SOCIAL RESPONSIBILITY OF STUDENTS: THE ROLE AND IMPORTANCE OF EDUCATION

Van, V. H.
University of Transport and Communications, No.3 CauGiay Street, Lang Thuong Ward, Dong Da District, Hanoi, Vietnam

Abstract
This article uses interviews with lecturers, organizations, activists with the students and students in universities of Ho Chi Minh City to explore what ideals motivate students to social responsibility of them. In Vietnam, students participate in socio-political organizations established by the Government such as the Ho Chi Minh Communist Youth Union, the Vietnam Youth Union, and the Vietnam Student Association. The activities of these organizations have attracted many Vietnamese students to participate. Almost in Vietnamese universities, students participate in these organizations. This article has shown that in the operating environment of organizations of the student, the political awareness and social responsibility of students have been improved. In addition, this paper also analyzes the factors (objective and subjective), the teaching role of the political subjects at the universities that have influenced the social responsibility of students is how. This study’s results provide interesting evidence of the relationship between social responsibilities, especially regarding higher education contexts. As university students are about to make important choices regarding their careers, these findings may help students to broaden the field of determining the role of social responsibility after leaving university lecture hall to enter the life of self-employment. Theoretical and practical implications are discussed, highlighting what still needs to be done to encourage and further enhance students’ social responsibility.

Keywords: Education, social responsibility, students, university, Vietnam

INTRODUCTION
At the beginning of “Political consciousness: a perpetual quest”, Valerie Miller (2002) wrote: “What does a person from the United States have to say of value to colleagues in Pakistan about political consciousness? I am not entirely sure. But let me try by starting with my own initial struggles with consciousness and move to some of the lessons and questions gathered from friends and colleagues around the world. I first got into a fight with political consciousness as a summer student in Mexico - not really understanding what it was, but feeling its consequences like an earthquake shake me to the core. For me at that time, the United States was a paragon of democracy, equality and human rights - principles I passionately affirmed. So when my Mexican history professor told us that the US had backed a coup against Guatemala's democracy in 1954, I stood up in class and told him he was wrong. Profoundly disturbed, when I returned to my university, I spent weeks researching the case, only to find out he was right and I was wrong. That discovery led me to a life of constant questions and a career dedicated to advocacy and education on issues of peace, social justice and development”.

The era of globalization, times of deep crisis, with radical changes in the method of education, when dominant social relations no longer respond to the needs of the majority of people and a radical social transformation becomes necessary. It is of great importance to exam the active role of consciousness in social change (of consciousness, on the one hand in the sense of understanding the contradictions of the present and, at the same time, identifying the possibilities of transcending them). On the other hand, educating social responsibility as an integrated form of connection-communication that will impact on people aiming at the collective, coordinated activity with community and society.

What is anti-human, the condition of mere animals consists in keeping within the sphere of feeling pure and simple, and in being able to communicate only by way of feeling-states” (Hegel, 1971). That is Consciousness and responsibility. The concept of the subject has been questioned by currents of
thought such as poststructuralism and postmodernism (Heart, 2002). Going into greater detail is beyond the scope of this paper, we will, therefore, confine ourselves to noting that the denial of a person’s existence as the subject, as a bearer of self-consciousness, and hence as being capable of and responsible for intentional actions, have negative consequences for social theory and practice. Not only does it rule out any possibility of conscious action for change and development in the world, but it also distorts the essential characteristics of humans as social beings. For this very reason, as bearers of consciousness and conscious self-activity. Paulo Freire notes that: “To deny the importance of subjectivity in the process of transforming the world and history is naïve and simplistic. It is to admit the impossible: a world without people” (Freire, 2006, p. 50). Certainly, social development and change are not determined by individuals (Marx and Engels, 1975), rather, it is a collective project, a matter of interaction and conflict between large social groups. Want to do that, necessarily through education. Education is a special social phenomenon whose nature is to convey and absorb the knowledge and experiences of human generations. From a philosophical perspective, education is considered as a two-sided process, on the one hand, is an outside influence on the educational object, on the other hand, through this impact, the subject can transform itself, self-improvement. In thought political education for students, V.I. Lenin (1975, p. 473) emphasized: “In terms of the motto of our entire educational work, we cannot try to keep the old view that education does not need politics, we cannot organize educational work that is politically detachable, the “politically separated” or “politically-free” education that is a bourgeois lie, etc. In all countries bourgeois, the relationship between the political system and education are all very solid, although the bourgeois society cannot openly acknowledge those point”.

RESEARCH METHOD AND THE CASE STUDIES

The research had two phases: a first one for investigating a specific unit of analysis, its political education activities and interviewing those who are in charge of these activities (education officers, political - social organizations, etc.) and a second one with a focus on the impact of the political educational activities on the participants (lecturers, students, organizations of the student).

Some assumptions underlie our research question: “What is the definition, aim, and content of educating social responsibility for university students and (how) does it impact students”? The main ones are directly related to the research question.

Firstly, that definition, aims, and content of educating social responsibility, i.e. the way it is seen by the lecturers/organizations that facilitates it, the aim it wants to fulfill and what it teaches tell us what type of students education we are dealing with (education for skill development, for consciousness-raising, for increasing productivity, etc.); secondly, that the impact of education depends on this type of education. Another important assumption is that it depends on the pedagogy which is used: no education without pedagogy. Then, it was also assumed that the kind of organization students are participating with (its political orientation) and of course the national political context of the different case studies play a role in opening or closing possibilities for education social responsibility of students.

We acknowledge that many other variables, like domestic and international political fluctuations, an economic crisis, a change in learning conditions, the impact of social networks, the unregulated information, etc. can have an effect on the consciousness of the participants' survey, but we limit our research to the role of education social responsibility. The method for the case studies during the first phase of the research was:

Based on literature and documents (reports, websites, newsletters, etc.) to document fluctuations of the local, national and the world.

Based on documents and/or interviews to describe the unit of research (the kind of organization of student, how it is functioning).

Based on semi-structured expert interviews with education organizers, trainers, officers, planners to document and analyze education the social responsibility concept and activities of their unit of
research. The interviews contained questions on: the definition, aim, participants of the educational activities and on the assessment of the organizers of the success of the activities for social responsibility of the student.

The respondents for the study were 1,000 first-year and final year undergraduates of Universities in Ho Chi Minh City. Out of the 1,000 student’s respondents, there were 800 males and 300 females. In terms of ethnicity, 850 (85%) of students the respondents were Kinh people, 50 (5%) were Chinese people, 25 (2.5%) were Cham people, 25 (2.5%) were Khmer people, 50 (5%) were other ethnicities. The reference result can be current table 1 and table 2.

In terms of faculty, 100 lecturers who are teaching in Universities on Ho Chi Minh City from universities: Social science and Humanities, University of Transport and Communications in Ho Chi Minh City, University of Natural Resources and Environment, Hanoi University of Home Affairs in Ho Chi Minh City, The People’s Police University, Ho Chi Minh City University of Food Industry, University of Pedagogical Techniques. At the same time, this study raises questions for the key members who are active in the organizations of the student at universities. The number of respondents is 70 people.

All of the 1,000 the students, 100 the lecturers and 70 the key members who are active in the organizations of the student who participated in this study have to respond to a set questionnaire. The questionnaire is designed using 5 points Likert scale and is divided into 5 sections; Section (1) of the needs to educate social responsibility for students. Section (2) of understanding of political consciousness. Section (3) understanding of social responsibility. In addition, Section (4) understanding of the relationship between social responsibility. Section (5) the role of education with respect to the understanding of social responsibility. This paper will only present selected sections of the questionnaire which are relevant to the focus of the paper. Data were analyzed using SPSS version 15.0 and the reliability factor was done by using the Cronbach reliability analysis approach. It was found that the instrument developed has high reliability.

### Table 1: The needs to educate social responsibility for students

<table>
<thead>
<tr>
<th>Numerical order</th>
<th>Assessor</th>
<th>Very important (%)</th>
<th>Normal (%)</th>
<th>Not important (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lecturers teach political theory subjects</td>
<td>94.0</td>
<td>6.0</td>
<td>0.0</td>
</tr>
<tr>
<td>2</td>
<td>The lecturers do not teach political theory subjects</td>
<td>76.0</td>
<td>14.0</td>
<td>10.0</td>
</tr>
<tr>
<td>3</td>
<td>Student organizations</td>
<td>94.3</td>
<td>5.7</td>
<td>0.0</td>
</tr>
</tbody>
</table>

### Table 2: The needs to educate social responsibility for students

<table>
<thead>
<tr>
<th>Numerical order</th>
<th>Assessor</th>
<th>Very important (%)</th>
<th>Normal (%)</th>
<th>Not important (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Students of Kinh people</td>
<td>68.6</td>
<td>18.1</td>
<td>3.3</td>
</tr>
<tr>
<td>2</td>
<td>Students of Chinese people</td>
<td>66.0</td>
<td>18.0</td>
<td>16</td>
</tr>
<tr>
<td>3</td>
<td>Students of Khmer people</td>
<td>52.0</td>
<td>28.0</td>
<td>20.0</td>
</tr>
<tr>
<td>4</td>
<td>Students of Cham people</td>
<td>44.0</td>
<td>24.0</td>
<td>22.0</td>
</tr>
<tr>
<td>5</td>
<td>Students of other ethnicities</td>
<td>42.0</td>
<td>24.0</td>
<td>24.0</td>
</tr>
</tbody>
</table>

### RELATED CONCEPTS

#### Social Responsibility

Social responsibility is an ethical theory, in which individuals are accountable for fulfilling their civic duty; the actions of an individual must benefit the whole of society. Social responsibility is a duty every individual has to perform so as to maintain a balance between the economy and the ecosystems. A trade-off may exist between economic development, in the material sense, and the welfare of the society and environment (Palmer, 1995), though this has been challenged by many reports over the past decade (Preston, 1997). In this way, there must be a balance between economic growth and the
welfare of society and the environment. If this equilibrium is maintained, then social responsibility is accomplished.

The theory of social responsibility is built on a system of ethics, in which decisions and actions must be ethically validated before proceeding. If the action or decision causes harm to society or the environment then it would be considered to be socially irresponsible (Invernizzi et al., 2017). Moral values that are inherent in society create a distinction between right and wrong. In this way, social fairness is believed (by most) to be in the “right”, but more frequently than not this “fairness” is absent (Preston, 1997). Every individual has a responsibility to act in a manner that is beneficial to society and not solely to the individual.

The theory of social responsibility and ethics applies in both individual and group capacities (Preston, 1997). It should be incorporated into daily actions and decisions, particularly ones that will have an effect on other persons or the environment. In the larger, group capacity, a code of social responsibility and ethics is applied within said group as well as during interactions with another group or an individual. Often, the ethical implications of a decision and action are overlooked for personal gain and the benefits are usually material (Palmer, 1995).

Social responsibility means sustaining the equilibrium between the two. It pertains not only to business organizations but also to everyone whose action impacts the environment (Invernizzi et al., 2017). It is a concept that aims to ensure secure healthcare for the people living in rural areas and eliminate all barriers like distance, financial condition, etc (Palmer, 1995). This responsibility can be passive, by avoiding engaging in socially harmful acts, or active, by performing activities that directly advance social goals. Social responsibility must be intergenerational since the actions of one generation have consequences on those following (Invernizzi et al., 2017).

**Education Social Responsibility**

Education is closely related to the social responsibility of people. Two authors who have both been active in social struggles and dealt with the role of education for the consciousness of learners and “educators” have been widely discussed for critical popular educators: Antonio Gramsci (1891-1937) and Paulo Freire (1921-1997). Both Gramsci and Freire have been influenced by Marx’s concept of consciousness when given that the relationship between educations with consciousness, responsibility is a dialectical relationship.

To understand what is meant by social responsibility from a materialist point of view, helps us to grasp what political or social consciousness means for radical educators, Allman (2010, p. 5) commented: “Marx's focus on consciousness is one of the reasons why his explanation of capitalism is so important for critical educators. Moreover, it is this revolutionary theory of consciousness that also makes critical education such an essential and crucial requirement for all struggles aimed at revolutionary social transformation.” (Allman, 2010, p. 5).

Marx, K. and Engels, F (1975, p. 252), the relation of production (social practices) related to a mode of production (material conditions) construct one's consciousness: “In the social production of their existence, men inevitably enter into definite relations, which are independent of their will, namely relations of production appropriate to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the general process of social, political and intellectual life. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness”. Nevertheless, even if it is the mode of production of material life which leads to a certain consciousness, for Marx the relation between human practice and consciousness is not deterministic (only society produces consciousness) but dialectical. According to Allman (2010, p. 6), “a reciprocal relation between sensuous human activity and thoughts, wherein each of the components in the relation mutually shapes and is shaped
by the other”. Thus, from the Marxist point of view, the relationship between educations with social responsibility is a reciprocal, two-way relationship (Fig. 1).

**Fig 1: Education with social responsibility**

**EVALUATION THE IMPORTANCE OF EDUCATING STUDENTS FOR SOCIAL RESPONSIBILITY**

In political life, political consciousness is expressed through political ideology (Marx and Engels, 1975). The political ideology influences the political life of society manifested in political beliefs and political behaviors of individuals, communities and ethnic groups. Political consciousness also manifests through political movements, processes, trends, political models, institutions, strategies, policies, and technologies (Preston, 1997). The political consciousness is necessary for both individuals and societies and the political ideology affects the political life of each individual and the whole society. In social life, in addition to political consciousness, people need to be responsible for society. Human consciousness and responsibility are not must nature inherently formed but must be done through education (Vygotsky, 1971). Education contributes a great part in forming the social responsibility of humans. For students, who are comprehensive educating, inevitably will form a high social awareness. To assess the role of education in political awareness and social responsibility among students, a questionnaire was designed, the content of the questionnaire was similar, and the subjects included include lecturers, student organizations (table 1) and students (table 2).

The above results show that the educational environment plays a huge role in shaping students' social responsibility. Universities have long been considered as influential political socializing agents. Consistent with this understanding, education is placed on formal curriculum development, evaluation and school-based practices with the aims of enabling young people to develop democratic knowledge, skills and dispositions as members of the polity (Heater, 1999; Marshall, 1970). Thus, the central idea is that certain kinds of social responsibility articulated in official policies and educational discourses are required in order to negate students to achieve their citizen status.

Some commentators believe that education social responsibility is a curriculum subject. For instance, it was found that personal, social and health education is a main venue for the delivery of social responsibility education in universities (OFSTED, 2005). Political theory subjects have been taught at universities and become compulsory subjects such as Marxist - Leninian Philosophy, Marxist - Lenin Political Economy, Marxist - Lenin Scientific Socialism, History of the Vietnamese Communist Party, Ho Chi Minh Thought.

**THE ROLE OF SOCIAL RESPONSIBILITY FOR STUDENTS**

If we look at the etymological origin, the meaning of responsibility is not so much related to the tasks performed or the obligations, but rather with commitment involved (Patricia, 2017). Being a responsible person means being able to make decisions, perform behaviors that seek to improve
yourself or help others better. Most importantly, a responsible person is one who has to accept the consequences of his own actions and decisions. Responsibility includes two elements: The first factor is to dare to think and dare to do: Take the task and accept responsibility for your task, and at the same time try your best to complete the task, not shy away, pushing the task through to the situation or others; The second factor is to dare to take responsibility: Accept the error and be willing to bear the bad consequences that come to you when you do not complete the task, do not blame the situation or others.

Live responsibly gives us many benefits. It can help us achieve our goals in any area of our life. Responsibility allows us to create principles, ethics, behaviors, habits and help us shape our lives. Becoming a responsible person helps us:

- Be more honest in life: When we tend to tell the truth and keep our promises, those around us will believe us and see us as an honest, straightforward and reliable person.
- More independent in life: When we are responsible for the decisions we make will accept and bear the consequences of those decisions. If we make mistakes, we will find ways to fix them.
- More reliable in life: By being responsible, we gain trust from others and we will also have faith in ourselves. Doing the right thing will make us feel good and happy. And even if we are wrong, we will be satisfied because we know that we have done our best.

The value of social responsibility will bring us enormously (Fig 2). Responsibility is taught from childhood. Both in the family and in the school, the goal is to educate about humanistic and ethical values.

![Fig 2: The value of social responsibility](image)

METHODS OF EDUCATING STUDENTS ON SOCIAL RESPONSIBILITY

Method Teaching for Emancipation

The significance of intentional, organized and systematic teaching in individuals’ education cannot be overemphasized, as it is the only means by which people can concisely assimilate the achievements of culture in their highest forms (Periklis, 2015). Consequently, education is closely related to the crucial role played by educators, not only because, as Vygotsky (2014) showed, they can introduce students to knowledge fields that lie beyond their everyday experience but also because only through the pedagogical interaction between teachers and students can the cognitive abilities of the latter be cultivated and developed.

For lecturers, the correct transmission of knowledge is very important (Vygotsky, 2014). Only teachers who think creatively can contribute to the cultivation of their students’ thinking, involving them into “a mutual creation and re-creation of knowledge” (Shor and Freire, 1987, p. 8). In the same way, only those with a developed consciousness (cultivated in all three of its forms -moral, aesthetic and philosophical) are in a position to understand in depth the human significance of their work and the
social responsibility that it entails and play a decisive role in developing students’ consciousness (Periklis, 2015). In identifying and exploring along with the students the meanings and purposes underlying the most active and creative attitudes towards reality, the strongest cognitive interest in it (Periklis, 2015). However, given the contradictory social and professional conditions in which educators’ consciousness is shaped, not all of them function to the same extent as intellectuals, or, alternatively, not all they are intellectuals of the same type. Educating social responsibility for students requires lecturers to always cultivate new knowledge, creativity in teaching and in particular must free themselves from rigid, unconvincing lectures. That is a teaching method that is more about lectures and monologues of lecturers (the traditional method of teaching).

According to Freire, Paulo (1976) the traditional method of teaching (a method of preaching) is “Knowledge-giving system”, is the process of conveying information from the head of the teacher to the head of the learner, and that takes away the creativity and ability to develop soft skills needed for students. The fact that higher education in Vietnam is currently still happening, although its popularity is not as dense as many years ago (Vý and Tien, 2016).

In many universities today, active teaching methods have been put into practice and the first step has been effectively evaluated by both teachers and learners. Many new methods have been introduced such as group working methods, goldfish tanks, screening, role-playing, questioning, experts, games, etc. the results are quite satisfactory for learners (fig 3).

From changing teaching methods and learning methods, the author found that there is a difference between the traditional method and the new method, and the new method brings many positive, namely (table 3).

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**Figure 3. Teaching methods in the universities of Vietnam**

**Table 3: The difference between traditional and positive methods:**

<table>
<thead>
<tr>
<th>Numerical order</th>
<th>Content</th>
<th>Traditional Method</th>
<th>Positive Teaching Methods</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>About the concept</td>
<td>Learning is a process of loss and comprehension through which formation of knowledge, capacity, thought, etc.</td>
<td>Learning is a tectonic process, learners explore, discover, etc. self-forming abilities and qualities.</td>
</tr>
<tr>
<td>2</td>
<td>Basic</td>
<td>Transmitting knowledge and proving the truth of the teacher (for the fish).</td>
<td>Organize cognitive activities, support learners to find the truth (put the fishing rod).</td>
</tr>
<tr>
<td>3</td>
<td>About purpose</td>
<td>Focus on providing knowledge and techniques. Learning to deal with exams, so after finishing school often neglected or rarely used.</td>
<td>Focus on forming competencies: learning to meet the requirements of current and future life. Things learned needed, useful (cohabitation).</td>
</tr>
<tr>
<td>4</td>
<td>About content</td>
<td>From textbooks and lecturers</td>
<td>From many sources: textbooks, teachers, experiments, reality, etc. associated with understanding capital, experience, needs of learners; with specific circumstances and environment.</td>
</tr>
</tbody>
</table>
About the method
Explaining one-way communication is essential (monologue).
Implemented by many methods: explore, compare, investigate, research, solve problems, etc.

Organizational form
Students listen, look, take notes.
Mobile, flexible, study in class, laboratory, reality, individuals, groups, friends, the whole class faces the person who teaches, argues (even through personal pages, mailboxes, etc.).

About evaluation
Fixed, confined within the framework, limited curriculum, time, space, teachers face the whole class.
Teachers evaluate, students evaluate each other, evaluate a process.

Applying the current non-traditional teaching method, many universities have implemented ways to instruct learners to develop self-assessment capabilities, to arrange their own learning styles (Vy and Tien, 2016). To accomplish this, many school teachers have created conditions for learners to participate in the mutual evaluation. With the change of such teaching methods, especially in the subjects of political theory, students initially took the initiative in awareness of social issues, forming the habit of seeking information and form critical thinking.

Students Direct Participation in Student Organizations and Social Activities
Based on the idea, most of the analytical education is to raise social responsibility, as Antonio Gramsci (1971) and Freire, Paulo (1976), consciousness always is linked to reality, the theory has no reality is the empty theory (Minh, 1995). The question of whether students are involved in the link between analytical knowledge they may have and empirical reality. This question is also a low threshold compared to the actual practical questions that come later. In fact, there is the most part of students who actively participate in activities of unions - associations in universities (Ho Chi Minh Communist Youth Union, Students' Union of the university). Every year, these organizations organize many meaningful activities to attract more students to join (table 4).

Table 4: Degree of participation in movements in student

<table>
<thead>
<tr>
<th>Movements, activities</th>
<th>The level of participation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hight</td>
</tr>
<tr>
<td></td>
<td>Frequency</td>
</tr>
<tr>
<td>Youth volunteers activities</td>
<td>543</td>
</tr>
<tr>
<td>Gratitude activities, drinking water and remembering sources</td>
<td>346</td>
</tr>
<tr>
<td>Volunteer activities to maintain order and security</td>
<td>341</td>
</tr>
<tr>
<td>Spring volunteer activities</td>
<td>225</td>
</tr>
<tr>
<td>Active in clubs, teams, groups</td>
<td>573</td>
</tr>
</tbody>
</table>

During the implementation of this paper, the author surveyed 1,000 students about the importance of students when participating in student organizations and the activities organized by these organizations. The question: Does participating in student organizations and activities help you to raise your social responsibility? (Fig 4).
The survey results show that only 367/1,000 students responded that participating in student organizations and activities plays an important role in shaping their political awareness and social responsibility (accounting for 36.7%), 474/1,000 students answered yes; less important (accounting for 47.4%), and only 15.9% (159/1,000 students) answered no. Especially, those who answer are important are members of organizations and participate in student activities. Particularly for the respondents who are few and not important, they do not participate in such movements, or if they participate, they are considered as non-active members (accounting for 51.5%). That shows that the perception of a group of students when evaluating the role of organizations and student activities is not based on their own practical activities but only perceptions through your emotional awareness. In order to make an objective assessment of the role of student organizations and activities, the author also conducted a survey of alumni. When conducting this group survey, the study author was also divided into two groups: alumni groups that have been involved in student organizations and activities, alumni groups that have never participated (fig 5).

With the above results, it is clear that only students who directly participate in the organization and activities of students will appreciate the role and importance of these organizations and activities in raise students' political awareness and social responsibility.

Thus, from the operational practices of organizations and student activities, this is a favorable environment for students to become the subject of the activity, promoting their creativity. Truly become a place for young people to share their knowledge in learning, practice life skills for themselves so that they can voluntarily cultivate their enhance their responsibility to society. Students' organizations and activities also channel the effective propaganda of State policies and laws to students; at the same time, it is a place to discover and foster positive factors that complement the union and union cadres to improve the quality of activities and expand the solidarity front to gather students. In the process of self-education and self-training, students will train themselves to be more political consciousness, more responsible to society (65.3% of students said so).
EDUCATIONAL CONTENT OF SOCIAL RESPONSIBILITY FOR UNIVERSITIES STUDENTS

Universities and colleges are training institutions aimed at providing high-quality human resources for the country's industrialization and modernization process (Ministry of Education and Training, 2010). The training objectives of universities and colleges are to formulate and foster citizens' personality and capacity; to create a section of skilled, motivated and creative workers with national pride, morality and will to rise, living responsibly for themselves and for society, meeting the requirements of national construction and defense. Therefore, the content of educating students on social responsibility must also be linked to the training objectives.

Today, the domestic and international situation has complicated developments, seriously affecting the ideology of Vietnamese people in general and of students in particular (Ho Chi Minh National Academy of Politics and Public Administration, 2019). The political consciousness of students is an understanding of issues related to the State of the Socialist Republic of Vietnam, to the protection, management, and development of society and the country. The formation and development of students' political consciousness is an organized, purposeful, voluntary process with the orientation of education, clear political orientation, not spontaneous activities. In essence, the current social responsibility education for students is shown in the following specific contents:

Firstly, educating on political consciousness is educating the worldview, human life, science and revolution for students, giving students confidence in the Party's leadership, steadfastly following the path of nationalism associated with socialism, to determine the direction of personal development; having clear and striving ideal goals, being capable of solving all tasks independently, creatively and effectively; always have revolutionary sentiments and strong will; overcome difficulties and challenges in studying at university and practice in practice (Central Committee for Cultural Thinking, 2018).

Educating political awareness for students both obey the laws of awareness and is under the control of the struggle on the field of theoretical and thought. This is a process characterized by political awareness, which requires students to actively participate in learning and practicing in the training environment at the university to raise awareness, develop theoretical thinking, and form analytical skills, synthesizing, evaluating and judging the situation at home and abroad.

Secondly, the education of political consciousness for students is now expressed in the criteria of political awareness, affection, belief in political will and development through their political behavior (Central Committee for Cultural Thinking, 2018):
Political awareness: Political awareness is expressed at two levels: low level and high level. Educating political consciousness for students in order to make them highly qualified in political awareness, that is, they must have more and more profound knowledge of Marxist-Leninist theories, Ho Chi Minh's thought, the guidelines and policies of the Party and the State of Vietnam, on that basis, can analyze and synthesize and generalize into our political views and political ideologies.

In terms of sentiments, beliefs and political will: Emotion and political beliefs are an essential characteristic in the students' political consciousness, is a solid basis for building the ideals of communism and fighting against all hostile forces in the construction of students' socialism, manifested by each student's reaction to the political issue. The stronger the attitude and sentiment of students about the phenomena in political activities, as well as the deeper political issues, the greater their political consciousness will develop (Central Committee for Cultural Thinking, 2018). The combination of political knowledge and political sentiment constitutes political belief (Ho Chi Minh National Academy of Politics and Public Administration, 2019). Political belief is a powerful driving force, motivating and regulating the level of political discovery and understanding because it directly regulates each person's political actions. From there, raising the turning into the will, into the political practice of students, expressed in the determination, perseverance overcoming difficulties, which is also independence, creativity, and acumen in finding the optimal solution to achieve good academic results.

About political behavior: The political consciousness of students is expressed through their political behavior. The political behavior of students is the students' gestures, words, attitudes, and actions that show their conduct in certain socio-political relationships, reflecting a certain level of the intention of their political consciousness. The nature and degree of the political behavior of students must be challenged in the political environment, especially in difficult conditions that require students to mobilize as much as possible to handle the situation-specific situations ((Ho Chi Minh National Academy of Politics and Public Administration, 2019). The assessment of students' political behavior must be put in a specific context of the political environment in order to properly assess objectivity (Dao, 2009).

Thirdly, educating students to gain national pride, resilience, courage and strong will and deep awareness before the sabotage plots of the enemy, protecting their noble ideals; at the same time be aware of their responsibilities before the problems that are happening in society (epidemics, environmental pollution, traffic safety, gratitude, etc.). The education of social responsibility is the work of educating people, influencing students' thoughts, affection, and morality, help them improve the political level, the spirit of self-awareness and activeness in Vietnam's educational career.

Educating social responsibility towards the goal of educating students who are patriotic, loyal to their homeland, living responsibly to themselves and society, forming a value system with new content suitable for the country's transformation and development (Central Committee for Cultural Thinking 2019).

In learning, labor is not only hard-working, industrious but also associated with scientific knowledge and a sense of responsibility; Pay attention to productivity, quality and efficiency of the work. With all the new awareness about the value system of the nation and the world, it will have a great effect on students, helping them to form new ways of thinking, lifestyle and styles to meet career requirements industrialization and modernization of Vietnam.

Fourthly, educating values, ethical standards; ideals, revolutionary lifestyle for students, contributing to forming and perfecting the personality of the new Vietnamese people, the comprehensive development of people (Ethics - Intelligence - Health - Aesthetics). President Ho Chi Minh (1995, p. 554) asserted that “Our people have long lived together with such a meaning. Since the Party has led and educated us, that friendship has become more and more beautiful, becoming the friendship of fellow-citizens, comrades and gratitude; five continents and four seas are one house. Understanding
Marxism-Leninism is that living together has meaning. If you belong to so many books but live without love, then it is called Marxist-Leninist understanding”.

For each student, besides good qualifications to adapt to the development of the times, it is necessary to have a pure morality, a healthy lifestyle, honesty, a high personality, a strong political spirit, independence, self-control, ambition and dreams, dynamism and creativity come to life. To form a new Vietnamese personality in students cannot happen quickly, it must go through a comprehensive education process during the time students sit on the school chair and throughout life. Every science taught in the school has its own role in educating and developing a personality for students; in particular, education of social responsibility plays an important role in forming and perfecting the new Vietnamese personality in students.

CONCLUSION
The article has using the classified levels, the composition of the respondents concerning their identity was identified using frequencies. The results are shown tables above. As a conclusion, education plays a significant role in achieving a good quality of life. It is because education is important guidance in human life. It can be regarded as an important medium in changing the paradigm shift in one’s individual. Generally, education is always associated with the process of disseminating knowledge and raise social responsibility.

Practically, individuals who equipped with knowledge can be able to internalize and apply knowledge in everyday life. In the student’s context, education can be seen as a continuing process of their development, so that they can practice and apply their knowledge as preparation in the future. Thus, education is a major aspect of the development of any modern society since if there is a deficit of educated people then society will stop its further progress.

Today, along with the rapid development of the economy, there is a drastic change in social life, the cultural and ideological flows from the outside that directly affect the life of the students and also the students themselves who are quick-absorbing and easily accept the new thing, is the object most affected. Besides the positive elements of the times, the negative effects are unavoidable. This makes a part of students unable to adapt, not fully equipped with skills to adapt, leading to lagging, not keeping up with the pace of development. Since then, easy to arise social problems, seriously affecting the development of the country. Therefore, providing young people with the skills suitable for life’s requirements, equipping them with knowledge of practical experiences while being a student will help students to live more responsible for themselves and society. It is also an important and necessary task in university training in general and the role of the organizations and activities of students.

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