

Role of Cultural Awareness in Enhancing Academic Achievement in Secondary Education

Kanchanapally Mounika Rani¹ and Dr. V. K. Sharma²

Research Scholar, Department of Education¹

Supervisor, Department of Education²

Niilm University, Kaithal, Haryana, India

Abstract: *The demand for cultural responsiveness in the classroom has been altered as a result of the increased awareness of other cultures among today's children, which can be attributed to the influence of social media. The education of twenty-first-century students is contingent upon the effectiveness of their instructors. They must establish meaningful relationships with their students, adapt to diverse cultural environments, and implement innovative teaching strategies to improve their instruction. Culturally responsive instruction (CRT) is most necessary in secondary education. Research suggests that instructors can promote the well-being of students by implementing more equitable teaching methods that increase student engagement, motivation, and effectiveness. In order to effect meaningful educational transformation and mitigate performance disparities that have been exacerbated by the epidemic, educators and administrators must implement culturally sensitive pedagogical strategies. By implementing these strategies, educators will advocate for decisions that prioritize the well-being of their students. The objective of this research study is to examine and ascertain the impact of CRT on the academic performance of secondary school students*

Keywords: Diversity in Education, Multicultural Education

I. INTRODUCTION

The demographic composition of the United States is changing. According to the U.S. Census Bureau, the population will be dominated by Blacks, Asians, Hispanics, and other ethnic minorities by 2050. The educational system in the United States must adjust to population fluctuations. The initial step may be to acknowledge a paradigm shift. The school success disparity was significantly exacerbated by COVID-19, which also exacerbated concerns. Despite the efforts of schools to reestablish a sense of normalcy, a perceived disparity between teaching and learning persists. If educators are to prepare children for global competition, it is imperative that this disparity be addressed, as it is costly. Consequently, a significant number of individuals have sought assistance from administrators and educational stakeholders. Effective decisions must now be made by leaders solely on the basis of student requirements. Leadership must make decisions that are beneficial to children intellectually, cognitively, and emotionally in order to reduce the performance disparity and encourage genuine learning.

The demographics of public school students are becoming more diverse, yet their classroom experiences are distinct from their outside lives. Research indicates that academic difficulties, disengagement, and attrition rates among adolescents are precipitated by a cultural disparity between their homes and schools (Mackay & Strickland, 2018). Emdin (2016) asserts that urban adolescents must abandon their daily lives and emotions and assimilate into the school culture (p. 25). Teaching and learning are significantly impacted by cultural distinctions.

Narratives appear to be associated with the acquisition of knowledge. CRT specialists In 1994, Dyson and Genishi posited that narratives are desired by all individuals. Stories have the potential to offer new insights and context for our lives. A narrative is a method by which individuals interpret their experiences, as described by Denman (1991). Consequently, narratives and fables must be taken into account.

The academic success disparity and school demographics are underscored in the following excerpt from Vavrus (2008): "The academic achievement gap is typically observed between (1) White economically advantaged students and (2) students of color, immigrant children, and lower socioeconomic families." According to researchers, "students of color

now constitute the majority of students enrolled in public schools in the United States for the first time in history" (Muniz, 2019, p.6; Hussar & Bailey, 2013). Despite the significant transformation of our educational system, there is still a disparity in the secondary institutions of the United States. In light of this, Muniz (2019) asserts that "the promise of educational equity remains elusive" (p. 6), 65 years after Brown attempted to establish an equitable path for these students.

The composition of students in public schools has undergone a transformation. Because of this, the curriculum must be adjusted. Students of color, immigrant children, and students from lower socioeconomic backgrounds have frequently encountered ineffective teaching strategies that were previously successful (Vavrus, 2008, p.51). In order to address the current student demographic, educators must connect academic information to prior experiences. Consequently, it is imperative to provide education that is culturally appropriate.

CRT is an educational reform that is designed to motivate and engage pupils of color who are socially excluded and traditionally underperforming in public schools, as described by Vavrus (2008). CRT employs narratives or stories to help students from diverse backgrounds understand the subject matter.

II. REVIEW OF THE LITERATURE

School racial socialization is a method of addressing race and culture in the classroom. Classroom messaging and practices are the primary focus of school racial socialization, which is contingent upon parental racial socialization (Hughes et al., 2011; Hughes et al., 2006) and multicultural education (Bennett, 2001). This research concentrates on four components: cultural socialization, cultural competency promotion, positive interaction support, and critical awareness socialization. Recent frameworks have emphasized numerous elements (Aldana & Byrd, 2015; Byrd, 2016). The objective of CRT is to motivate and engage children of color who have been academically and socially excluded from public institutions. Good attitudes and an understanding of race and culture in society are fostered by school racial socialization (Hughes et al., 2006).

In the classroom, CRT employs the cultural knowledge and origins of students (Gay, 2010). During Black History Month and through Afrocentric education, African American students may engage in social activities (Byrd, 2016). This is CRT for all classroom students, irrespective of their ethnicity. There are numerous opportunities for learning when teaching about diverse cultures in the classroom. An individual may acquire knowledge regarding the histories of their own and other ethnicities through the use of CRT. This teaching method cultivates a supportive classroom atmosphere by employing pertinent narrative, which in turn increases student engagement and involvement. CRT has the potential to educate children about a variety of cultures. This type of strategic education can help individuals comprehend the history or traditions of another culture. This is essential, and institutions that lack it have resulted in numerous tragic but preventable incidents. A reaction may be misinterpreted by an individual who lacks understanding of another culture. In order to develop empathy for others, students must have a comprehensive understanding of a variety of cultures. This will enhance interethnic relations. The dimensions of the CRT are illustrated in the sample provided above. Each dimension is defined and its significance to this instructional technique is elaborated upon in the subsequent section.

The initial dimension was cultural socialization, as indicated by the research. According to Vietze et al. (2019), cultural socialization is a process by which children develop a positive cultural identity by acquiring knowledge of cultural values, beliefs, and behaviors. In addition, cultural identity—which encompasses sentiments of belonging, attitudes toward one's cultural group or groups, and deals—is associated with improved psychological adjustment, including well-being, and school adjustment, including school-related perspectives, for cultural minority youth (Vietze et al., 2019).

As per research, children's cognitive outcomes are enhanced by increased cognitive stimulation both within and outside the home (Caughey & Owen, 2016). Cognitive stimulation may be enhanced through cultural socialization. Caughey and Owen discovered that cultural socialization was the most prevalent ethnic-racial socialization strategy and was consistently associated with exceptional outcomes for ethnic minority children. Hughes et al. (2016) believed that cultural socialization increased the self-esteem of adolescents. He maintained that this confidence increase enhanced academic performance and diminished disciplinary issues.

Moule (2011) initiates her book with a cross-curricular misunderstanding. She presents herself as an educator who is invested in the success of her students. She employs a red ink pen to compose encouraging remarks on their papers and precedes each message with the students' names. In certain cultures, the act of writing a name in red ink is considered malevolent. Consequently, this straightforward action has provoked adverse reactions from parents and children of specific ethnicities. This illustration illustrates the necessity of cultural competency in CRT. Classroom and student life may be enhanced through cultural competency. Moule (2011) defines cultural competency as the ability to instruct students from diverse cultural backgrounds. She is of the opinion that "teachers frequently discriminate against their students by failing to possess the requisite knowledge, skills, and sensitivity to effectively instruct them" (Moule, 2011, p. 5). Instructors may inadvertently offend students and cause them to feel uneasy in the classroom due to their lack of cultural competence. Children who are disconnected will be reluctant to engage. It may result in discipline, low self-esteem, and other obstacles. In the classroom, all children should be made to feel welcome and appreciated, irrespective of their cultural background. This dynamic can only be produced by educators who possess cultural competence.

Excellent student-teacher relationships are also necessary for CRT. Barr (2016) asserts that rapport, an interpersonal relationship founded on reciprocal trust, connection, and harmony, fosters a positive classroom environment and enhances the connections between students and instructors. The analysis revealed that positive student-teacher interactions were associated with increased student engagement and academic performance. This enabled educators to establish relationships with their students and establish a secure, educational environment that was prepared to learn.

Critical awareness socialization is the fourth CRT factor. A classroom climate that encourages the active discussion of social inequity (i.e., critical consciousness climate) can contribute to adolescents' critical consciousness, while a classroom climate that downplays group differences (i.e., color-evasion climate) may not. Freire believed that critical social awareness should be regularly addressed in the classroom to help students comprehend injustices and learn how to disrupt the cycle. According to Byrd (2017), a critical social awareness curriculum should introduce adolescents to group-based discrimination, institutional racism, and inequalities. This component of CRT equips students with the skills necessary to become leaders who exhibit empathy and respect for all cultures.

Pedagogy and Curriculum

The manner in which children acquire knowledge and comprehend the world beyond the classroom is influenced by their cultural background. The school-home divide may be resolved by altering pedagogy, curriculum, and thought. Curriculum and instruction must correspond with the demographics of the school in order to be effective and pertinent. Cross-cultural inquiry is facilitated by culturally responsive curriculum and pedagogy. The collapse occurs when students are unable to implement their knowledge to their personal lives and communities.

Gay (2010) defines culturally responsive pedagogy as "the utilization of the cultural knowledge, past experiences, and student performance styles of diverse ethnic groups to enhance the relevance and efficacy of educational experiences" (p. 31). In order to enhance student learning, culturally relevant pedagogy necessitates that instructors integrate student cultural abilities with theory. Gay (2010) identifies six culturally sensitive pedagogical practices:

1. Expecting excellent standards from all pupils.
2. Utilizing students' cultural knowledge, experiences, behaviors, and views
3. Bridging home-school practices gaps

Impact of CRT

According to Byrd (2016), instructors who are culturally competent enhance student engagement, success, and achievement gap reduction. High expectations, cultural competence, critical consciousness, and an understanding of students' communities and families are all components of culturally relevant teaching (Dickson et al., 2015; Ladson-Billings, 1995a; 1995b; Morrison et al., 2008).

CRT establishes rigorous standards, leverages students' abilities, and assumes accountability for their accomplishments (Byrd, 2016). Constructivist education fosters a more meaningful experience by encouraging students to be themselves and communicate with the instructor and classmates (Byrd, 2016). Students are able to appreciate and comprehend the cultures of their peers through cooperative and experiential learning in high-expectation classrooms due to the inclusive and courteous environment (Byrd, 2016). Cultural competency enables instructors to establish connections by integrating

students' communities, families, and other external influences into the classroom. The school may benefit from the global experiences of its students (Byrd, 2016). Lastly, critical awareness may be fostered by school social justice and racial inequality. By assisting students in the discovery and resolution of problems, they are able to make informed decisions (Byrd, 2016).

Scholars are of the opinion that authentic, culturally relevant instruction has the potential to reduce performance disparities and cultivate a positive ethnic-racial identity for students of color (Dickson et al., 2015; Sleeter, 2012). Numerous studies (Christianakis, 2011; Ensign, 2003; Rodriguez, Jones, et al., 2004; Tate, 1995) demonstrate that academic performance and participation are enhanced by culturally appropriate education. Martell (2013), Epstein et al. (2011), Morrell & Duncan-Andrade (2002), and Stovall (2006) demonstrate that critical awareness is enhanced by culturally appropriate instruction. Dimick (2012) conducted a study that investigated the contamination of rivers and recommended methods for students to engage in politics.

Student Achievement and Engagement

The COVID-19 epidemic resulted in the destruction of teaching and learning, as school officials observed a decline in student engagement and achievement. According to Toth, certain educational administrators assert that students are "more passive, have a diminished sense of belonging, and feel disengaged from their learning." The Education Week Research Center discovered that the COVID-19 epidemic significantly reduced the morale and enthusiasm of students. Student accomplishment and involvement are interdependent; therefore, they mutually reinforce one another.

Teaching and learning are significantly influenced by student engagement and achievement. In order to enhance student achievement, instructors must devise engaging engagement strategies that are both innovative and practical. Student engagement is defined by Sousa (2016) as "the degree of curiosity, interest, attention, and positive emotional connections that students experience while learning, whether in the classroom or independently" (p. 17). Engaged students are encouraged to participate in class, understand challenging subjects, and, most importantly, understand their surroundings. This concept is used by CRT (Sousa, 2016).

Culturally sensitive pedagogy has the potential to enhance student engagement and benefit a variety of learners. Culturally responsive strategies have the potential to enhance academic performance and student engagement, as well as affirm diversity, as per Byrd (2016) and Tanase. CRT ensures that students receive an egalitarian education, regardless of their cultural heritage and life experiences.

Dyer (2015) and Toth have demonstrated that students' academic performance and engagement are enhanced by culturally sensitive approaches in each classroom. By establishing rapport and engaging in meaningful interactions with students, educators demonstrate the value of culture and the necessity of respecting it. Students experience a sense of connection with their educational environment. Student motivation, success, and engagement are diminished by inadequate cultural awareness in the classroom. Engaged learning fosters the development of student success skills, practices, and behaviors. Gay (2018) posits that teachers are unable to remove obstacles to high achievement unless they comprehend the factors that influence students' performance. It is unproductive to assign blame to children, their socioeconomic background, their lack of interest and enthusiasm in studying, and their inadequate parental involvement in school.

The "ever-present" achievement disparity must be addressed, and teachers must be willing to pivot and implement paradigm adjustments to reverse the impacts of remote learning on pupils during the COVID-19 epidemic. Teachers must abandon the "cultural deficit perspective," which asserts that certain cultural groups are inferior and incapable of success. It also necessitates the rejection of "subtractive views," which exclude students' culture and language from classrooms. Teachers who oppose the aforementioned ideas and pedagogical techniques recognize the significance of culture in education and reject antiquated social norms in the teaching and learning process. Student engagement and achievement are enhanced by assigning value to this object.

Benefits of CRT

Effective teaching necessitates the appropriate learning material and instructional methods. It is imperative that educators possess a comprehensive understanding of their subject matter and the diverse student body. Nevertheless, a

significant number of educators are unable to effectively educate a diverse range of students (Howard, 1999). Teachers should be assisted in implementing CRT in their classrooms through professional development and training.

Student achievement necessitates implementation. Flippo et al. (1997) assert that literacy influences culture in two distinct ways. Literacy education and cultural diversity will influence an individual's cultural identity.

The classroom may be revolutionized by CRT-based curriculum and practices. It has the potential to decrease the academic disparity, increase student confidence, and decrease classroom behavior. Vavrus (2008) and Byrd (2016) discovered that low-status students are less likely to be able to benefit from instructional methods that assist them in learning meaningful and engaging content in order to meet state learning standards, graduate from high school, and grow into active democratic citizens.

This statement underscores the importance of CRT for students. The learning of students and their capacity to become productive individuals are influenced by this curriculum. Instructors fail to recognize students as distinct individuals with unique life experiences that enrich the learning environment when they fail to recognize their culture and uniqueness.

III. CONCLUSION

Students' residences, communities, and cultural knowledge are all influenced by culture. Leaders who are concerned with the well-being of their students must investigate their histories, customs, and narratives in order to enhance their learning. Some argue that culturally pertinent instruction is "good teaching" because it prioritizes students' interests and knowledge and enhances academic performance (Ladson-Billings, 1995a; Sleeter, 2012). Success discrepancies persist due to the rarity of these effective teaching practices for children of color.

Vavrus (2008) further states that "CRT is a democratic, student-centered pedagogy that incorporates and honors the cultural background of historically marginalized students and attempts to make meaningful links to academic knowledge for student success" (p. number 57). School reform necessitates CRT, which mitigates achievement disparities (Vavrus, 2008). The utilization of CRTs is indicative of an educational leader who is committed to the academic and personal development of their students. By enhancing student learning, CRT may help instructors reduce the achievement disparity that has been exacerbated by COVID-19.

REFERENCES

- [1]. Aldana, A., & Byrd, C. M. (2015). School ethnic-racial socialization: Learning about race and ethnicity among African American students. *The Urban Review*, 47(3), 563-576. <https://doi.org/10.1007/s11256-014-0319-0>
- [2]. Barr, J. (2016, October). Developing a positive classroom climate - IDEA Paper 61.
- [3]. IDEA. <https://files.eric.ed.gov/fulltext/ED573643.pdf>
- [4]. Bartolomé, L. (1994). Beyond the methods fetish: Toward a humanizing pedagogy. *Harvard Educational Review*, 64(2), 173–195. <https://doi.org/10.17763/haer.64.2.58q5m5744t325730>
- [5]. Bennett, C. (2001). Genres of research in multicultural education. *Review of Educational Research*, 71(2), 171–217. <https://doi.org/10.3102/00346543071002171>
- [6]. Byrd, C. M. (2016). Does culturally relevant teaching work? An examination from student perspectives. *SAGE Open*, 6(3), 215824401666074. <https://doi.org/10.1177/2158244016660744>
- [7]. Byrd, C. M. (2017). The complexity of school racial climate: Reliability and validity of a new measure for secondary students. *British Journal of Educational Psychology*, 87(4), 700– 721. <https://doi.org/10.1111/bjep.12179>
- [8]. Caughy, M. O., & Owen, M. T. (2015). Cultural socialization and school readiness of African American and Latino preschoolers. *Cultural Diversity and Ethnic Minority Psychology*, 21(3), 391–399. <https://doi.org/10.1037/a0037928>
- [9]. Christianakis, M. (2011). Hybrid texts: Fifth graders, rap music, and writing. *Urban Education*, 46(5), 1131–1168. <https://doi.org/10.1177/0042085911400326>
- [10]. Denman, G. (1991). Sit tight, and I'll swing you a tail: Using and writing stories with young people. Heinemann. <https://www.worldcat.org/title/sit-tight-and-ill-swing-you-a-tail-using-and-writing-stories-with-young-people/oclc/23079873>

- [11]. Dickson, G. L., Chun, H., & Fernandez, I. T. (2015). The Development and initial validation of the student measure of culturally responsive teaching. *Assessment for Effective Intervention*, 41(3), 141–154. <https://doi.org/10.1177/1534508415604879>
- [12]. Dimick, A. S. (2012). Student empowerment in an environmental science classroom: Toward a social justice science education framework. *Science Education*, 96(6), 990–1012. <https://doi.org/10.1002/sce.21035>
- [13]. Dyson, A. H., & Genishi, C. (1994). *The Need for Story: Cultural Diversity in Classroom and Community*. Natl Council of Teachers. ERIC - ED365991 - *The Need for Story: Cultural Diversity in Classroom and Community*, 1994
- [14]. Emdin, C. (2016). *For white folks who teach in the hood...and the rest of y'all too: Reality and urban education*. Beacon Press. https://www.worldcat.org/title/for-white-folks-who-teach-in-the-hood-and-the-rest-of-yall-too-reality-pedagogy-and-urban-education/oclc/933432442&referer=brief_results
- [15]. Ensign, J. (2003). Including culturally relevant math in an urban school. *Educational Studies: Journal of the American Educational Studies Association*, 34, 414–423. <https://philpapers.org/rec/ENSICR>
- [16]. Flippo, R., Gribouski, D., & Armstrong, L. (1997). Creating a student literacy corps in a diverse community. *Phi Delta Kappan*, 78, 644–646. <http://www.jstor.org/stable/20405883>
- [17]. Gay, G. (2010). *Culturally responsive teaching: Theory, research, and practice*. Teachers College Press. https://www.researchgate.net/publication/268513446_Culturally_Responsive_Teaching_Theory_Research_and_Practice
- [18]. Gay, G. (2018). *Culturally responsive teaching: Theory, research, and practice*. (3rd ed).
- [19]. Teachers College Press. <https://eric.ed.gov/?id=ED581130>
- [20]. Howard, G. R. (1999). *We can't teach what we don't know: White teachers and multiracial schools* (Multicultural Education Series). Teachers College Press. <https://eric.ed.gov/?id=ED440194>
- [21]. Hughes, D. L., McGill, R. K., Ford, K. R., Tubbs, C. (2011). Black youths' academic success: The contribution of racial socialization from parents, peers, and schools. *African American children and mental health: Development and context, prevention, and social policy*, (Vols.1 and 2). 195-124. Praeger. <https://psycnet.apa.org/record/2011-15094-004>
- [22]. Hughes, D., Rodriguez, J., Smith, E. P., Johnson, D. J., Stevenson, H. C., & Spicer, P. (2006). Parents' ethnic-racial socialization practices: A review of research and directions for future study. *Developmental Psychology*, 42(5), 747–770. <https://doi.org/10.1037/0012-1649.42.5.747>
- [23]. Hussar, W.J., & Bailey, T.M. (2013). *Projections of education statistics to 2022 (NCES 2014-051)*. U.S. Department of Education, National Center for Education Statistics. <https://files.eric.ed.gov/fulltext/ED544761.pdf>
- [24]. Hussar, W. J., & Bailey, T. M. (2014, February). *Projections of education statistics to 2022 (No.41)*. U.S. Department of Education. <https://files.eric.ed.gov/fulltext/ED544761.pdf>
- [25]. Ladson-Billings, G. (1995). But that's just good teaching! The case for culturally relevant pedagogy. *Theory Into Practice*, 34(3), 159–165. <http://www.jstor.org/stable/1476635>
- [26]. Mackay, H. & Strickland, M. J. (2018). Exploring culturally responsive teaching and student-created videos in an at-risk middle school classroom. *Middle Grades Review*, 4(1), 1-15. <https://eric.ed.gov/?id=EJ1175683>
- [27]. Martell, C. C. (2013). Race and Histories: Examining Culturally Relevant Teaching in the U.S. History Classroom. *Theory & Research in Social Education*, 41(1), 65–88. <https://doi.org/10.1080/00933104.2013.755745>
- [28]. Morrell, E., & Duncan-Andrade, J. M. R. (2002). Promoting academic literacy with urban youth through engaging hip-hop culture. *The English Journal*, 91(6), 88–92. <https://doi.org/10.2307/821822>
- [29]. Morrison, K. A., Robbins, H. H., & Rose, D. G. (2008). Operationalizing culturally relevant pedagogy: A synthesis of classroom-based research. *Equity & Excellence in Education*, 41(4), 433–452. <https://doi.org/10.1080/10665680802400006>
- [30]. Moule, J. (2011). *Cultural competence: A primer for educators*. (2nd ed.) Cengage Learning. https://www.ucg.ac.me/skladiste/blog_7764/objava_67219/fajlovi/_Jean_Moule_Cultural_Competence_A_Primer_for_Ed_BookFi.org

- [31]. Muñiz, J. (2019, March). Culturally responsive teaching: A 50-state survey of teaching standards. New America. <https://eric.ed.gov/?id=ED594599>
- [32]. Okoye-Johnson, O. (2011). Does multicultural education improve students' racial attitudes? Implications for closing the achievement gap. *Journal of Black Studies*, 42(8), 1252-1274. <https://doi.org/10.1177/0021934711408901>
- [33]. Parker, K., Morin, R. & Horowitz, J. M. (2019, March 21). Views of demographic changes. Pew Research Center. <https://www.pewresearch.org/social-trends/2019/03/21/views-of-demographic-changes-in-america>
- [34]. Rodriguez, J. L., Jones, E. B., Pang, V. O., & Park, C. (2004). Promoting academic achievement and identity development among diverse high school students. *The High School Journal*, 87(3), 44–53. <https://doi.org/10.1353/hsj.2004.0002>
- [35]. Sleeter, C. E. (2012). Confronting the marginalization of culturally responsive pedagogy. *Urban Education*, 47, 562-584. <https://doi.org/10.1177/0042085911431472>
- [36]. Sousa, D. A. (2016). Engaging the rewired brain. *Learning Sciences International*. https://www.learningsciences.com/wp-content/uploads/2020/06/erb_lookinside.pdf
- [37]. Stovall, D. (2006). We can Relate. *Urban Education*, 41(6), 585–602. <https://doi.org/10.1177/0042085906292513>
- [38]. Taie, S., & Goldring, R. (2017). Characteristics of public elementary and secondary school teachers in the United States: Results from the 2015–16 national teacher and principal survey. U.S. Department of Education. <https://nces.ed.gov/pubs2017/2017070.pdf>
- [39]. Tate, W. F. (1995). Returning to the root: A culturally relevant approach to mathematics pedagogy. *Theory Into Practice*, 34(3), 166–173. <https://doi.org/10.1080/00405849509543676>
- [40]. Vavrus, M. (2008). Culturally responsive teaching. In T. L. Good 21st-century education: A reference handbook (Vol. 2, pp. II-49-II-57). SAGE Publications, Inc., <https://dx.doi.org/10.4135/9781412964012.n56>
- [41]. Vietze, J., Juang, L. P., & Schachner, M. K. (2019, April 30). Peer cultural socialization: A resource for minority students' cultural identity, life satisfaction, and school values. *Intercultural Education*, 30(5), 579-598. <https://doi.org/10.1080/14675986.2019.1586213>
- [42]. Wah, Y. L., & Nasri, N. B. M. (2019). A systematic review: The effect of culturally responsive pedagogy on student learning and achievement. *International Journal of Academic Research in Business and Social Sciences*, 9(5), 588–596. <https://doi.org/10.6007/ijarbss/v9-i5/5907>