

# Degradation of Human Values among Indian Youth: Panacea through Swamiji's Message

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## **Abstract:**

*Degradation of moral values among young generation is an important contemporary issue in India. Values are ideas held by people about ethical behavior or appropriate behavior, what is right or what is wrong, what is desirable or despicable. Human values are the doctrine, standards, convictions and beliefs that people adopt as their course of action in daily activities. Principal human values are the foundation on which professional ethics are built. They are a set of consistent measures and behaviors that individuals choose to practice in the pursuit of doing what is right or what is expected of them by society. But now a day youth is adversely diverted through different immoral activities which does not only influence the present Indian society but also it stimulates the future generation of our civilization. Therefore, it is very important and a duty of everybody to find out the solution of this crucial problem to establish India in the world of peace and harmony that is very much dependent over the hand of youth generation. In this context, this paper examines the relevancy of thoughts and ideas of Swami Vivekananda to encounter the present crisis of the youth.*

**Key Words:** Youth, Human Value, Value Crisis, Causes of moral degradation, Swamiji's Message.

## **Introduction:**

Degradation of moral values among young generation is an important contemporary issue in India. Values are ideas held by people about ethical behavior or appropriate behavior, what is right or what is wrong, what is desirable or despicable. Human values are the doctrine, standards, convictions and beliefs that people adopt as their course of action in daily activities. Principal human values are the foundation on which professional ethics are built. They are a set of consistent measures and behaviors that individuals choose to practice in the pursuit of doing what is right or what is expected of them by society. But now a day youth is adversely diverted through different immoral activities. People are becoming self-centric. Indian youth are without any discipline and even they do not respect to their elders. Kidnapping, armed robbery and crisis have become a serious matter in India today. Young men and women are kidnapped and sometimes murdered. Apart from kidnapping and murder other types of crimes that are common in Indian youths include street crimes such as pick-pocketing, stealing, armed robbery, burglary, house and store breaking, grievous harm and wounding, cheating and car snatching. Many youths today are involved in gambling, bribery, and corruption and currency offences. Therefore, it is very important and a duty of everybody to find out the solution of this crucial problem to establish India in the world of peace and harmony that is very much dependent over the hand of youth generation. In this context, this paper examines the relevancy of thoughts and ideas of Swami Vivekananda to encounter the present crisis of the youth.

## **The Concept of Youth:**

Youth is the time of life when one is young, and often means the time between childhood and adulthood (maturity). It is also defined as "the appearance, freshness, vigor, spirit, etc., characteristic of one who is young"<sup>1</sup>. Persons between the age group of 15 and 30 are generally called youths.

Youth is an infinite storehouse of power. A youth is a symbol of strength and energy; a personification of courage and enthusiasm. Using this power, a young man can shape his destiny. There is a great potential in young people. It is like dynamite. Dynamite can do great good when used in the right way which will benefit mankind. They are idealistic. There are worlds to conquer, battles to win, deeds to be done. They have boundless energy. They seem to never tire in whatever work they passionately believe in. They don't tire like the rest of us who have done enough that we often feel like we need a rest. They approach many things with a clean slate. They don't have many of the old prejudices that we older adults have. This is why there is often less of a problem with racial bigotry among the young than among the old<sup>2</sup>. Youth are the future of the country. In the near future, youths today will take over the helm of their country, spearheading their country to greater heights. The youth of India have great creative energy with the positive potential to take them to spiritual heights. No doubt, the youth in India is bulging. The population in the age-group of 15-34 increased from 353 million in 2001 to 430 million in 2011. A research study conducted by IRIS Knowledge Foundation in collaboration with UN HABITAT estimates that population of Indian Youth is likely to reach 464 million by 2021<sup>3</sup>. Demographically, today's India is at its youngest best and has the power to meet any challenge with the collective consciousness and effort of all people, especially young people.

### The Concept of Human Value:

Values are the very essence of human life. Values are the guiding principles of our lives. They are essential for positive human behaviour and actions in our daily lives. They are formed on the basis of interests, choices, needs, desires and preferences. Values are ideas held by people about ethical behavior or appropriate behavior, what is right or what is wrong, what is desirable or despicable<sup>4</sup>. According to eminent sociologist Prof. R. K. Mukerjee,<sup>5</sup> "Values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and aspirations." Human values are the doctrine, standards, convictions and beliefs that people adopt as their course of action in daily activities. Principal human values are the foundation on which professional ethics are built. They are a set of consistent measures and behaviors that individuals choose to practice in the pursuit of doing what is right or what is expected of them by society. There are five basic human values viz. Love, Truth, Peace, Righteous Conduct and Non violence. These five values include in a balanced way the deep moral insights of all the world's great enduring civilizations<sup>6</sup>. Values that may be included in the general definition of human values are love, brotherhood, respect for others — including plants and animals — honesty, sincerity, truthfulness, non-violence, gratitude, tolerance, a sense of responsibility, cooperation, self-reliance, secularism and internationalism.

### Types of Values:

There are many types of values, from the most general accepted by most human beings, regardless of race, religion or where they live, to those very personal and intimate, inherent to each individual. Here is a list of the most important<sup>7</sup>:

**1. Universal values:** They are the set of norms of coexistence that are valid, accepted by a community at a certain time, but also shared by the vast majority of people around the world. They are the basic principles around which the basic rules of respect, acceptance and good behavior of human beings are established. Among these universal values are: Truthfulness, responsibility, justice, freedom goodness, honesty, love, friendship, respect, trust, solidarity. These universal values, fundamental principles for coexistence, are assumed and applied by people in different fields, so that, depending on the case, they acquire other names such as human, personal or family values.

**2. Human values:** Norms and principles that are taught to us from birth and grow as an intrinsic part of our being. Within these values can be added: Humility, loyalty, sensitivity, prudence, will.

**3. Personal values:** Beyond the values instilled throughout our lives, each individual by their beliefs, their experiences and their particular way of thinking and being, adapts them in a unique and personal way. This will be what determines their behavior and their better or worse adaptation in interpersonal, labor and social relations. Some of these values are: Faithfulness, gratitude, discipline, patience, constancy, empathy, and understanding.

**4. Family values:** They are the set of beliefs accepted and practiced within the family, product of the tradition and the particular experiences of the same. Some family values are: Union, respect, joy and sincerity.

**5. Socio-cultural Values:** The set of beliefs broader and accepted by a society that shares common codes. These values, in addition to the aforementioned, can also be: Patriotism, cultural identity, self-control, punctuality, service vocation, generosity.

**6. Moral values:** Moral values serve to make decisions that are framed within ethics. Moral values seek the happiness and self-realization through kindness, honesty and other human virtues, with preponderance of freedom directed by reason.

**7. Ethical values:** Ethics takes actions in function of the moral beliefs of the individual. Moral values act in a more philosophical field, more internal of the person and then, the decisions and actions taken as a result of their reflection, determine their ethical values. But, in a way, all universal, human or personal values are, in short, ethical values, since they have a strong moral burden.

**8. Aesthetic values:** They have the ultimate purpose of beauty, and to get it involved other aspects such as harmony and balance. It refers to physical properties that produce aesthetic enjoyment.

**9. Spiritual and religious values:** They are beliefs that are given by faith and not so much by specific norms or laws or created by men to guarantee order. They are associated with immaterial and intangible aspects, but they can become very profound and govern the behavior of the human being in the other aspects of his life. Here we find basically Faith and Holiness.

**10. Material Values:** As its name implies, these values do not have to do with the philosophical, moral or thinking aspects, but with concrete elements that coexist with people and help them to subsist and live more comfortably. These values are related to material goods that cover basic needs such as clothing, food, health and leisure.

**11. Economic values:** When one speaks of an economic value, one usually refers to the material, commercial or monetary value of some good or physical object. It is a term mostly used for what has to do with wealth generation or material growth.

**12. Pragmatic values:** It is the practical value of things, their functionality or ability to use, attributes that make an object useful or facilitate some task.

### **Value Crisis among the Indian Youth:**

Value plays a healthy synthesis between people, co-operate each other in a harmonic manner, understand the right or wrong differentiation makes a morality based society. Moral values reduce social problems like unrest, social erosion, crime, separatism, class conflict, isolation, lack of well being and after all collective distance. But there is a considerable shift in the Indian society with regard to the moral values. Today young people have to face innumerable value problems. They are in a great dilemma; they face enormous challenges. Today, things are not what they use to be in terms of discipline, respect for elders and

constituted authority, humility, hard work, honesty, faithfulness and love for others. Morality is the most deterring factor of crime, antisocial behavior, terrorism, assault, cyber crime, corruption etc<sup>8</sup>. When we look at the Modern Society we can visualize that Exploitation, Violence, Political Corruption, the Armaments Race, the production of nuclear bombs, the ever-increasing Terrorism and the Corruption in public life etc., are increasing day by day and this indicates that humanity seems to have lost its values. The application of scientific and technological knowledge to the comforts of man has reduced him to a mechanical being, resulting in degeneration of the value system.

People are becoming self-centric. Indian youth are without any discipline and even they do not respect to their elders. Kidnapping, armed robbery and crisis have become a serious matter in India today. Young men and women are kidnapped and sometimes murdered. Apart from kidnapping and murder other types of crimes that are common in Indian youths include street crimes such as pick-pocketing, stealing, armed robbery, burglary, house and store breaking, grievous harm and wounding, cheating and car snatching. Many youths today are involved in gambling, bribery, and corruption and currency offences. There is human trafficking. The most devastating aspect of human trafficking is that some of the people are used for prostitution, pornography, crime and armed conflict, hazardous child labor and ultimately domestic servants. House of worship and religious books have been desecrated in the most degrading fashion. The sick, the wounded and the old folks have been subjected to inhuman violence. Friends have betrayed friends. The persons responsible for providing shelter have themselves abrogated their pledge for the protection of the people the forces responsible for maintaining law and order have openly joined the communal riots. They have not only personally committed acts of violence, but have abetted, supported and guided the violent operations of their chosen factions. The creative mind of youth diverted towards unsocial activities such as smoking in public place, misbehaving in class, drug addiction, misconduct in the household and juvenile delinquency to name of few. Social values are uprooted by commencing antisocial activities so regional movement, conflict, bias, enmity etc. take leading role over all down fall of the society. Invention of new modes of scam and frauds are being emerged which denotes that youth are tending to get more interested into easy way of attending wealth, power and fame etc. giving least consideration to human values. It promotes identity crisis and relationship with individuals or group who already perceived the association as morally deficient.

The unethical practices are rapidly increasing and their impact is also becoming far-reaching. Corruption in multifarious manifestations is afflicting all the professions like a virus. It appears as if human ingenuity is being increasingly harnessed to devise newer and subtler ways to thwart the ethical conduct of profession, to twist the laws and to beat the system. As a result of this 'epidemic' of unethical practices, we are frequently coming across serious scams, major economic offences and kickbacks in large scale purchases.

It is imperative to realize the potential perpetuating threat of decrease of morality in the society Moral orientation of youths needs to be strengthened to build up a moral and harmonious society. It is very much required to make and implement some constructive approaches for the youth on which the country's present and future depends; otherwise it will be too difficult to make a positive and harmonic atmosphere of mortality and humanity.

### **Causes of moral degradation among Indian Youths:**

The following factors are responsible for moral degradation among Indian Youth:

**Parental behaviors:** Parents play important and dynamic role in the personality development of their children. Parental behavior affects the child's personality, character and also responsible of developing moral values. But working parents fail to inculcate discipline their children, endow their children with less emotional attention, make few demands on their children for better behavior and allowed them to regulate their own actions; are the ones who end up raising the moral flawed children. That means the control of parents has been decreasing from



the children this autonomous life has become fashion among today's youth. As a result the youth are being diverted by external force and engage themselves in night club, rocking, unwanted discussions and so many undesirable affairs. This kind of isolation, lack of affection and love from family has been endangering and spoiling their lives resulting unrest and agitation.

**Influence of peer group:** A peer group<sup>9</sup> is both a social group and a primary group of people who have similar interests, age, background, or social status. The members of this group are likely to influence the person's beliefs and behavior. Peer groups play an important role in socialization, especially in childhood and adolescence. Peer groups are the only form of socialization that is not under the control of adults. Peer groups play a vital role in developing the concept of morality. Students of schools and colleges pass more time with them, discuss with them frankly and seek their support, guidance and advice; so they readily prefer to accept views of peer group rather it conflict with parents views which lead them to indulge in immoral activities like bribery, dacoits, truancy, kidnapping, drug-abused etc. Many teens claimed that the reasons for having sex at a young age include peer pressure or pressure from their partner. The effects of sexual activity at a young age are of great concern. Unwanted pregnancy and sexually transmitted diseases are only a few of the consequences that can occur.

**Defective education system:** After more than 70 years of India independence, there is lack of proper educational infrastructure, essential elements from which youth can learn properly. The Kothari commission (1964-66) has observed, the expanding knowledge and the growing power which it places at the disposal of modern society must therefore, be combined with the strengthening and deepening of the sense of social responsibility and keener appreciation of moral and spiritual values. The New Education Policy (1986) and Ramamurti Committee (1990) also stressed, "Education must further provide a climate for the nurture of values both as a personalized set of values forming one's character and including necessarily social, cultural and national values, so as to have a context and meaning for actions and decisions and in order to enable the person to act "With conviction and commitment"<sup>10</sup>. Lack of proper value orientation of educational system is responsible for value-crisis in Indian society today for the following reasons: i) The main aims of educational institutions are to modify, improve & strengthen the learnt believes ideals & behaviors of the students in right direction. But now, education institutions are unable to provide such positive environment because the administrations of such institutions are not properly directed. They have forgotten their ethical responsibility of providing education service as base of student's bright future by enhancing their own values. ii) Present Indian educational system reflecting more or less borrowed philosophies and ideologies and national values are being relegated to the background. iii) Teachers have failed in their responsibilities. The teachers are not being clearly oriented to the national values, ideas and ideologies. iv) Our school and colleges has become examination centre not value-centre. Parents have failed to bring up their children properly. V) Our present academic syllabus is not appropriate to aware our future generations about different moral values. vi) Present Indian educational system teaches children to be more materialistic and worldly rather than socialistic and spiritualism. Education is becoming professional which never teach moral perspectives of education. This sort of educational deprivation has created crisis of employment that have been raising agitation.

**Influence of mass media:** Mass media is the most important and popular means of communication used to reach the vast majority of the general public. The most common mass media are newspapers, radio, magazines, television, and the Internet. The general public usually relies on the mass media to provide information regarding social issues, political issues, entertainment, and news in pop culture. The media has been claimed as

having a negative influence in the society by causing people to act violently as what they observe in the media. The mass media has also been blamed for poor dressing and lifestyle behaviors that people especially the young engage in, especially after viewing news of some celebrities in the mass media. The media portrays some celebrities as living their lives carelessly; engaging in drugs and this impresses some young impressionable individuals to want to emulate such individuals. The result is an erosion of culture and morals in the society. The mass media has also been portrayed as being negative due to the programs that they air which are aimed at getting people hooked onto their screens in television programmes. The result of such programmes is that people become lazy and all that they do is watch televisions. Younger people do not look for work, study for exams or engage in constructive activities that can lead to a more productive life for them. The mass media has also led to the accessibility of a lot of pornographic content on the internet. Youths can now easily access pornography from the comfort of their homes by just clicking a few buttons in the society. This has contributed to the decay of morals in the society and some proponents of this view say that it has also led to the growth of sexual offenses in the world<sup>11</sup>.

**Economic change:** The world economy is moving at such a fast pace rewarding the materialistic and money minded. Socially undesirable goods, excesses in fashion are marketed skillfully to the gullible people. In the backdrop of such an unfavorable atmosphere it is not surprising that youngsters do not hold high moral values and personal principles.

**Dirty politics:** Political parties are crucial elements in the democratic process. But today, the decline of political morality is the main disease of the Indian political system. Most of the political parties have a tendency to capture young generation for using them for serving their own interest. All the political parties have been fulfilling their own interest by involving them into different movements with the assurance of employment and numerous greed and promises. Being inspired by those, the young generation is being adversely affected and the society is being polluted by an unstable situation. There are students union in colleges and universities which make the students engaged more in unethical activities such as hitting teachers if they failed in examinations, making strikes for fulfilling their unnecessary demands resulting in deterioration of ethical and moral standards of the society.

**Gender bias:** Gender bias is a preference or prejudice toward one gender over the other. It gives an unfair advantages to them that they are superior ones. It is a very important social issue in India. It is very unfortunate that at the age of 21 century parents differentiate between their son and daughter. Sons are more preferred than their counterpart in our society. Double standards of morality set by society are also the cause of degeneration of morals among youth such as going to market alone, laughing in public places etc. are considered shameful for girls but these does not equally apply to boys. This unnecessary freedom to boys make them think that they are superior and can do whatever they want.

**Identity Crisis & Desire of self exhibition:** In psychology, the term identity crisis<sup>12</sup> (coined by psychologist Erik Erikson) means the failure to achieve ego identity during adolescence. The stage of psychosocial development in which identity crisis may occur is called the Identity Cohesion vs. Role Confusion. During this stage, adolescents are faced with physical growth, sexual maturity, and integrating ideas of themselves and about what others think of them. Adolescents therefore form their self-image and endure the task of resolving the crisis of their basic ego identity. Adolescence is a time period when youth begin to analyze issues, develop view points, rationalize, and question the status quo, rebel and struggle to develop a personality

of their own. Desire of self exhibition often takes a youth towards crime and immoral behaviour like smoking, drinking, delivering abusing words, quarrelling, sex abuse etc.

**Other stimulating factors:** A number of stimulating factors such as unhappy life, influence of entertainment means, undesirable films, porn sites on internet, sexual urge, obscene novels, heroism, desire to get rich quickly, drug abuse etc. hasten moral degeneration among youth.

### **Panacea through Swamiji's Message:**

Swami Vivekananda (January 12, 1863 - July 4, 1902) is considered as one of the most influential spiritual educationist and thinker of India. He was disciple of Ramakrishna Paramahansa and was the founder of Ramakrishna Math and Ramakrishna Mission. He is considered by many as an icon for his fearless courage, his positive exhortations to the youth, his broad outlook to social problems, and countless lectures and discourses on Vedanta philosophy. For him, "Education is not the amount of information that is put into your brain and runs riots there, undigested all your life. We must have life-building, man-making, character-making, assimilation of ideas."<sup>13</sup> According to Vivekananda a country's future depends on its people, stating that "man-making is my mission."<sup>14</sup> Vivekananda attributed great significance to developing in Indians the feeling of patriotism, human dignity and national pride. He espoused the idea of equality of all people, inspiring Indians confidence in their ability to perform progressive historical actions and also he preached universal brotherhood through his secularism. Swami Vivekananda's views as a progressive Indian thinker played a positive role in the development of the patriotic and national self consciousness of the peoples of India and he made a considerable contribution to our national struggle and his teachings continue motivating the masses in their lives. Vivekananda on the one hand stressed the study of Vedanta, Upanishadas, Puranas, Religion and philosophy for spiritual development while on the other he stated the importance of scientific education. He believes that what is really needed in India is harmony between western science and Indian Vedanta. Only a synthesis between Vedanta and Science can inspire man to use the resources of science for peaceful proposes and the progress of mankind.

**Religious Education & Vivekananda:** Vivekananda realizes that mankind is passing through a crisis. The tremendous emphasis on the scientific and mechanical ways of life is fast reducing man to the status of a machine. Moral and religious values are being undermined. The fundamental principles of civilization are being ignored. Conflicts of ideas, manners and habits are pervading the atmosphere. Disregard for everything old is the fashion of the day. At this situation, Vivekananda seeks the solutions of all these social and global evils through education. Vivekananda emphasized on such education through which moral values can be developed among the students so that they can conduct their life morally. They can decide what is right or wrong; what is good or evil; what is justice or injustice. Vivekananda believed that if we can make a student as a good human being, the development of moral values within him is the prior task of education. According to him, morality is the important aspect of personality. For this, Vivekananda laid stress on religious education. Swami Vivekananda believed in the liberal concept of religion. For him, religion does not consist in doctrines and dogmas, or rites and ritual but, in realization. It does not mean any institutional religion, but that religion which underlies all religions --- the Religion eternal --the greatest motive power for realizing that infinite energy which is the birth right and nature of every man. The universality of religion does not point to the existence of one religion; it simply means peaceful co-existence of all religions. It is to be achieved by mutual understanding and appreciation and reverent attitude towards one another<sup>15</sup>. According to him, essential elements of all religions are the same. No religion is inferior to other religion. Man should follow an attitude of respect for all religion. According to Vivekananda, love is the highest goal of religion. Man should imbibe love for all and hatred for none.



**Women Education and Vivekananda:** Vivekananda was an ardent advocate of women education. He believed that the uplift of the women must come first and then only can any real good come out for the country, for India. While emphasizing women education he said, "Educate your women first, then they will tell you what reforms are necessary for them. He himself says, "Where women are respected there are good delight; and where they are not, there all works and efforts come to naught." He recommends that daughters should be treated like sons. He places the ideal of Sita for Indian women. He wanted to give a type of education that may make women selfless, fearless and brave.

**Vivekananda's view on Physical Education:** Vivekananda felt that both self realization and character building are impossible in the absence of physical development and education. In a conversation Vivekananda said that people must know the secrets of making the body strong and they should convey this knowledge to all. He himself took physical exercise as part of his daily routine. He said power is life weakness is death. According to Vivekananda, character formation requires hard work. This is not possible by those who have a wish for all types of enjoyment. Struggle is the best teacher in character building.

**Swamiji's view on Teacher-Student Relation:** Swamiji stated that the teacher's work must be simply out of love, one of the pure loves for mankind at large. The only medium through which spiritual force can be transmitted is love. The student who wants to know the truth must give up all desires for gain. Love, truth and unselfishness are not merely moral figures of speech, but they form our highest ideal, because in them lies such manifestation of power. "The training by which the current and expression of will brought under control and become fruitful is called education." Swamiji insisted to start from man- making education, imparting education for both the sexes, cultural development after having proper education and the co-operation between the student and teacher. He says that the teacher should come down to the level of student's mind to have an effective interaction. Finally, we can say in the voice of Swamiji that unselfish service rendered by detached service alone could lead to human values in modern education<sup>16</sup>.

**Personality Development & Character Formation:** In line with the influence of western ideas, Vivekananda stressed the importance of individual development. Swami Vivekananda realized three things are necessary to make every man great, every nation great. These are<sup>17</sup>:

- 1.Conviction of the powers of goodness; 2.Absence of jealousy and suspicion; 3.Helping all who are trying to be and do good.

Swami Vivekananda suggested trying to give up jealousy and conceit and learn to work united for others. He told that purity, patience and perseverance overcome all obstacles. He suggested taking courage and work on. Patience and steady work, according to Swami Vivekananda, this is the only way to get success. Swami Vivekananda has suggested some important guidelines or principles for character formation among the students.

These are as follows<sup>18</sup>:

**1. Love Is The Law Of Life:** According to Vivekananda, Love is the only law of life. Therefore, love for love's sake, because it is law of life, just as you breathe to live.

**2. Life is Beautiful:** Everything in the world is good, is holy and beautiful. If you see something evil, interpret it to mean that you do not yet understand it in the right light. Throw the burden on yourselves!



**3. It's Your Outlook That Matters:** It is our own mental attitude that makes the world what it is for us. That means our thoughts make things ugly; our thoughts make things beautiful. The whole world is in our own minds. Learn to see things in the proper light.

**4. Set Yourself Free:** According to Swamiji, the moment I have realized God sitting in the temple of every human body, the moment I stand in reverence before every human being and see God in him--that moment I am free from bondage, everything that binds vanishes, and I am free.

**5. It's The Way You Feel:** It is *feeling* that is the life, the vitality, the strength --without which no amount of intellectual activity can reach God.

**6. Don't Play the Blame Game:** Swamiji advised us not to condemn anyone. If you can stretch out a helping hand, do so. If you cannot, fold your hands, bless your brothers and let them go their own way.

**7. Help Others:** If money helps a man to do well to others, it is of some value; but if not, it is simply a mass of evil, and the sooner it is got rid of, the better.

**8. Uphold Your Ideals:** Swamiji told that, our duty is to encourage everyone in his struggle to live up to his own highest ideal, and strive at the same time to make the ideal as near as possible to the Truth.

**9. Listen to Your Soul:** In Swamiji's view, none can teach us, none can make us spiritual. There is no other teacher but our own soul.

**10. Be Yourself:** According to Vivekananda, "The greatest religion is to be true to your own nature. Have faith in yourselves!"

**11. Nothing Is Impossible:** Never think there is anything impossible for the soul. It is the greatest heresy to think so. If there is sin, this is the only sin--to say that you are weak, or others are weak.

**12. You Have The Power:** Swamiji thought that, all the powers in the universe are already ours. It is we who have put our hands before our eyes and cry that it is dark.

**13. Learn from Every Day Life:** The goal of mankind is knowledge . . . now this knowledge is inherent in man. No knowledge comes from outside: it is all inside. What we say a man 'knows,' should, in strict psychological language, be what he 'discovers' or 'unveils;' what man 'learns' is really what he discovers by taking the cover off his own soul, which is a mine of infinite knowledge.

**14. Think Different:** All differences in this world are of degree, and not of kind, because oneness is the secret of everything.

**15. Be Truthful:** According to Vivekananda, everything can be sacrificed for truth, but truth cannot be sacrificed for anything.

### Conclusion:

We are today at a critical period not merely in the history of our country, but in the history of the world. There are people who give expression of frustration and hopelessness but such a kind of lack of faith in the spirit of man is an insult to the dignity of man. Against such negative thinking, Swami Vivekananda exhorts us

to rely on our spiritual resources. He wanted to rouse in all people the awareness of the ever-present focus of human dignity, namely, the Atman, the Devine spark, and to help them to manifest that glory in every movement of their life. The main points on which Swami Vivekananda stressed for a person to work for the regeneration of India were character, Spirituality, faith in oneself and lastly, love for all, particularly for the poor, the illiterate, the downrodden. The task indeed is very great. But nothing can stand before a determined will. Lastly, we can say that, the thoughts and ideas of Swami Vivekananda regarding moral values and character building is bearing a great significance in the field of our present school education. Because, only the real school education can motivate our students to think, to do something in a right path or right ways. According to Vivekananda, thus we can make a society or nation or universe where everything is good, no corruptions, no anti-social activities, no immoral activities are exist.

Though Vivekananda uttered these few words more than a century ago, they are very relevant and significant even today. It is the fitness of things that our youth would do well to read the books on and by Swami Vivekananda. In this connection it is worth remembering what Pandit Jawaharlal Nehru<sup>19</sup> once said while paying tribute to Swami Vivekananda: “Rooted in the past and full of pride in India’s heritage, Vivekananda was yet modern in his approach to life’s problems and was a kind of bridge between the past of India and her present.....” Nehru also said that “Directly or indirectly, he has powerfully influenced the India of today. And I think that our younger generation will take advantage of this fountain of wisdom, of spirit and fire that flows through Swami Vivekananda.”

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