



The Extent of Social Responsibility Practice and its Relationship to the Concept of National Unity from the Point View of the Hashemite University Students in Jordan

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Abstract

Social responsibility is part of the responsibility in general; the individual is responsible for himself and his group, the group is responsible for itself and its members. Further, social responsibility is necessary for the public interest since it enhances the unity and cohesion of the community. The study aimed at identifying the level of social responsibility practice and its relation to concept of national unity for a sample of Hashemite University students in Jordan. The study sample consisted of 800 randomly selected students and questionnaires were utilized for data collection. Results showed that the students' extent of practice of social responsibility and the national unity is high. The results also revealed a statistically significant relationship between the social responsibility and the national unity among the students. Moreover, there is no statistically significant difference between the extent of social responsibility practice and the concept of national unity due to the study's demographic variables.

Keywords: Social responsibility, National unity, The Hashemite University, Jordan, Social maturity.

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INTRODUCTION

Since early ages humans have realized that coexistence and cooperation with others is the basis to ensure continuity. Hence, this initiated the concept of social responsibility, which is formed with the emergence of societies and their development with time and the development

of civilizations. Social perceptions became more entrenched after the emergence of heavenly religions, all of which pointed to the importance of caring for others. Social responsibility is part of the responsibility in general; the individual is responsible for himself and his group, the group is responsible for itself and its members. Further, social responsibility is necessary for the public interest since it enhances the unity and cohesion of the community as well as peace, cooperation, commitment, solidarity, respect and love (Al-Shayb, 2002).

There is a global interest in social responsibility, where the educators emphasize that teaching social responsibility in educational institutions is necessary and urgent need, that is, it helps to increase the youth understanding of their personality as well as the rapid social change in Arab societies. Hence, it is deemed important to highlight the role of educational institutions in the development of this responsibility in adolescents because of their active role in their own social and social life (Smadi & Athamneh, 2008). Therefore, social responsibility is considered a vital requirement in order to prepare our children to do their social duties in the best possible way and contribute to the building of the society and its progress. The growth of the individual and his social maturity are measured by the level of social responsibility towards himself and others (Kira, 1988). Social responsibility plays a key role in the individuals and communities' stability. It maintains society's systems and protects its laws and inhibits aggression. Every individual fulfils his duty and responsibility towards himself and his society and works to improve his safety (Metwally, 2002).

Al-Jawhari (1986) argues that individuals are the ones who form the society in some way in a historical process that involves a variety of relations and interactions between them such as cooperation, discussion, conflict, etc. Consequently, these historical human interactions form the society, its social systems and humanity in general. Human beings in this life are required to have multiple duties and responsibilities and are directed to carry out these responsibilities according to their abilities. Likewise, Othman (1986) affirms that social responsibility is an individual need and the individual social and emotional connections mature the individual's personality. Allah the Almighty ordered the human beings to perform their responsibility with great care for everything and urge people to maintain social solidarity, which requires everyone in the Islamic community to take into account the benefit of the community where he/she lives (Al-midany, 1992). Other research also confirmed that social responsibility influences the concept of unity (Al-Makhzomi, 2001).

In the same vein, Author (2009) points out that national unity among the citizens of the country is the essence that constitutes the cohesion of the nation, the fabric that preserves its existence, guarantees its present and future, and enhances the overall performance and achieves harmony among the members of society. Further, every country is keen on its national unity and regards it as one of the sacred national principles that cannot be tolerated or tampered with, because of the dangers to the political, economic and social security of the state and great disadvantages to the welfare and stability of the people.

In addition, Al-Shraah (2006) explains that every nation educates its new generations within a moral framework in all fields of life that conforms to the goals of that nation. Whether this framework is human made or divine its main objective is to educate the citizens and prepare them so that they can play positive role in the political system by imparting concepts which make them a human being belonging to their homeland and carrying its identity and nationality and enjoy full rights within the constitution and laws regardless of origin, religion or language. As the Greek thinker Henri Jiro stresses that if the nation focuses on the nurturing its citizens, the image of the citizen will be completed with a rational, political, behavioural and visionary model, thus reaching the national identity that shows the citizens' affiliation and love to a certain land as well as the readiness to defend its existence against the threats (Janini, 2002). Likewise, Herbert Spencer emphasizes that educating the

generations consciously leads to patriotism and citizenship which promotes a national unity that prepares people to live and adapt in a specific society (Blula, 2010).

The spread of love, interdependence, solidarity and repudiation of violence and disagreement are among the most important elements of national unity since they enhance the values of patriotism that each members nation need. These values are derived from our religion (Islam) which is the religion of peace and tolerance, in which even the smiling for others is considered as a charity as we were taught by our Prophet Muhammad (peace be upon him) since he is our model whom we follow. Islam urges us to spread the language of tolerance and dialogues between us which is the message of all messengers. Parents should teach their children that this homeland is for all and all those who live on the land of this country have the right to participate in their civilizations' development (Shweihat, 2003). In a same manner, Tatabiah (2002) considers patriotism is different from nationalism, since patriotism is the passion that distinguishes a person's loyalty to his country, tribe or people in old or recent ages.

On the other hand, Rousseau as cited in (Nasser, 2004) stresses that national unity is the establishment of a social contract between the people and the existing political system, so that the people unite in a national unity and a shared responsibility in which the individual obeys the government, which is an accepted social system and the link between sovereignty in the unification of the people and its values. And the expression of his will integrated into the public administration. This will is the outcome of the group' wills which differ from individual wills as it is not an expression of spontaneous thing, but an expression of patriotism based on democratic values and ideals. The citizen's participation in the development of his country and the preservation of his stability and achievements and his love for his members, leadership and scientists are an important factors of our national unity. The citizen's patriotism is reflected in his concern for the security of his country, intellectual, economic, social and temporal, and his great role in spreading love among the members of society (Al-Minshawi, 2007).

As an educational institution, the university plays an important role in the development of social responsibility and the promotion of the concept of national unity among young people. These values should be included in our educational institutions' curricula and other activities which will at the end enhance the students' sense of awareness and practice their social responsibility. Moreover, among the most important responsibilities of the University students are their moral and behavioural commitment to their country and its reputation. Hence, today's Universities are more concerned with developing this sense of responsibility than providing knowledge.

The students' positive practice of social values toward their country are standards of responsibility for their environment including but not limited to reporting on people with contagious diseases, participating in parliamentary elections, fighting drugs, reporting on suspects, kindness foreign tourists, and their sense of pride for the achievements of their homeland, boycotting places where there are a lot of rumours that have negative effect on the country's reputation, and non-participation in demonstrations calling for the violence and vandalism (Harthy, 1995). Furthermore, the effectiveness and importance of the Jordanian universities are measured by their ability to form a system governed by social responsibility and national unity of its students to enable them to face the latest developments of the age and its various requirements (Al-khawaldeh, 1987).

LITERATURE REVIEW

Nicholson and Demoss (2009) conducted a study aimed at evaluating the ethical aspects and social responsibility in University business courses. One of the main findings of the study is

that there is an absence to ethical aspects and social responsibility in these courses. Enzel, (2009) carried out a study on a sample of 134 males and females University students to investigate their social responsibility commitment. Results showed that the solidarity between individuals leads them to cooperate with each other as a prerequisite for achieving their goals and achieving better results than those who are not united. Likewise, Sider (2008) conducted study on a sample of (255) students from 14 rural schools and 324 students from 10 urban schools. The study showed a positive correlation between the value of freedom and the value of social responsibility; the higher the faith in the importance of freedom, the greater the sense of social responsibility.

Kerr (2003) investigated the British students' attitudes, their ages range from 14 to 28 years old. Results found that citizenship is a complex process that carries many opportunities and dimensions for students inside and outside the school. The study also shows that many students realise the basic contents of democracy, but they still lack the deep knowledge of practice and that they understand that democracy is the practice of voting in elections. Further, the more civilized students are more capable of participating in political and voluntary activities like adults. Colby, Ehrich, Beaumont and Stephens (2000) investigated the influence of teaching ethics and moral concepts courses in three America universities. The results showed that the relevant courses offered by the Universities had a positive effect in enhancing the civil and moral responsibility of their students.

Arabic Studies

Zboun and Al-Amaerah (2014) identified the role of Jordanian universities in promoting citizenship and its relation to the development of autonomy among students of the faculties of educational sciences. The study sample consisted of 680 students who were chosen by random stratified method, and the results revealed that there is a positive relationship between citizenship and self-development. Similarly, a study was carried out by Zboun (2012) aimed at revealing the relationship between social responsibility and social values practiced by the students of Al-Balqa Applied University. The sample of the study consisted of (367) male and female students. Results showed that there is positive significant relationship between social responsibility and social value and that there are no statistically significant differences in the degree of students' commitment to social responsibility and University values due to the college and academic level variables.

Al-Hathly (2010) conducted a study entitled "The terrorism and its relation to social responsibility and some other variables in a sample of secondary school students in Makkah." The study sample consisted of 369 students in the second and third grades in both scientific and literary fields. Results showed that social responsibility among high school students was at average level and there is statistically significant relation between the awareness of terrorism and the sense of social responsibility.

Further, Zboun (2009) investigated the attitudes of 724 Jordanian University students towards nationalism course taught at University of Jordan. Findings revealed that the students are fully aware about the concept of nationalism and it is practiced in their social life. Also Moshrif (2009) conducted a study aimed at uncovering the relationship between the level of moral thinking and the level of social responsibility among 950 students of the Islamic University in Gaza. Positive relationship between the level of moral thinking and social responsibility was found.

Similarly, Al-Subaihi (2005) investigated the attitudes of high school students toward citizenship and understanding the relationship between citizenship and some social institutions such as (Masjed, School, Family). The sample consisted of 140 third level students in Riyadh secondary schools. The study pointed out that the attitudes of high school

students towards citizenship was high, and the masjid, school and family played a major role in raising citizenship and developing values of loyalty, belonging, justice, equality, rights and duties.

Al-Shayeb (2002) studied the relationship between social responsibility and time management on a sample of (500) male and female students. The results indicated that the students' practice of social responsibility is medium, and there is significant relationship between social responsibility and time management.

It may be difficult for an individual to discover his/her commitment to social responsibility which emerges through practical and living practice that imposes itself on everyone, and requires them to develop and enhance their social responsibility and national unity to conform to realistic work in the light of major developments. The development of responsibility and the strengthening of national unity require neither money nor complex thought. Rather, it requires clear thought, clear methodology, cohesion and social solidarity between the nation and its sons, both senior and young, officials and citizens.

Moreover, based on literature previously discussed, it is noticed that these studies investigated the concepts of social responsibility and national unity compared with other social issue. However, the relationship between these two concepts has not been investigated. Hence, to the best of researcher knowledge this could be the first study to investigate this possible relationship between responsibility and national unity.

Further, the sample of this study was chosen from tertiary education level specifically from Hashemite University students. Previous studies have been of great significance to this study concerning building methodology, analysis and discussion.

Statement of the Problem

Social responsibility is a key issue in human life since it is linked to the responsibility of positive and negative actions and practices within society. Therefore, the representation of the concept of national unity and its commitment can play an important role in the sense of social responsibility and its practice as a method and life because it is the power of the state and the symbol of its civilization. Social responsibility is considered as a vital factor for maintaining the safety of the society, and plays role in enhancing the countries' progress and grows as well as people's coexistence.

In this domain, university is an important place for youth which is refining their personality and provide them with thought knowledge and orientation towards commitment to the values and objectives of the society and behaviours, as they are the strength and critical stage in the progress of society. To examine this, and to know the reality of employing social responsibility this study is carried out by the researcher and investigated the attitudes of Hashemite University's students regarding the realization of the social responsibility and its relationship to national unity.

Research Objectives

The presents study aims at investigating the extent of practice of the social responsibility and national unity by group of Hashemite University students. Further, it also investigates the relationship between social responsibly and national unity among those students and whether there are significant differences based on the variables of educational level, college and accumulative average.

Research Questions

Research question 1: To what extent do the students of the Hashemite University in Jordan practice social responsibility?

Research question 2: To what extent do the students of the Hashemite University in Jordan represent the concept of national unity from their point of view?

Research question 3: Is there a statistically significant relationship at the level of significance ($\alpha = 0.05$) between social responsibility and the concept of national unity among the students of the Hashemite University in Jordan?

Research question 4: Is there a relationship between social responsibility and the concept of unity among the students of the Hashemite University in Jordan in light of the variables (college, grade level, cumulative average)?

Significance of the Study

- To the best of researchers' knowledge, this could be the first study to investigate the relationship of social responsibility to the concept of national unity among university students.
- This study highlights the social responsibility and the concept of national unity among the students and the need to improve these concepts
- This study could provide the university officials with results that help them to adopt appropriate programs, curricula and methods for the development and rooting of social responsibility and the concept of national unity among university students.
- These studies can serve community institutions such as schools, universities, mosques and schools to play their role in developing social responsibility and self-confidence for students through seminars, programs, courses and activities, and opportunities to discuss related issues and issues.

Limitations

- The study includes only the Hashemite University in Jordan;
- The study took place in the second semester of the academic session 2017-2018;
- The sample of the study is limited to the bachelor degree students of Hashemite university;
- The results of the study are based on the correct answer of the participants

Definitions of the Terms

Social responsibility: It is the responsibility of the individual for himself and his responsibility towards his family, friends, religion and homeland, through his understanding of his role in achieving his goals and interest to others through his positive relationship and participation in solving the problems of society and the achievement of general goals (Qasim, 2008)

Social responsibility: (operational definition) It is the responsibility of the individual for himself and his family and his colleagues and neighbours in the neighbourhood and his

country to participate in all aspects of social issues in accordance with the circumstances and conditions of society through the programs and activities that are meaningful and useful in cooperation with other members of the collective to participate in Confrontation and problem solving.

Concept: is the comprehensive mental image that relates to national unity in terms of its meaning and the foundations on which it is based, and ways to preserve and consolidate it (Shra'a, 2006).

National unity: A general orientation to achieve cohesion and national integration among the various classes of people according to unified national cultural data, which contribute to the formation and support of national identity (Al-Rashidi, 2006).

The national unity: (operational definition) It is the unification of all the members of one nation, no matter how different their ideologies and intellectual orientations towards positive feelings which motivates them to practice a unified attitudes and opinions towards their national and external issues.

METHODS

Population

The population of the study are 19000 bachelor degree students from Hashemite University in 2017-2018 academic session.

Sample

The sample of the study was randomly selected. The researcher distributed the questionnaire to 800 students according to the study variables as illustrated in table (1) below:

Table 1: Respondents demographic variables

Variable	Variables type	Number	Percentages
College	Education	403	%375.50
	Sciences	397	%49.625
Student's educational level	First	211	%26.375
	Second	202	%25.25
	Third	195	%24.375
	Fourth	192	%24
Cumulative average	Excellent	83	%10.375
	Very good	269	%625.33
	Good	354	%25.44
	Acceptable	94	%75.11

Data Analysis

The researcher used means, standard deviations, frequencies, percentages and the Pearson fisher (Z) tests in the process of data analysis.

Instrument

Based on previous literature, two questionnaires were designed by the researcher to reveal the relationship between social responsibility and the concept of national unity among the students of the Hashemite University in Jordan; the first questionnaire consists of (28) articles were distributed in one area, namely, the field of social responsibility, while the second questionnaire consists of (33) items to measure the concept of national unity.

Validity

To verify the validity of the questionnaires, they were reviewed by 10 specialized judges from Hashemite University. The specialists were kindly asked to provide the researcher with their views on the tools, in terms of the relevance of the paragraphs to the field under which it was incorporated, the relevance and clarity of the language of the paragraphs. In light of the judges' comments, some paragraphs were deleted and amended. The two questionnaires were amended accordingly. The final items of the first questionnaire were 26, while the second questionnaire was finally composed of (29) items.

Reliability

The researcher verified the stability of the tool by using the internal consistency method using the Cronbach-Alpha equation on the responses of the total sample. The total stability coefficient was 0.85, while the coefficient reached the sub- (0.87) and the concept of national unity (0.83). The researcher considered these factors sufficient for the purpose of this study. For the purposes of the current study, Likert scale was used to measure the level of approval for each item. These grades are (very large, large, medium, low, and very small) and the highest grading in the approval was given grade 5 while the lowest grading in the approval was given grade 1.

To determine the level of reality, the difference between the two sides was divided into 5 levels by subtracting the upper limit of the alternatives (5) - the minimum of (1) equals (4). $4 \div 5 = 0.8$. When the minimum is one degree, then the octet is incremented by 10 per mark according to each statement. Thus, the weights of the paragraphs are as follows:

- 1- (1 - 1.8) Very few.
- 2- (1.81- 2.6) Few.
- 3- (2.61 - 3.4) Average.
- 4- (3.41 - 4.2) large.
- 5- (4.21-5) is too large.

RESULTS AND DISCUSSIONS

Results related to the first question:

What is the extent of social responsibility practice from the point view of Hashemite University students in Jordan? To answer this questions means and standard deviations were used to calculate the students' responses as shown in table 2 below

Table 2: The means and the standard deviations of the responses of the study sample members to the paragraphs related to the field of social responsibility

s/n	Social responsibility items	Mean	Standard Deviation	Rank
1	I advise my friends to keep the university properties safe	4.17	0.86	3
2	I'm committed to attend my class on time	4.18	0.77	2
3	My prayer is my priority	4.19	0.81	1
4	I help solving my friends 'problems	4.12	0.62	5
5	I seek my friends help to solve my problems	4.12	0.69	6
6	I attend religious preaches in Masjeds	4.11	0.77	7
7	I turn off the class light when I leave	4.13	0.82	4
8	I questioned those who do not do their duties	4.05	0.98	8
9	I advise others not to throw rubbish in the public places	4.03	0.92	10
10	I feel guilty when I do not complete my job	4.03	0.97	11
11	I accept criticism when I'm mistaken	3.97	1.29	15
12	I try to fix any wrong situation whenever I experience it	3.99	0.98	13
13	I accomplish my job perfectly	3.98	1.09	13
14	I apologised if I'm late for appointment	4.01	0.93	14
15	I urge my colleagues to work hard	3.96	1.03	12
16	I participate my friends all occasions	3.91	1.11	16
17	I blame myself if I commit mistakes	3.93	1.01	18
18	I listen carefully when others talk	3.85	1.25	17
19	I help my family with homework	3.87	1.39	21
20	I help the elderly people	3.89	1.19	20
21	I work as volunteer always	3.84	0.97	19
22	I don't bother or harm my neighbours	3.84	1.15	22
23	I do what my parents ask me to do	4.04	0.85	9
24	I maintain good social relationships with colleagues	3.75	1.04	25
25	I consult others before take decisions	3.73	1.33	26
26	I help neighbours if they need help	3.81	1.07	24
Total		3.98	0.96	

The results of Table (2) indicate that the mean ranges from (4.19) to the highest. Paragraph (3) indicates "my oldest prayer if I heard the appeal of any other work." (3.73) at the lowest level and paragraph (26) "I made my decisions after consultation with others."

The table shows that the field as a whole in the Hashemite University has achieved a great extent of practice with an average of 3.98. The researcher attributes this to the students' practice of social responsibility and actions which are considered to be the ethics of our Islamic religion such as taking care of the kids and helping the neighbours and social solidarity. The results of this study differ from the results of Shayeb's study (2002), which indicated that students practiced social responsibility at medium degree.

Results related to the second question:

To what extent do students of the Hashemite University in Jordan represent the concept of national unity from their point of view?

In order to identify the students' practice of national unity, means and standard deviations of the responses of the sample members were calculated as illustrated in table 3 below:

Table 3: The means and standard deviations of the responses of the study sample members to the paragraphs related to the concept of national unity

s/n	National unity items	Mean	Standard deviation	Rank
1	I feel proud of my country	4.31	0.61	1
2	I feel proud of my national figures	3.77	0.96	22
3	I'm deeply concerned about our national issues	4.08	0.65	2
4	I respect the privacy of all society citizens	4.05	0.67	3
5	I am very loyal to my country and ethnicity	3.99	0.83	8
6	I am very proud of my Arabic nationalism	4.04	0.69	4
7	I feel proud of cooperation with my country citizens	3.75	0.99	23
8	I encourage other minor identities in society	3.74	1.08	24
9	National unity is achieved through religion and language	4.03	0.71	5
10	I feel proud to belong to Arab and Muslim nations	4.01	0.73	6
11	I feel comfortable when I serve other people	3.79	1.06	21
12	My country's loyalty is priority	4.00	0.75	7
13	I feel happy when all people like my country	3.80	1.01	20
14	I am proud of the constitution of my country	3.81	0.97	19
15	I feel proud of my country since all citizens are same before the law	3.73	1.17	25
16	I believe that national unity is a duty	3.98	0.96	9
17	I encourage my country not to be biased with any one	3.71	1.18	26
18	I feel proud of my country because there is freedom of speech	3.98	1.04	10
19	I try not to let any political body to take control over the country's decisions	3.97	0.94	11
20	I encourage my country to establish national corporations	3.69	1.29	27
21	I promote the openness and dialogues with others provided it is not against our Islamic religion	3.83	1.21	18
22	Respecting the law is national duty	3.95	1.02	12
23	I encourage my country to adopt one educational system	3.65	1.37	29
24	Citizens' political participation is proof of development	3.67	1.28	28
25	I encourage my country to distribute the development outputs evenly in all states	3.91	1.01	13
26	I feel proud because my country spread the modernity of Islam	3.89	1.06	14
27	I encourage my country to focus on the citizens' qualifications	3.88	1.10	15
28	I encourage my country to distribute the assets fairly among all citizens	3.87	1.09	16
29	I feel proud of my country since it works to increase the citizens' awareness regarding justice and social security	3.85	1.23	17
Total		3.88	1.05	

The results of Table (3) indicate that the mean of items range from (4.31) to the highest level in which the item (1) "I feel proud of my national affiliation." (3.65) is the highest and the item (23) "I participate in the national unity of the quality of education throughout the country is the lowest one rated by the participants. Further, the total assessment of the items as shown in table above is high with an average of (3.88). This high assessment could be attributed to the innate love to homeland and patriotism by the students. The results of this study are consistent with the study of the Zboun (2009), which showed that the students understanding of the concepts of national education was high, and the study of Al-Sobahi (2005), which revealed that secondary school students are highly concerned about citizenship. In addition, the findings of this study are also consistent with the study of Shayeb

(2002), which showed a statistical relationship between the responsibility and the community and the organization of time.

Results related to the third question:

Is there a statistically significant relationship at the level of significance ($\alpha = 0.05$) between social responsibility and the concept of national unity among the students of the Hashemite University in Jordan?

To answer this question, Pearson Correlation coefficients were extracted between the paragraphs of CSR and the paragraphs of the concept of national unity. Table 4 illustrates this.

Table 4: Pearson correlation coefficient and the statistical significance of the relationship between the extent of the social responsibility exercise for the students of the Hashemite University in Jordan and their representation of the concept of national unity

Number	The correlation between social responsibility and the concept of national unity	T calculated value	The scheduled T value	Significance
800	72.	20.12	1.96	Significant

The table shows that there is a statistical significance, that is, that the computerized T value is greater than the planned value, which means that there is a strong relationship between the social responsibility and national unity. This indicates that the social responsibility of the individuals is affected by the concept of national unity through preserving their schools, their properties, their universities and their commitment to security and property of their homeland. The results of this study are consistent with the study of Amayra (2014), which showed a positive relationship between citizenship education and the development of self-autonomy, and with Zbount study (2012), which showed a positive correlation between social responsibility and the practiced values. The findings are also consistent with the results of Al-Hathly study (2010) which revealed that there is a relationship between social responsibility and the level of awareness about terrorism by Saudi students. Likewise, the findings are also consistent with Mushrif study (2009) findings which showed a relationship between social responsibility and ethical thinking and with Sider study (2008) which confirmed the existence of relationship between the value of freedom and the value of social responsibility, and the study of Al-Shayeb (2000), which showed statistical correlation between responsibility and society and the organization of time.

Fourth: Results related to the fourth question:

What is the nature of the relationship between social responsibility and the concept of national unity among the students of the Hashemite University in Jordan in light of the variables (college, grade level and cumulative average)?

The equation (Z) was applied to verify differences in correlation coefficients between the extent of social responsibility practice and national unity as shown in the following equation:

$$z = \frac{z_1 - z_2}{\sqrt{\left(\frac{1}{n_1 - 3}\right) + \left(\frac{1}{n_2 - 3}\right)}}$$

whereas:

Z1: The value (Z) of the correlation coefficient for the first level.

Z2: The value (Z) of the correlation coefficient for the second level.

n1: Number of respondents in the first level.

n2: Number of respondents in the second level.

More details are illustrated in table 5 below

Table (5) Results of the application of test (g) to verify the differences in correlation coefficients between the extent of the exercise of social responsibility and the concept of national unity according to the demographic variables (total, students' academic level, cumulative average).

Variable	Level	Fisher calculated z						
		Coefficient of correlation	Number	Z	Education	Sciences		
College	Education	0.30*	403	31	----		1.41	
	Sciences	0.07	397	0.07	----		----	
The student's academic level	First	0.21	211	0.21	-----	First	Second	Third
	Second	0.05	162	0.05	-----	-----	-----	-----
	Third	0.15	195	0.15	----	----	----	----
	Fourth	0.35	192	0.34*	----	----	----	----
Cumulative average	Excellent	0.42	83	0.40	---	Excellent	Very good	Good
	Very good	0.06	269	0.06	----	----	----	----
	Good	0.07	354	0.07	----	----	----	----
	Acceptable	0.13	94	0.13	----	----	----	----

As shown in the previous table, there are no statistically significant differences at the level of significance ($\alpha = 0.05$) in the relationship between the extent of social responsibility and the concept of national unity due to demographic variables (college, grade level and cumulative average) in which all the value (Z) of the tabular. This indicates that social responsibility is rooted in the students' minds through the values and customs of the society, which may be similar in their commitment to religious beliefs and the preservation of values, the formation of love of cooperation, assistance and altruism, the preservation of the homeland and its properties and the enrichment of belonging and loyalty. Findings here are consistent with the findings of Zboun study (2012) showed no statistically significant differences in the degree of students' commitment to social responsibility and university values due to the college variable and the academic level, and with Sider study (2008) findings which indicated a positive correlation between the value of freedom and the value of social responsibility.

Recommendations:

In light of the study results, the researcher recommends the following:

- Increasing the commitment to the practice of social responsibility and national unity and instilling these values in the student's behaviour through the university requirement course.
- Dedicate more than one school day in each semester for seminars, festivals and prizes to activate the practice of social responsibility and national unity, as well as organizing campaigns to clean the university and its corridors.

- Conducting similar studies in other colleges and universities in order to deepen social responsibility and national unity among the employees and students of universities and to adopt it as a test of good conduct, allegiance and national belonging.

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