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# Citizenship Culture as an Indicator of Traffic Awareness among Young Drivers of Public Transport Vehicles and its Relationship to Commitment to Traffic Safety Rules

(A Field Study in the Province of M'sila)

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## Abstract:

Citizenship is one of the most important modern concepts; it is of a great impact within societies that seek to realize efficacy and commitment in all domains. The present field study aims to reveal the extent to which the citizenship culture affects young drivers of public transport vehicles in terms of their commitment to traffic safety rules. To reach that aim, the researcher collected some previous studies on the topic at hand to serve as a literature review and then moved on to the practical work by going to the public transport station, interviewing a sample of young drivers of public transport vehicles consisting of thirty drivers, distributing the questionnaire to them and, then, processing the data statistically. The results showed that the level of citizenship culture and commitment to traffic safety rules is low, in addition to the impact of citizenship culture on commitment to traffic safety rules among young taxi drivers.

**Keywords:** Citizenship Culture, Commitment, Traffic Safety Rules, Young Drivers of Public Transport Vehicles.

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## Introduction

Citizenship is one of the modern issues that has always preoccupied researchers; it is considered as one of the most important factors for the development and harmony of societies, through giving the individual membership in society and developing his informal role, which would be a reason for improving his behaviour, raising performance and commitment to his duties. Citizenship is the first building block in constructing the individual's personality, his self-

affirmation, his cultural and political identity, and his positive adaptation to life conditions to perform his desired civilized role (Al-Kouari, 2004).

Al-Awamra (2014) believes that citizenship constitutes a solid foundation for the social, cultural and political structure of society, which constitutes the first line of defense in the face of social disintegration and lack of discipline. It is a social and national tool for the individual within the community, and, therefore, the weakness of citizenship is a security and social peace threat in any society. As for Mazen (2004), citizenship plays a key role in modifying behavior and raising the level of commitment among individuals. Among the most prominent variables that behavioural studies have highlighted is commitment, given the multiple benefits that it turns out to achieve, as it is an essential element in understanding and explaining the behaviors of individuals within the environment. According to Sadek (2000), commitment generally occurs from the process of symmetry and homogeneity between the individual's values and goals on the one hand, and work values and objectives on the other, and by the making of additional efforts by individuals – be they moral or spiritual – to achieve the organizations' goals and their success. Al-Aziz (2010) believes that raising the degree of commitment is always of a general benefit – for the individual and society, as some studies have found that the individual who enjoys a high commitment, the possibility of seeing himself harmed is very small.

Departing from the aforementioned importance, this study, whose idea crystallized to confirm the impact of the culture of citizenship on the commitment to traffic safety rules among young drivers of public transport vehicles, came into existence. The public transport station of Bousaada – province of M'sila – was chosen as a field site for the study because of the nature of the work on public transport drivers, which requires the daily deal with traffic safety rules. The study at hand comprises four axes, the first of which deals with the general framework of the study, the second represents the theoretical part which deals with the culture of citizenship and the principle of commitment to traffic safety rules. The practical part - field work - is represented in the third axis, which deals with the methodology of research and its procedures, and, finally, the fourth axis, which deals with the presentation of the results and analysis of the study.

## **First: General Framework of the Study**

### ***1. Statement of the Problem***

Citizenship culture is one of the most important factors that help in the effectiveness and success of organizations due to its active and vital role which influences the behavior of individuals, their positive performance, and their commitment. Saad Eddine and Fawzi (2014) concluded in a study on «Attitudes of University Students towards Citizenship Values in Algeria», that the citizenship values represented in justice and equality, the right to work, and the right to housing ..., represent obstacles to embodying the actual practice of the lofty values of citizenship. However, Wood's (2009) study on «Youth and Good Citizenship» concluded that active citizenship among young people is average with regard to responsibility towards society's problems, and caring for others, while the study of Khashroum (2011) on «The Effect of the Service Climate on Organizational Commitment», concluded that job satisfaction as a mediator

variable significantly affected the relationship of service with organizational commitment. By contrast, the study of Abdul-Hussein (2012) entitled «The Effect of Empowering Workers on Organizational Commitment», came to the conclusion that there is a correlation and a moral effect to empowering workers at the level of organizational commitment (Berbach, 2014, p. 12).

In the present study, we will try to shed light on the reality of the culture of citizenship behavior in our society and its relationship with commitment to traffic safety rules. In the light of the above, the following questions have been asked:

- . What is the level of citizenship culture among young drivers of public transport vehicles?
- . What is the level of commitment to traffic safety rules among young drivers of public transport vehicles?
- . Is there a correlation between the culture of citizenship and the commitment to traffic safety rules among young drivers of public transport vehicles?

## ***2. Study Hypotheses***

1. The level of citizenship culture among young drivers of public transport vehicles in their behavior while driving the vehicle is average.
2. Young drivers of public transport vehicles are committed to traffic safety rules to an average degree.
3. There is a correlation between the culture of citizenship among young drivers of public transport vehicles and commitment to traffic safety rules.

## ***3. Aims of the Study***

The present study aims at the following:

- 1- Identifying the level of citizenship culture among young drivers of public transport vehicles in their behavior while driving the vehicle.
- 2- Identifying the level of commitment of young drivers of public transport vehicles to traffic safety rules.
- 3- Identifying the nature of the relationship between the culture of citizenship among young drivers of public transport vehicles and the commitment to traffic safety rules.

## ***4. Significance of the Study***

The significance of the study is to enrich the scientific knowledge of the relationship of the culture of citizenship behavior prevailing on the behavior of drivers of public transport vehicles and their level of commitment to traffic safety rules, in addition to its practical importance through the benefit of the competent authorities on road security through the results obtained, the suggestions and recommendations it presents. Its significance also lies in:

- Being one of the first studies locally carried out, within the limits of the researcher's knowledge, which deals with the relationship of the culture of citizenship behavior with commitment to traffic safety rules among young drivers of public transport vehicles.
- Providing information and suggestions that may help in promoting commitment to traffic safety rules among young drivers of public transport vehicles.

## Second: Theoretical Framework

### *1. Citizenship Culture as a Principle to Modify the Drivers' Behavior*

#### 1.1. Definition of Citizenship

Linguistically speaking, citizenship (in Arabic 'Mouatana') is derived from the word homeland (Watan or Mawtin), which is the house in which a person dwells. Its plural is homelands. One can say 'he or she dwells somewhere', which would mean 'he or she takes the place as a dwelling'; ie, takes it as a home to live in.

In its terminology, citizenship refers to the individual's belonging to the state in which he was born or immigrated. His submission to the laws issued by it, his equal enjoyment of rights with the rest of the citizens, and his obligation to perform duties represent the relationship between the individual and the state as determined by the law of that state.

There are researchers who dealt with citizenship as a concept that includes several dimensions: political, civil, social, and environmental. Marshall (1994) expressed this vision in his study entitled "Citizenship and Social Class" by defining citizenship as the status granted to those who enjoy full membership in the group, and that all those who enjoy this status are equal in terms of rights and duties.

Citizenship is one of the important topics that preoccupied and still preoccupies many sociologists and politicians. What helped it to gain more interest is the concern the world is witnessing in the issue of spreading democracy in the countries of the world and the call for globalization on the one hand, and the waves of violence and bloody conflicts that swept many countries of the world, and which are based on racial, ethnic or sectarian discrimination among the sons of the same nation, on the other. When talking about Islam's vision of citizenship, Amara (2005) sees that when doctrines and philosophies just defined the borders of the nation with the geography of regions, race or language, Islam has united the lands of Islam by faith and Sharia, despite the differentiation in tribes, peoples, homelands and nations, leaving the way to both the world and the nation to meet with patriots and nationalities in its system, without any contradiction, opposition or hostility. It is this reality in the relationship of Islam with patriotism that made the homeland (the country) and patriotism a high place in the light of Islamic affiliation, which does not end at the borders of a specific country. The Holy Qur'an speaks of man's love for his country as an equivalent and as a companion to this person's love for life (Zamzam, 2016, p. 61).

#### 1.2. The Concept of Citizenship Values

Citizenship is a civilized voluntary behavior towards the other members of society; this behavior is translated by a set of social values represented in belonging, loyalty, commitment to duties and rights, in addition to social participation. The values of citizenship are, hence, the composite of all aspects of positive human behavior towards society and its members.

#### 1.3. Citizenship Values

After the previous presentation of the concepts of values and citizenship, it can be said that citizenship values are a set of values that reflect the sense of national identity and contribute to

preparing the individual for political participation within society, which is related to good citizenship, the individual's sense of loyalty to his homeland, his pride in belonging to it, his willingness to sacrifice for the sake of the homeland, and his willingness to participate in activities, procedures and actions aimed at the public interest (Al-Saati, 1999).

The values of citizenship as defined by Mubarak (2008) are all that is constant and has not changed in the country, such as religion, language, history, the principles in which the nation believes, and all that has value in this country. That is, all that has constancy and permanence is one of the values of citizenship. Among the most prominent values of citizenship in the twenty-first century are:

A- Values of Equality and Justice:

Equality is one of the basic values of citizenship; it is one of the core pillars of citizenship in the developed country. It allows individuals to enjoy their rights and carry out their duties, that is, members of the same society must enjoy equal rights and duties in terms of nationality, opportunities for education and employment, equal treatment before the law, equality in income, and wages on the basis of qualifications and experiences. The value of justice is linked to the value of equality and precedes it in that equality can only be achieved through achieving justice between individuals. Through equality of rights and duties among citizens, society prevails, the value of justice is equal before the law (Jarar, 2011).

B- Belonging and Loyalty Values:

Affiliation values: The value of affiliation represents behavior and hard work for the sake of the nation and interaction with all members of society with their different beliefs and aspirations. It is a behavior that has only one meaning in terms of giving, progress, and pure service to the homeland and the people. Belonging represents an intenal feeling that incites the citizen to work with enthusiasm and honesty in order to develop his country and to defend it. Among its requirements is for the individual to be proud of his homeland, for belonging is a positive feeling towards the country.

Affiliation has several dimensions that can be summarized in the following:

- 1- Identity: It is the existence of the individual; affiliation seeks to consolidate it.
- 2- Collectivity: It includes cooperation, interdependence and cohesion of individuals in one society and, thus, enhances the tendency of individuals to love and mutual interaction.
- 3- loyalty: It is the core of commitment; it supports self-identity on the one hand, and strengthens the collectivity among individuals on the other hand.
- 4- commitment: It includes adherence to social regulations and norms, including adherence to group norms, and avoidance of conflict.
- 5- Democracy: It represents the ways of thinking and leadership; it expresses the individual's belief in three elements: appreciation of the individual's abilities and potentials, the individual's need for understanding and cooperation with others, and following the scientific way of thinking.

Loyalty values: The value of loyalty is more comprehensive and broader than belonging, as it includes the value of loyalty in its broad concept of belonging. Belonging does not necessarily include loyalty; the concept of loyalty may be mixed with the concept of belonging until it becomes difficult to separate them. Loyalty expresses honesty in belonging; it is not born with a person, but is rather acquired through social and educational upbringing from his society (Al-Habib, 2005).

Loyalty is an essential characteristic of commitment; it works to strengthen the individual's self-identity, aims at the individual's support for his group and reflects the extent to which he belongs to that group. It works to deepen the individual's concern for the needs of the group members and aims to protect them.

Some of the general manifestations of behavior indicative of the value of loyalty as one of the values of citizenship are as follows:

- 1- Participating in national events and holidays, preserving the national heritage, and working on the care, preservation, and good use of public properties.
- 2- Applying patterns and behaviors that rationalize consumption, and adhere to polite behaviors in dealings between individuals.
- 3- Respecting and committing to the law, preserving the environment, and encouraging national industries.
- 4- Identifying the challenges that face the country, and trying to contribute to providing appropriate solutions.
- 5- Believing in national unity and liberating oneself from all forms of fanaticism.

- Values of political participation: Al-Zayyat (2003) defines political participation as “a formal voluntary process that reflects an organized, legitimate and continuous behavior that expresses a rational trend that stems from a deep awareness of the rights and duties of citizenship, through the effective and influential roles that citizens play in political life.”

The value of participation represents the practical application of loyalty and belonging, where there should be a real participation of the community members in decision-making in democratic societies, through elections or participation in national and political events, so that community members bear responsibility alongside the state in facing the crises and challenges that face society and the state in various domains.

**Democracy:** Citizenship is a key to understanding democracy. Patrick (1999) emphasizes the democratic approach to citizenship through the citizens' respect of the rights of others, defending their rights, and that citizens exercise their rights freely. He also believes that the exercise of these rights is represented in interactive skills, which include: communication and cooperation skills an individual needs to practice civil and political work, observation skills, and finally influence skills, which include the skills that the individual needs to influence the outcomes of political and civic life (Zamzam, 2016, p. 68).

#### 1.4. Components of Citizenship

Citizenship has basic elements and components that must be realized in order to be achieved. These components are:

**A. Belonging:** Belonging, as a concept that belongs to the psychological and social concepts, is an internal feeling that makes the citizen work enthusiastically to advance and defend his country. That is, it is a feeling towards a specific matter that gives loyalty to it, and that the individual should be proud of it, defend it, and ensure its safety and all its symbols as: anthem, flag and language, to the point of sacrificing for it.

Belonging is also defined as "the tendency that pushes the individual to enter into a specific social-intellectual framework, including commitment to the standards and rules of this framework, supporting and defending it against other social and intellectual frameworks."

In their book "Communicative Action", Thomas Hopsu and Jürgen Habermas believe that belonging is supposed to constitute a shared value between individuals, from which the building of the group's importance will be achieved. For them, belonging does not represent a feeling of patriotism that is necessarily associated with the nation, but rather goes beyond linking to state institutions and certain social values (Harira, 2015). p. 51). In other words, the issue of belonging to the country is not just abstract concepts, but rather it is originally a lived experience between the country and the citizen. When a citizen senses through his experience that he lives in the shadow of a country that protects and defends him and his identity, realizes for him the minimum level of care and attention with justice and sufficiency, in this case the values of belonging to to this country are shaped and entrenched in him (Al-Kuwari, 2004, p. 39).

The individual belongs only to a community in which he feels fellowship, and fulfills his needs and demands among its members through relationships based on a common language, common customs and traditions, and a common cultural heritage that pours into one crucible, which is to serve the public interest of society and the nation as a whole (Afifi, 2003, p. 33).

**B . Rights:** The practice of the principle of citizenship on the ground requires the provision of a minimum of rights for the citizen so that citizenship has a meaning according to which the citizen's belonging, loyalty to his country, and positive interaction with his citizenship is achieved. All that comes as a result of the ability to participate effectively, the sense of fairness and a high patriotic spirit when performing his duties or defending his homeland, paying taxes, and contributing to the making of human civilization" (ibid, p. 39).

Accordingly, the concept of citizenship includes rights that all citizens enjoy; at the same time they are duties for other individuals who assume responsibility before the general community to respect and preserve its principles. These can be stated as follows:

**C. Freedom:** freedom means the ability to choose between several things; it is the freedom to act, live, and behave according to the direction of a reasonable will, without harming others or without submitting to any pressure except that which is imposed by the necessary laws and the duties of social life.

John Locke has pointed out that the right to freedom has two aspects: the first is the general freedom of action, which means the right of every person to act as he wants as long as that is not prohibited by law or custom. The second aspect includes special freedoms which are necessary to preserve human dignity and the well-being of society, such as: freedom of thought and opinion, freedoms that guarantee freedom of expression of opinion, freedom of criticism, and freedom of knowledge.

**D. Justice:** Justice is the principle that individuals are equal to each other in the opportunities of social life. Justice departs from the concept that “individuals are equal before the law, without discrimination between them because of origin, gender, religion, language, or social status in acquiring and exercising rights, assuming obligations and performing them”, as it is the only way to achieving social harmony and a sense of brotherhood and belonging to the country.

**E. Equal opportunities:** The point of view of equal opportunities is based on mutual respect between individuals in expressing their social positions and the involvement of all segments of society to benefit from all the components of society. This would increase the possibilities of giving, wholeheartedly participation by citizens, and enabling them to meet the requirements of opportunities which society prepares for them through the various service areas of society such as education, care and job opportunities...etc. That can be so by contributing to national development, initiating relief work, and not practicing what offends the traditions and symbols of the nation (Fouad, 2002, p. 17).

In the same vein, Rousseau asserts that civil society represents “the creation of a form of association that pays and protects the individual and the property of each participant in it, and by which each individual unites with others so that he is subject only to himself and remains more free than he was before.”

**F. Duties:** Some researchers believe that citizenship is nothing but an active participation in a group or a number of groups, and includes a sense of connection and loyalty to the concept of the state or order. It is based on the idea of belonging and shared values, which means that citizenship is an active membership in a society within a frame of rights, and many duties and responsibilities that are defined by society and law. Countries differ from each other in the duties of the citizen according to the philosophy on which the state is based. Some countries see that political participation in the state is the totality of duties and its highest degree, while others see that duties do not stop at this only, but include civilized behavior and not betraying the country (Huraira, 2015, pg. 52).

## *2. Principle of Commitment to Traffic Safety Rules*

### *2.1. Commitment*

Commitment is a fixed duty that a person is required to perform, maintain it for the benefit of another person or a specific interest for which he is responsible; he cannot leave it or fail to perform it, such as the obligation of giving something or doing a work.



There are many fields of obligations in life. There are legal obligations that are subject to the law, civil obligations that are subject to responsibility, and natural obligations such as fulfilling rights or achieving a specific goal. The commitment to that aims to improve and increase the level of success in all domains of life, as it acts as a motive, and an incentive for its occurrence (Abu Salem, 2016).

## 2.2. Duty to Commitment to Traffic Safety Rules

If we know that the human element is at the forefront of the causes of traffic disasters, the duties placed on him as a vehicle driver and responsible for the lives of passengers, citizens and properties oblige him to learn driving to a professional degree, and to commit to several duties, the most important of which are:

A. Familiarity with the traffic rules, traffic etiquette, traffic laws, movement instructions, and direction.

B. Full knowledge of the type of vehicle he drives, its nature, its characteristics, its size, the way of dealing with its operating tools, and the ability to repair it in case of breakdown, especially on long lines, in addition to inspecting and maintaining its important parts.

C. Taking into account the maximum load of the vehicle and following a quiet driving in long lines, curves and zigzags. Traffic instructions help to avoid any potential errors.

D. The psychological, mental, health, and physical readiness of the driver are a necessity to take over the driving duties, because the lack of sleep, the feeling of exhaustion, the loss of sight, and poor eyesight may cause unimaginable troubles.

E. Fastening the seat belt continuously while driving, because in many cases the most affected are those who are not committed to fastening the seat belt.

F. Avoiding phone calls while driving, especially in the case of complete merger that prevents the required concentration of the road, pedestrians, and other vehicles, controlling speed, and facing any potential emergency. This means do not concentrate on anything other than the road while driving.

G. Not to use stimulants, intoxicants, or narcotics in all their forms. This is due to their role in the mental and physical imbalance of the driver; this may lead to accidents.

H. Paying attention to the arrangement of children's seating, correcting the position of the mirrors, and adjusting the seat in an appropriate and comfortable manner according to the driver's size. This is because these matters create reassurance, a feeling of satisfaction, and self-confidence for a wise driving (Akabat, 2007, p. 8).

## 2.3. Respecting the Rules of Traffic Safety is of the Morals of Islam

Among the honoring of God Almighty to man is that He subjugated everything in the universe to serve him. God Almighty says: "Have you not seen that God has made subservient to you what is in the heavens and what is in the earth and has bestowed upon you His blessings, apparent and hidden, and among the people are those who argue about God without knowledge, guidance, or illuminating book» (Surah, Luqman, verse, 20). He also says: "It is God who

created the heavens and the earth, and sent down water from the sky, then brought forth fruits with it as a sustenance for you, and made subservient for you the ships to run in the sea by His command, and subjected to you the rivers, and subjected to you the sun and the moon perpetually, and subjected to you the night and the day. He gave you all you asked him, but if you would count the favours of God, you will never be able to number them. Indeed, man is unjust and unbeliever” (Verse 32 to 34 Surat Ibrahim). These blessings that God has bestowed upon man necessitate being thanked, and among the gratitudes of the blessing is to preserve its limits and adhere to its regulations. The blessing of security, the blessing of the road, and the blessing of securing the means of transportation are among the greatest blessings that God has bestowed upon man, and among the thankings of these blessings is using them in a good way and preserving them. This is why one of the creations of Islam is to preserve the road, ensure the safety of pedestrians on it, and warn against everything that may lead to disturbing security or harming people. Hence, Prophet Mohamed, peace be upon him, urged Muslims to clean the roads and protect them. Indeed, removing harmful things from the road is a branch of faith. On the authority of Abu Dharr, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: “I was presented to the good and bad deeds of my nation, and I found in the merits of its actions that the harm is removed from the road” Sahih Muslim.

Harm, in this context, embeds several meanings, for example: throwing filth in the street, or disturbing people with the sound of car horns, and other practices that contradict the morals of Islam.

On the authority of Abu Saeed Al-Khudri, he said: The Prophet, peace and blessings be upon him, said to some of his companions who were sitting in the streets, while he was explaining to them the etiquette and rights of the road: lower the gaze, refrain from harm, return the greeting of peace, and enjoin good and forbid evil.” Narrated by Bukhari and Muslim.

These controls and rules are for the seated person, let alone the passenger. This is because the seated person uses one side of the road, but the passenger uses the entire road. That is why these controls and rules in this regard are necessary and most important.

Vanity and arrogance in walking is a matter that is forbidden by Sharia; it is forbidden in all cases. God Almighty says: «And the servants of the Most Merciful who walk on the earth in humility, and when the ignorant address them they say peace» (Verse 63, Surah Luqman), «And be moderate in your walking, and lower your voice» (verse 19, Surah Luqman), «and do not walk on the earth cheerfully, for you will not pierce the earth, nor will you reach the mountains in length» (verse 37 Surat Al-Isra).

He who gets arrogant with himself or with his car on the pretext that he is a professional driver, or that his car is strong and helps him to control his actions and transgressions, is a person far from God’s mercy. That is because «God’s mercy is close to the good-doers» (verse 56 Surat Al-A'raf), and, here, he is not from the good-doers, but from the evil-doers.

The Messenger of God, may God's prayers and peace be upon him, used to ask his companions to walk before him, and to precede him to the place he wanted to go to. This is because when he walked, he would walk fast, as if God had folded the earth for him. That is why he would pity his companions that they would be tired when they walked with him. So, do contemplate in his manners and the manners of those who narrow the way for people, or overtake vehicle drivers without warning them, or stop suddenly without prior warning, the way some taxi drivers do, for example!! All of these actions are contrary to the morals of a Muslim.

Let each of us be keen on preserving the human soul, for it is a trust that the Lord of the worlds has entrusted to us. For sure we will be asked for that trust. Let us also help each other. Let us also cooperate to be committed to traffic rules and instructions and safety on the road and in vehicles, for it is a matter of cooperating on goodness and righteousness. God almighty says: «Do cooperate in righteousness and piety, and do not cooperate in sin and aggression, and fear God, for God is severe in punishment» (Surat Al-Ma'idah, verse 2), (Khashabah, 2011).

### **Third: Study Methodology and Procedures**

#### ***1. Study Limitations***

The limitations of the study were as follows:

**\*Objective limitations:** The study was limited to identifying the relationship of the citizenship culture behavior with commitment to traffic safety rules among young drivers of public transport vehicles.

**\*Human limitations:** The study was limited to a representative random sample of young drivers of public transport vehicles in the city of Bou Sa'ada, province of M'sila.

**\*Spatial limitations:** The study tool was applied at the public transport station in the city of Bou Sa'ada, province of M'sila.

**\*Time limitations:** The study was implemented during the month of January, 2017.

#### **2. Study Methodology**

We adopted the descriptive-analytical approach that enables the researcher, according to Lamoreaux (1995), to "accurately depict the studied phenomenon as it exists in reality, establish relationships between its various elements, as he does not stop at collecting information related to the phenomenon only, but analyzes it and reveals its various relationships in order to explain it and reach conclusions that contribute in one way or another to improving and developing reality" (Maamari and IBn Zahi, 2014, pg. 50).

#### **3. Study Sample**

The present study comprises a sample of 30 young drivers of a public transport vehicles in M'sila, who were randomly selected.

#### **4. Study Tool**

The present study adopted the Citizenship Behavior Scale, which was developed by Mari et al. (2012). This scale consists of 20 items in the form of different questions that measure five

dimensions, which are: (altruism, conscience awareness, sportsmanship, courtesy and honesty of citizenship) (Hosni, 2013, p. 48).

Each question comprizes three levels of answer: - never - sometimes - always, similar to the Likert scale, with the answer levels shortened from five to three on a scale ranging from 0 to 2 points.

We have modified the above mentioned scale by adopting the questions to fit the objectives of our research; we have been satisfied with only twenty expressions instead of twenty six. The following scoring scale has been adopted:

- Never (0 points) - sometimes (1 point) - always (2 points) as marks for the items; the total scores of the factor around the scale are between 00 and 40 points. We will rely on the score of 20 ( $20 \times 1$ ) as an intermediate point separating those with high and low behavior, and the psychometric properties of the study tool on a sample of five (05) drivers was calculated; where we arrived at the following:

**Table 1. Crumbach's Alpha Value for Citizenship Scale**

Krumbach's $\alpha$	sample n	Significance level
0.810	30	0.05

**Scale Stability:** The stability of the scale was calculated using the Crumbach alpha coefficient, which amounted to (0.81), a value that indicates the stability of the scale.

**\* Scale Validity:** This was done by calculating the self-validity of the scale which is equal to the Sqrt of the reliability coefficient; it reached (0.9), and, hence, the questionnaire can be considered credible.

- The commitment scale developed by Moody et. AL (1979) was also adopted in the present study. It was translated into Arabic by Abdul Rahman Al-Qahtan (1987); it reflects a mixture of trends and behavioral intentions that confirm commitment or not (Al-Awfi, 2005, p, 70).

By adapting the items of this scale to fit the objectives of our research, we are satisfied with 20 items, each of which includes three levels of answer: - never - sometimes – always, which is similar to Likert scale, with the shortening of the answer levels from five to three on a score scale ranging from 0 to 2 points; we adopted the following scale:

- Never (0 points) - sometimes (1 point) - always (2 points) as marks for items, and the total score for the factor around the scale is between 00 and 40 points, we will rely on a score of 20 ( $20 \times 1$ ) as an average point separating those with high and low commitment. The psychometric properties of the study tool were calculated on a sample of five (05) drivers; where we came to the following:

**Table 2. Crumbach's alpha value of the adherence scale**

Crumbach's $\alpha$	sample n	Significance level
0.854	30	0.05

\* **Scale stability:** The stability of the scale was calculated using the Krumbach alpha coefficient, which amounted to (0.85), a value that indicates the stability of the scale.

\* **Scale Validity:** This was done by calculating the subjective validity of the scale, which is equal to the Sqrt of the reliability coefficient, and it reached (0.92), and, hence, the scale can be considered credible.

### 5. Study Procedures

The scale has been applied by the researcher by way of distributing 30 copies to young drivers of public transport vehicles and were restituted all of them, valid for statistical treatment.

### 6. Statistical Methods Used

To answer the questions of the study, and to test the validity of the hypotheses, descriptive and analytical statistics have been used. The data have been coded and entered into the computer, using the Statistical Program for Social Sciences (SPSS), version 20 to reach the following:

- Descriptive statistics measures in order to describe the study sample and show its characteristics. These methods are the arithmetic mean, standard deviations to answer the study questions, and the classification of the statements of each variable in a descending order.
- Linear regression analysis to test the validity of the study model and the effect of the independent variable (citizenship behaviors) on the dependent variable (commitment).

## Fourth - Presentation and Analysis of the Results of the Study

**Table 3. Commitment to Traffic Safety Rules**

	Arithmetic Mean	Standard Deviation	Sample n
Commitment	9,033	4.350	30

**Table 4. Citizenship Culture**

	Arithmetic Mean	Standard Deviation	Sample n
Citizenship	10,233	4,658	30

It appears from the study of the dependent variable related to the commitment to traffic safety rules, through Table (3), that its arithmetic mean was (9.033) and its standard deviation was (4.35). It also appears from the arithmetic averages of all the paragraphs of this variable that it came at a lower degree than the arithmetic average. This proves that there is a low and unacceptable level of drivers' commitment to traffic safety rules. It also appears from the study of the independent variable related to the culture of citizenship, through Table (4), that its arithmetic mean was (10.23) and its standard deviation was (4.65). It appears as well from the

arithmetic averages of all the paragraphs of this variable that it came with a low degree, which indicates a low level of citizenship culture among young public transport drivers.

Accordingly, it can be considered that the first hypothesis which states that: The level of citizenship culture among young drivers of public transport vehicles concerning their behavior while driving the vehicle is average, has not been achieved.

It can also be considered that the second hypothesis which states that: Young drivers of public transport vehicles commit to traffic safety rules to an average degree, has not been achieved either.

The presence of a low level of commitment to traffic safety rules and a low level of citizenship culture, which can be explained by the behavior of citizenship, is one of the most important components of commitment. This is what we will try to verify by analyzing the regression between the two variables.

\* Testing the Correlation between the Independent Variable and the Dependent Variable:

**Table 5. Shows the Correlation Coefficient between the two Variables**

Correlation coefficient R	Accuracy in estimating the dependent variable
0.869	0.755

**Table 6. Shows the linear regression analysis**

	B value	Significance level Sig
Regression line cross section (B0)	1.613	0.00
Slope of the Regression line (B1)	0.812	

Through the linear regression analysis and through the correlation coefficient using spss at the significance level of 0.05, where the independent variable is (citizenship culture) and the dependent variable (commitment to traffic safety rules), we find through Table (5) that the correlation coefficient is  $R = 0.86$ . This confirms that there is a strong positive correlation and an accuracy in estimating the dependency is 0.755. That means 75.5% of the drivers' commitment is due to their citizenship culture. Through Table (6) we find in the values of the regression coefficients that the regression line segment is equal to 1.61, which represents B0 of the straight line equation  $Y = B_0 + B_1X$ , whereas the slope of the regression line with respect to the independent variable (citizenship culture) B1 is 0.81, while the significance level is 00. Therefore, we reject the null hypothesis because the level is less than 0.05 and accept the alternative hypothesis that confirms the relationship. By that the hypothesis is confirmed with the equation of the regression line which is:  $Y = 1.61 + 0.81X$

Accordingly, we can consider that the third hypothesis which states that there is a correlation between the culture of citizenship among young drivers of public transport vehicles and commitment to traffic safety rules has been confirmed.

Thus, we conclude that the culture of citizenship affects commitment to traffic safety rules.

To complete the field study on the impact of the culture of citizenship among young drivers of public transport vehicles on the commitment to traffic safety rules, we headed to the road transport station in the city of Bousaada, and randomly selected a public transport vehicle, heading towards the city of M'sila for a distance of 70 km. That was for the sake of monitoring and recording observations about the driver's commitment to traffic safety rules. That was without the driver's knowledge. The results of violating traffic safety rules were as follows:

- Exceeding the legal speed: Twelve (12) violations.
- Speeding violation in an agglomeration: Three (3) violations.
- Dangerous overtaking violation: Two (2) violations.
- Non-commitment to the safety distance: Seven (7) violations.
- Using a mobile phone violation while driving: Four (4) violations.
- Overtaking the continuous line violation: Four (4) violations.
- Dangerous driving (using only one hand): One (1) violation.

Upon arrival at the station of the city of M'sila, the results were disastrous, as no less than 33 violations of traffic safety rules were counted. That is, approximately one violation for every 2 km. All these driving mistakes may cause traffic accidents. When the driver was asked about the reason for his reckless driving, his answer was as follows

- I have a good control on my car.
- The passengers did not ask me to slow down.

### **Conclusion and Recommendations of the Study**

The study found that citizenship behavior is one of the most important modern concepts, which is concerned with the understanding of the behavior of individuals within societies. The study also revealed that it is possible to solve and develop many behavioral problems among individuals. It concluded that citizenship behavior helps to reach the highest levels of performance, satisfaction, and commitment, given the additional, innovative, and voluntary behaviors it provides.

The study came to the conclusion that citizenship culture among young drivers of public transport vehicles and their commitment to traffic safety rules are low, as it revealed that there is a strong relationship between the level of citizenship culture and the level of commitment. That is, individuals should hold the belief that citizenship culture is a service to them and should bear in mind that it is of great benefits to them before performing a certain behavior and commitment towards the organization, a given matter or law. This leads to the development of citizenship behavior in them or the fear of being punished because of non-commitment. This is what has been proved by this study, in the light of which it is possible to suggest the following:

- The necessity of holding seminars and study days for the benefit of road users, especially young drivers of public transport vehicles, to educate them and encourage them to adopt the behavior of citizenship. They can even be motivated financially, such as rewarding those who prove their commitment to traffic safety rules through certain procedures.

- strict application of traffic laws to force road users to commit to traffic safety rules, through permanent monitoring, and by installing surveillance cameras on road networks.
- Educating passengers, users of public transport, of their right of monitoring drivers, and forcing them to commit to traffic safety rules in order to preserve their lives, and even report cases of non-commitment and recklessness.

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