Organizational Factors Influencing the Promotion of Cultural Literacy Among University Students in the Digital Environment

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ARTICLE INFO	ABSTRACT
	In the contemporary era, the rapid advancement of digital technologies has fundamentally transformed various aspects of human existence. The primary purpose of this study was to assess the influence of the digital age on the promotion of cultural literacy among undergraduate and postgraduate students enrolled in the Fine Arts Departments of universities in South Punjab. A quantitative research methodology was employed for data collection and analysis. Specifically, a census sampling technique was utilized to survey students from the Fine Arts departments across universities in South Punjab. A structured questionnaire was administered to gather responses from 950 students, selected from a total population of 1,355. Descriptive statistics were employed to analyze the collected data. The findings of the study highlight the significant role that the digital era plays in fostering cultural literacy among students. Additionally, the results emphasize the critical importance of robust digital infrastructure in enhancing the development of cultural literacy.

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1. Introduction

Digital communication and information technologies are transforming how we work, learn, conduct research, and express ourselves (Rafi, JianMing, & Ahmad, 2019). This could have a big impact on education. New forms of communication are made possible by technologies like the internet, video games, and mobile devices, which also show the world from the viewpoint of children in their cultural and social surroundings. Therefore, learning how to use these digital tools effectively to improve teaching and learning is necessary for both students and educators; simply knowing how to use them is not enough. This entails developing robust digital literacy skills (Buckingham, 2015), Children who grow up in a digital world where technology is advancing quickly. According to studies, around 80% of kids use social media daily, have cell phones, and have access to the internet. They interact with a wide range of technology tools and applications, but they mostly use them for social or procedural purposes rather than to improve their understanding of concepts (Wartberg, Thomasius, & Paschke, 2021).

As early as Plato's Republic, similar ideas can be found, and for the past twenty-five hundred years ago, interpretations of Confucian ethics have affected civilizations in the Far East through their emphasis on kindness, ancestral piety, balance, and rules. It wasn't until the middle to late 20th century that social scientists started defining and quantifying collectivism as we know it today (Trompenaars & Hampden-turner, 1998). The cultural dimensions hypothesis developed by Geert Hofstede in 1980 examined how people's values appeared in the workplace and divided them into four categories: masculinity and feminism, power distance (small and large), uncertainty avoidance (strong and weak), and individualism/collectivism. The

fundamental principle of collectivism is that members of a group have responsibilities and duties to one another (Oyserman, Coon, & Kemmelmeier, 2002).

1.1. Literacy in Culture

Professor and educator E.D. Hirsh wrote, "What Every American Needs to Know", which was first released in 1987. He introduced the idea of "cultural literacy" within this framework, which is the ability to fully engage in any given culture by being aware of its signs, symbols, language, idioms, stories, quirks, allusions to historical events, jokes, names, locations, etc. (*Literacy in an Electronic Age: A Perspective*, n.d.). As Hirsh states, different societies have different ideas about what "cultural literacy" is. Being culturally literate means knowing what the average member of one's own culture would know. The Bible, business, mathematics, life sciences, earth sciences, technology, world history, and a list of dates are among the 23 sections that have been compiled to "highlight the character and variety of the knowledge literate Americans tend to share." (N.B. & Varghese, 2021).

"Cultural literacy" is "the capacity to read and interpret culture in its many cultural artifacts by applying abilities and natural understanding to literary and cultural studies, opening the possibility to change such artifacts or to the advantage of everyone included in a particular condition," according to a briefing released in 2013 by the European Social Fund and the European Cooperation in the Fields of Science and Technology (Reddy, Sharma, & Chaudhary, 2020). "Cultural literacy" is the study of a particular body of knowledge to articulate and understand the various conditions and ideas that make up a person's culture. Hirsch's opinion was that "all anthropological groups are established upon particular integrated information, and the elementary purpose of education in an anthropological community is acculturation" (Reddy, Sharma, & Chaudhary, 2020). When people first come into contact, they do so with their minds already preprogrammed by their own cultures. Often unchecked and unfulfilled, cultural norms govern what is and is not considered acceptable behavior, bias, or prejudice. Since global interconnection has its own set of requirements, we must acquire cultural literacy to meet them. There was, as Hall (1977) puts it, "a tremendous cultural literacy movement" in the late 20th century (Shliakhovchuk, 2021). This resulted in the twentieth century's use of cultural literacy to define a monoculture and set national boundaries. As a result, the boundaries of national literacy began to be determined by cultural literacy: N = CL (n1): cultural literacy = nationalism (Johnson, 2014).

1.2. Research Objectives

- To understand the current status of cultural literacy promotion among the students of south Punjab universities.
- To examine the efforts of students to learn the digital technologies for the promotion of cultural literacy
- To evaluate the universities organizational infrastructure towards the promotion of culture literacy.

2. Literature Review

Knowledge of culture in the twenty-first century and opportunities for interacting and working together with persons from various linguistic and cultural backgrounds are made possible by information and communication technology. As a result, scholars in a wide range of fields, including science and history, have expanded the definition of cultural literacy by reexamining its significance in contemporary society (Jin et al., 2024). Cultural literacy is also starting to be viewed as a "modus operandi" (Shamsi & Bayati, 2009) that aims to "bring ideas together in an interdisciplinary and international collaboration by highlighting communication, comparison, and critique." (*Cultural Literacy in Practice – Cultural Literacy Everywhere*, n.d.). Persons may be seen as unwavering representations of their national culture if cultural encounters place a premium on accurate knowledge of culture and tradition as a major feature. As a result, people from different backgrounds may be unable to see one other for who they are, which could spark stereotypes (Zaineldeen et al., 2020).

2.1. Cultural Literacy In this Century

Meeting new people and learning about their backgrounds and customs is an essential part of developing one's own cultural identity. Indeed, the concept of cultural literacy should address and aim to promote the social interaction of people in cultural interactions (Vertovec, 2007). This study was conducted on promotion of cultural literacy in digital era. The study used

a hermeneutic approach based on semiotics, discourse, pragmatics, and web usability theory. Data were gathered via searching the Internet, making observations while visiting MWK, and interviewing museum, wayang, and semiotics specialists, as well as MWK educators. The study's conclusions were the identification of MWK educational roles to introduce cultural literacy and other related philosophical ideals, and 2) the clear criteria of successful promotional media to promote cultural literacy in the digital age. The study suggested that entertaining yet meaningful activities should be held at MWK, and suitable resources and tools should be supplied and used to support the activities (Muljani & Sunarto, 2018). Ngema and Lange (2020) define cultural literacy as "the knowledge of seven different cultural groups, including one's own, necessary for an understanding of reading, writing, and other media," which is in line with this. One needs to use and acquire a wide range of general knowledge to foster understanding, acceptance, and communication, interaction with and contemplation of that culture are necessary for cultural literacy (Reddy, Chaudhary, & Hussein, 2023), A study aimed to assess the scientific and civic cultural literacy of American University of Madaba (AUM) students and its correlation with personal characteristics. The study included 437 AUM students from the first semester of 2019-2020 who took a scientific and civic test, which served as the primary research tool. Data study indicates that AUM students excel at cultural literacy in science, with high scores. However, it scored somewhat lower in civics, ranging from medium to high. There is a significant difference in the scientific area for females, international curriculum, and health sciences faculty, but not in civics. It is recommended that future research studies be undertaken on various areas of cultural literacy (Khzouz & Al-Sharah, 2023).

This study provides an alternate viewpoint on cultural value variances throughout the world (Yeganeh, 2022). The purpose of this research is to describe the development of interactive multimedia cultural diversity, assess the feasibility of developing such products, and evaluate the effectiveness of this development. The approach utilized is research and development (R&D) utilizing Hannafin & Peck models, which include needs analysis, design, development, and implementation stages. The study focused on primary school students in grades I to VI. Interactive multimedia is a very successful instructional tool that enhances cultural literacy and student citizenship (Sogalrey et al., 2022). Indonesia is a diverse nation with numerous customs, tribes, and civilizations. Many Indonesian primary school kids lack knowledge of their country's many cultures. Developing cultural literacy in elementary school children helps them understand, appreciate, and preserve their culture. Problem-based learning (PBL) is one approach to improving cultural literacy abilities in primary school children. This study explains how the problem-based learning (PBL) paradigm promotes cultural literacy in primary school children. Dialectic education may foster cultural literacy among children and adolescents, which is crucial for harmonious living in a varied society. Cultural literacy encompasses attitudes and abilities (inclusion, tolerance, empathy) (Wisdiasusi, 2019).

The study was conducted on food consumption, economy and personal health. The qualitative research approach was adopted for study. The sample for the first phase of the study included people of various ethnicities. The findings have been incorporated into two different SWOT matrix models (Nemeth et al., 2019). The twenty-first century's significance of cultural literacy opportunities for interacting and working together with persons from various linguistic and cultural backgrounds are made possible by information and communication technology. As a result, scholars in a wide range of fields, including science and history, have expanded the definition of cultural literacy by reexamining its significance in contemporary society. One needs to have and use a wide range of general knowledge to foster communication, acceptance, and understanding. Interaction with and contemplation of that culture are necessary for cultural literacy (Leaning, 2019). Cultural literacies establish the supremacy to create various types of relationships that are implanted in the values of modern civilization (Rosyadi, Mundiri, & Nuril, 2023). Information and communication technologies make prospects for linking and cooperating with individuals of diverse cultural perspectives and languages. Due to ICT and extending meaning of cultural literacy, several disciplines of social sciences and sciences have reexamined the significance of cultural literacy in contemporary society. Moreover, cultural literacy has activated as a 'modus operandi' which means a particular method or way of doing something (*The Influence of Radio and Television on Culture, Literacy and Education | ETEC540: Text, Technologies – Community Weblog*, n.d.). Modus Operandi illuminates' communication, contrast, and analysis, conveying ideas together in an

interdisciplinary and transnational cooperation. In their definition of cultural literacy (Bravo, Chalezquer, & Serrano-Puche, 2021) the understanding of the history, contributions, and background of distinct cultural clusters, encompassing individuals' group, required for awareness of writing, reading, and other media." The ability to communicate, accept others, and raise one's level of consciousness depends on one's possession and application of a wide range of common knowledge. Interaction and cooperation with a representation of the culture are necessary for cultural literacy. Similarly, several respected organizations have publicly declared their support for Cultural Literacy.

2.2. Cultural Literacy in Educational Institutes

The European Science Foundation defines cultural literacy as the "ability to perceive, reflect upon, utilize, and conclusively alter the various interrelating cultural objects, containing texts and other forms of knowledge, which compose our cultural survival (Tinmaz, Fanea-Ivanovici, & Baber, 2023). The European approach defines cultural literacy as "avoiding abstraction and engaging in communication, comparison, and critique on a scale beyond that of one language or nation-state." (Sagitaa et al., 2019), In addition, why the sovereignty of economies cannot be guaranteed by technological and managerial means alone, arguing that "Culture is no longer a barrier to gaining power." Rather, it is a necessary safeguard against excessive loss. Future leaders, he argues, will have to work hard to develop cultural intelligence by identifying commonalities and differences among people, businesses, and nations, and by seeing that shallow knowledge has a deleterious effect on the production and commerce of all these entities (Ochoa, McDonald, & Monk, 2018). Personal literacy plus social literacy plus corporate literacy plus cultural literacy equal to global literacy, which in turn equals world-class brilliance, according to his twenty-first-century strategy (Joseph F. Pentony, 2001). Students' conceptualizations of cultural literacy were the focus of the research. Assessment of learning outcomes was a topic of their study. They investigated the idea that evaluating students' progress toward predetermined goals is a cumbersome, institution-imposed overhead (Rafique et al., 2020).

To further involve postsecondary teachers in identifying what establishes student learning in their courses, recent studies have called for discipline-specific replication of student learning outcome value. This study provides a systematic approach to developing and implementing a model of cultural literacy to student learning outcomes document assessment within a single foreign language department housing multiple Bachelor of Arts programs. Two sections of this study work together. First, we put into practice the idea of cultural literacy. Second, we appraise documents by analyzing their qualitative content. This measurable definition of cultural literacy provides implications for syllabus building and teaching practices in tertiary-level foreign language programs and can facilitate the linking of aims and outcomes with disciplinary ideals (Marmoah & Poerwanti, 2022). Research conducted by Ngema and Lange (2020) including cultural literacy in higher education is important. The authors conducted this research to highlight the unique difficulties that universities encounter while preparing students for lives and careers that span disciplinary and cultural boundaries. These schools must equip their students with the tools that will allow them to thrive professionally in different cultural settings. The study suggests that students at institutions of higher education who acquire greater proficiency in cultural digital literacy will be better equipped to cross linguistic and cultural boundaries. The idea of cultural literacy in higher education serves as the foundation for the study's approach and starting point. In addition, this study analyses three case studies in which the tactics of destabilization and reflection were successfully implemented in classrooms to teach cultural literacy. Culture and Society in the digital age is the subject of research. The research focuses on examining a theoretical framework of digital society and its consequences (Rafi, JianMing, & Ahmad, 2019).

Based on these findings, it is clear that cultural studies, namely the study of today's digital culture, require more attention. The foundation of this approach is the concept that the spirit of the digital revolution is deeply rooted in the cultural shifts that occur in any given civilization (Ahmad, Wu, & Ahmed, 2024). Cultural shifts are examined about the transformations brought about by the digital society, such as the blurring of distinctions between the real and the virtual, between people, nature, and things, and the flipping of the informational shortage and abundance coin (Linh & Wu, 2023). A universal theory of culture is constructed as part of this research. This framework identifies cultural elements such as religious beliefs, social structures, and technological advancements. The study suggests that

the aforementioned cultural face is defined by novel phenomena such as transparency, individualization, and so-called cornification, as well as the intellectualization of one's immediate environment (Dubey et al., 2024). With the use of digital technology, students can work on projects and web-based apps with students in classes around the world (Rafi et al., 2021). These teaching tools can all help students become more culturally literate. Students must be able to interact positively with people from all backgrounds if they are to succeed (*Role of Technology in Transforming Digital Education for Pakistani Students*, n.d.). Character education is the focus of research, and this study explored and investigated how students' cultural literacy grew over time. Culture is a tool that every society employs to meet its basic needs. All members of society uphold, respect, and operate by the cultural ethics and moral norms that have developed within the group (Rafi et al., 2021). Many societal norms and cultural beliefs are manifest in everyday life (Dwita Amaliah & Runing Sawitri, 2023). Social norms serve as a representation of many cultural viewpoints. All students must have exposure to and education on these cultural norms and values (Wijaya, Mustaji, & Sugiharto, 2021). By studying about different cultures, students might gain a better understanding of them. Culturally knowledgeable students recognize, value, and uphold their customs. Therefore, the purpose of cultural education in schools is to use cultural practices and artifacts as teaching tools, changing social and cultural dynamics, and providing material and pedagogical media knowledge (Bahtiar, Ahdar, & Yanti, 2023).

Students are more likely to work together, participate actively in class, develop meaningful digital relationships, and tap into their collective wisdom thanks to the proliferation of digital tools (Ahmad, JianMing, & Rafi, 2019). The broad use of technology has been suggested as the basis for improving the academic performance of students (Rafi, JianMing, & Ahmad, 2019). Examining how technological innovations in the classroom are contributing to the growth of student's knowledge and skills (Klopfer, 2009). In addition to other factors, the writers in both series bring a variety of intersectional experiences about their gender, sexual orientation, race, ethnicity, mother tongue, and nation of birth. However, we cannot deny that most of us are native English speakers and are headquartered in the west, typically in the US. This places us in the advantageous position of being those who are - problematically and supposedly - "ideally suited" to consider the current situation of cultural studies (Oswin, 2006). It affects how we conduct cultural studies to acknowledge that each of us possesses a transnational culture (Mohan, Parameswaran, & Rao, 2022). I make some methodological, ethical, and political suggestions in this section that should aid in the development of truly international cultural studies. My main areas of interest are de-Westernizing academics, using comparative research, and drastically contextualizing culture. Naturally, this list represents my academic and personal interests and is not meant to be all-inclusive (Linh & Wu, 2023).

It is grounded in the empirical study of real cultures and live experiences and adopts a futurist perspective on urgent modern issues like climate change, which are global in scope (Bodley, 1999). Cultural studies are in a unique position to respond to all the demands for a deeper comprehension of cultural complexity since it is not under pressure to declare absolute facts (Ang, 2020). The DIALLS project argues that viewing cultural literacy solely in terms of knowledge acquisition distorts the meaning of the term, making it seems like a unidirectional lecture rather than a practical skill. Instead, we examine how cultural identities and heritages are flexible and pluralistic in modern society by drawing on an extensive analysis of European educational policy documentation and scholarly literature (Romanovska & Kacane, 2019).

3.   Research Methodology
In this research quantitative method was used for data collection and analysis. The literature review explored that the survey method had been used in several other research studies. This research method involved a lot of data collection from huge groups of persons. The key objective of this kind of research was to rapidly gain data regarding the features of a big number of individuals. A large number of people involved in conducting research that gather data on demographic information and public traits, as well as client response from end users, are significance examples (Creswell et al., 2003). Selecting investigation procedures depend on the statement of the problem, objectives, participants, resource limitations and the own experience of the researcher. So, survey technique of research was utilized to gather the data from the students of fine arts in the universities of south Punjab for the current study. The population of this research was contained altogether male and female students studying in the

Fine Arts Departments established in the south Punjab public sector universities. Therefore, thirteen hundred and fifty-five (1355) copies of the questionnaire were distributed among the students in the universities while returned questionnaires were 1011 out of which valid responding students from South Punjab public sector universities were nine hundred and fifty (950). Such as sixty -one (61) questionnaires were rejected due to some mistakes and incomplete information. 950 valid questionnaires were included for the study.

Table 1: University Students Demographics

Names of Universities	No. of Students
The Islamia University of Bahawalpur	480
Bahauddin Zakariyya University, Multan	320
Government Sadiq College Women University, Bahawalpur	405
Khawaja Fareed University of Science and Information Technology, RYK	150
Ghazi University, D G Khan	Nil
The Women University Multan	Nil
Total students	1355

Census method was used for data collection from the respondents. It is a quantitative research technique. The sampling frame is a list of all individuals or groups in the population from whom the sample is drawn (West, 2016). We used descriptive statists paired sample correlation technique for the data analysis.

3.1. Response Rate

In total thirteen hundred and fifty-five (1355) copies of the questionnaire were distributed among the target respondents. One thousand and eleven dully filled questionnaires were received back. Nine hundred and fifty questionnaires were valid for this empirical study. The response rate was 70.11%. Sixty- one questionnaires were excluded due to general types of errors. The following table 3.6 displays the response percentage of the respondents. The Table-2 represent the population of the research according the existing numbers of the students studying the departments of fine arts in south Punjab universities of Pakistan.

Table 2: Response percentage of the Respondents

University	Total Distributed	Returned	Rate	Valid	Rate
KFUEIT	150	121	100	121	80.666%
IUB(BWP)	480	330	89.79	318	66.25%
GSCWU(BWP)	405	270	66.66	230	56.790%
BZU(MTN)	320	290	87.87	281	87.81%
WOM(MTN)	Nil				
GU(DGK)	Nil				
SUM	1355	1,011	74.61	950	70.110%

3.2. Ethical Considerations

Moral considerations in research are one of the vital mechanisms as proposed by Kirongo and Odoyo (2020) and contain research consent, i.e., willingly in the sharing in the survey. Ethical considerations also comprise defending the survey participants' confidentiality and secrecy (Vuković, Pivac, & Kundid, 2019) has recognized the following ethical considerations through research. The researcher provided full attention regarding the research protocols, norms and ethics during overall conduct of the study. Information provided by the respondents was used only for the drive of this research study. The respondents' privacy and secrecy were safeguarded. Participants were not enforced by the researcher to fulfil the questionnaires during the data gathering process. They participated freely in this study without any stress. In cover letter of the questionnaire, all students were confirmed that their whole-specific information would be treated as confidential, and their anonymity would be ensured.

4. Data Analysis

According to Elshaer, Azazz and Fayyad (2022) people in organizations come from a range of backgrounds, including different environments, cultures, schools of thought, schools of belief, and schools of logic. The administration of this organization needs to make an effort to unite these individuals so that they understand, are cognizant of, and are persuaded of its objectives (Sugiono & Ardhiansyah, 2021). Kaloyanova, Leventi and Kaloyanova (2023) conducted a study on organizational culture as a collective set of individual perceptions, shared

values, and organizational aims that work together to promote the strategy of the firm. This means that the shared beliefs and values of an organization's workforce when taken as a whole, define the concept of the workers' behaviors and reactions to various corporate activities and convictions.

Table 3: Paired Samples Correlation

Organizational Factors of the Universities	N	Mean	Std. De	Correlation	Sig.
Pair 1	There is the provision of databases to culture preservation in the organization & Social media tools and internet of things provisions exist in the university	950	3.454 3.535	1.0303 1.0991	.434	.000
Pair 2	Digital technology improves the access of cultural resources & Digital technology enhanced multi culture awareness	950	3.545 3.738	1.2144 1.0833	.657	.000
Pair 3	Digital technology improves the capabilities of the university for local cultural activities & Digital technology improves the student's cultural promotions skills	950	3.671 3.715	1.0638 1.0676	.491	.000
Pair 4	Digital technology is helpful for cost effective to promote culture & the digital technology is helpful for promotion of culture in society	950	3.693 3.739	1.0836 1.0384	.480	.000
Pair 5	Organizational infrastructure of university promotes cultural literacy among the students & Availability of speedy internet facility in the university promotes cultural literacy among students	950	3.424 3.445	1.2267 1.1397	.521	.000
Pair 6	Digital technological Lab. in university play a key role for promotion of cultural literacy among students & Organizational infrastructure for practical training in university promotes cultural literacy among students	950	3.551 3.492	1.0908 1.0957	.536	.000
Pair 7	Availability of social media platforms in university promotes cultural literacy among students & The university conducts cultural events to promote cultural literacy	950	3.613 3.739	1.0861 1.0384	.419	.000

The research was planned with an objective to evaluate the organizational factors of universities to promote the cultural literacy among the students studying in Fine Art Departments, University Colleges of Arts and Design established in the Southern Punjab public sector universities. The results presented in Table-3 indicate a strong correlation among the 14 organizational factors of university libraries in relation to the promotion of cultural literacy among fine arts students in the universities of South Punjab. Notably, Pair-2 ranked highest, demonstrating a robust relationship between digital technologies and cultural awareness among students, with a correlation value of 0.657. This indicates that digital technologies significantly contribute to enhancing cultural awareness in this context. Similarly, Pair-6 ranked second, with a correlation value of 0.536, highlighting a strong association between the practices of digital technologies and the practical skills of students. Pair-5 secured third place, with a correlation value of 0.521, indicating a notable correlation between the provision of IT infrastructure and internet speed. In fourth position, Pair-3, with a correlation value of 0.491, revealed a strong relationship between students' digital capabilities and their skills in cultural promotion. Pair-4, with a value of 0.480, also demonstrated that digital technologies are cost-effective tools for cultural promotion. Pair-1 ranked second-to-last, with a correlation value of 0.434, and suggested a significant presence of database culture in universities, particularly in the utilization of social media tools. Finally, Pair-7 ranked last, with a value of 0.419, showing that the availability of social media platforms plays a crucial role in the promotion of culture within South Punjab's university settings.

5.   Conclusion
The study has examined the concepts of culture and cultural literacy, exploring their multifaceted dimensions. It has also discussed the role of digital technology in fostering cultural literacy and highlighted the organizational factors that influence its implementation. However, a notable gap in the existing literature has been identified, specifically regarding the impact of

digital technology on enhancing cultural literacy among university students in South Punjab. This research aims to fill this gap by investigating how digital tools and resources can be effectively leveraged to promote cultural literacy within this particular educational context. By focusing on the South Punjab region, the study seeks to provide valuable insights and practical recommendations for utilizing digital technology to deepen students' understanding of cultural dynamics and enhance educational outcomes in this area.

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