineering Organizations.” *Gender, Work and Organization* 19 (6): 555–572.

Sinha, S. 2010. “Dialogue as a Site of Transformative Possibility.” *Studies in Philosophy and Education* 29 (5): 459–475.

Ty, R. 2009. “Paulo Freire: The Banking Method vs. Problem-Solving Education: Rey Ty Circulo De Cultura Critical Theory.” Accessed October 30, 2016. http://www.youtube.com/watch?v=K5zbnE__0XQ.

Usher, E. L., and F. Pajares. 2006. “Inviting Confidence in School: Invitations as a Critical Source of the Academic Self-Efficacy Beliefs of Entering Middle School Students.” *Journal of Invitational Theory and Practice* 12: 7–16.

Usher, E. L., and F. Pajares. 2008. “Sources of Self-Efficacy in School: Critical Review of the Literature and Future Directions.” *Review of Educational Research* 78 (4): 751–796. https://doi.org/10.3102/0034654308321456.

Vella, J. 1994. *Learning to Listen, Learning to Teach: The Power of Dialogue in Educating Adults*. Vol. 25. San Francisco: Jossey-Bass Higher Adult Education. https://doi.org/10.1097/JPN.0b013e3182253818.

Vella, J. 2004. *Dialogue Education at Work: A Case Book*. San Francisco: Jossey-Bass.

Vella, J. 2008. *On Teaching and Learning: Putting the Principles and Practices of Dialogue Education into Action*. San Francisco: John Wiley.

Webb, E., A. Jones, P. Barker, and P. van Schaik. 2004. “Using E-Learning Dialogues in Higher Education.” *Innovations in Education and Teaching International* 41 (1): 93–103. https://doi.org/10.1080/14703290320001727 48.