

This volume is an attempt to draw our attention to the fact that restoration of human values is necessary for sustainable existence of the world. Today it is true that our environment is facing innumerable problems caused by nonsensical and irresponsible deeds of human beings. Accordingly, our existence is at stake. We are facing innumerable natural hazards or calamities like earthquake, insufficient rain, drought, flood, thunder storm, tsunami, hurricane, tornado, typhoon, cyclone etc in every year in the world. Governments of all countries have taken, and have been taking many precautionary measures to eradicate the same. But practically, it has been seen that all these are, in fact, abortive. All these crises are related to erosion of human values and hence a time has come to think about the restoration of them for bringing sustainable existence of the world. We all are aware of the fact that if our environment is not protected, it is not possible for us to live in this world. It is reciprocal fact that we are protected by our environment which is protected by us. Consequently, environment should be protected for our sustainable survival.



**Ranjit Kumar Barman** has received his education in University of North Bengal. He served a few days in a school as an assistant teacher in Philosophy. He qualified both SLET and NET. He is presently Assistant Professor of Philosophy, Sukanta Mahavidyalaya, Dhupguri, Jalpaiguri, West Bengal. He has submitted his thesis on "Dharma as a Moral Value" leading to the Ph.D degree. He

has participated in international and national level seminars / conferences and published seventeen papers in different anthologies, professional national and international journals. He has been awarded for best article by IASET. He likes simplicity and egolessness as assets of a true human being. His earlier edited books are:

1. Demarcation of Morality in human Life: Possibilities and Consequences.
2. Humanity Over and Above Divinity: A Contemporary Indian Approach (Essays in Honour of Professor Raghunath Ghosh).



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4658-A, Ambika Bhawan, First Floor  
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Phone: 011-23259444, 65698474

E-mail: abhijeetpublication@gmail.com

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## Morality, Environment and Good Governance: An Interconnection

*Purnima Das*

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Morality is the basis of democracy and good governance. The paper deals with the ethical principles on which the foundation of solid administration is built up with special reference to Indian classical texts and their relevance in modern time. An administration is centred on the twine concepts: the ruler and the ruled. Any person is not entitled to be a ruler, but a man who is saintly in nature is an ideal ruler as drawn by the coinage of the term '*rājarṣi*' having four-fold knowledge viz, logic (*ānvīkṣiki*), *trayī* (three Vedas as a basis of spirituality), *vārtā* (agriculture, animal-rearing and commerce) and penal codes (*dandanīti*). A ruler having such qualifications can do justice to the subjects. The knowledge of penal codes can bring harmony in society after removing *mātsya-nyāya*. A good administrator should resort to punishment at the end if he fails to bring the enemies under control by sweet words (*sām*), necessary gift (*dāna*), principle of division (*bheda*).

If we turn our eye to the modern world, the above-mentioned corruptions are found in our administration, laws are also there to remove these, but unfortunately these are not implemented always. A country is said to be based on justice if it is free from such corruptions. The qualifications of a ruler are not maintained in present democratic set up leading to 'Is-Ought gap' in administration. The critics of democracy like Alexi the 'takbhi,



## List of Contributors

1. **Professor Raghunath Ghosh**  
Professor Emeritus of Philosophy  
Department of Philosophy  
University of North Bengal  
Darjeeling-734013, W.B.
2. **Dr. Nirmal Kumar Roy**  
Associate Professor  
Department of Philosophy  
University of North Bengal  
Distt. Darjeeling-734013, W.B.
3. **Dr. Patralekha Mitra**  
Associate Professor  
Department of Philosophy  
South Calcutta Girls' College  
Kolkata, W.B.
4. **Dr. Sanghamitra Dasgupta**  
Associate Professor  
Department of Philosophy  
Derozio Memorial College  
State University, Barasat  
Kolkata, W.B.
5. **Dr. Debarati Nandy**  
Assistant Professor  
Department of Philosophy  
Taki Govt. College,  
24Pgs (N), W.B.
6. **Dr. Bijay Kumar Sarkar**  
Assistant Professor  
Department of Philosophy  
Coochbehar Panchanan Barma University  
Coochbehar, W.B.
7. **Dr. Mili Dutta (Pal)**  
Assistant Professor  
Department of Philosophy  
Chandraketugarh S. S. Mahavidyalaya  
Berachampa. 24Pgs. (N), W.B.
8. **Dr. Aditi Patra (Nee Ray)**  
Assistant Professor  
Department of Philosophy  
Hooghly Mohsin College  
Hooghly, W.B.
9. **Dr. Krishna Paswan**  
Assistant Professor  
Department of Philosophy  
Siliguri College  
Siliguri, W.B.
10. **Dr. Purnima Das**  
Assistant Professor  
Department of Philosophy  
Moynaguri College  
Jalpaiguri, W.B.