"The earth has enough resources for our needs but not for our greed": Man-Nature Relationship in Gandhi's Ecological Thoughts

Laki Molla

Abstract:

The present paper is primarily concerned with an in-depth examination of Mohandas K. Gandhi's philosophy regarding environmental issues. Gandhi's enduring legacy extends far beyond the development of the Satyagraha method for resisting unjust authority; it encompasses his steadfast opposition to gender and caste discrimination, his advocacy for interfaith harmony, and his pioneering contributions to environmental thought. Though Gandhi himself never explicitly claimed the mantle of an environmentalist, the methodology of non-violent protest he employed during the Indian independence movement has continued to echo in the seminal major environmental movements in India. Among these are the Chipko Movement, a potent ecofeminist assertion against rampant deforestation that emerged in the 1970s, and the Narmada Bachao Andolan, a crucial campaign initiated in 1985 to fiercely resist the impoundment of the Narmada River by massive dam projects. Indeed, it would not be entirely erroneous to attribute to Gandhi the designation of the "World's early environmentalist in vision and practice." In addition to spearheading the political campaign against colonization and social reforms in a country, he maintained that all of God's creations have the same intrinsic right to life as humans. Furthermore, in criticizing the economic imperialism of England, he actively resisted the notion that India should emulate the path of industrialization undertaken by most European nations.

Thus, the ideological continuity between historical civil resistance and modern ecological activism necessitates an examination of their foundational philosophical influences. It is within this intellectual trajectory that Mohandas K. Gandhi assumes paramount significance, for across his writings and public discourse, he consistently articulated the conviction that economic development can be attained without compromising the integrity of the natural environment or the well-being of our fellow beings.

Building upon this context, the present study endeavours to critically examine the core tenets of Gandhi's philosophy, specifically focusing on how he proposed to mediate the often-antagonistic relationship between the anthropocentric demands of human development and the biocentric imperative for environmental preservation. By referring extensively to incidents drawn from Gandhi's own life, the paper intends to illuminate the philosophical and ethical transformation of Gandhi as an individual, which may also serve as an encouragement for the present generation seeking to mediate the inherent tension between the utilitarian aspirations of human progress and the ecological mandate to maintain the natural world's integrity. Accordingly, the first section of the present paper presents a theoretical study of the multifaceted relations between humans and nature by closely referencing the scholarly works of Cheryll Glotfelty, Greg Garrard, and Vandana Shiva. The second section thereafter points out Gandhi's eco-philosophical ideas by highlighting how he vehemently denounced excessive materialism and industrial civilization, which Gandhi held to be significantly exploitative of nature. Ultimately, by discussing in detail Gandhi's philosophy of *Sarvodaya* (loosely translated as 'welfare for all') and *Swarajya* ('village economy'), the paper wishes to achieve a conclusive understanding about how political and administrative policies of our contemporaneous times may be reshaped for the amelioration of the present environmental degradation.

Keywords: Environmentalism, Satyagraha, Sarvodaya, Swarajya, Sustainable development.

Introduction

Humans are part of nature; they engage with it and are surrounded by it all the time. The flow of energy and information, the food we eat, the water we drink, and the air we breathe all serve as constant reminders to man of the indispensable primacy of ecological systems. Many of humanity's existential challenges are precipitated by geophysical phenomena, including natural processes, weather variations, cosmic energy radiation, and the magnetic storms that perennially rage around the planet. To put it briefly, man cannot exist outside of nature since he is inextricably linked to it. Humankind and nature are bound in an intricate dialectical nexus where, counterintuitively, the very progression of civilization appears to diminish the direct expressions of human dependency, yet simultaneously engenders a set of more complex, extensive, and ultimately insatiable indirect demands upon the earth's resources. As humankind augments its knowledge and technological prowess to effect change upon nature, its operative influence is demonstrably amplified. Nevertheless, throughout this trajectory of development, humanity remains inextricably bound to a broad and profound nexus of natural interactions.

Given that the biosphere has undergone profound transformations across geological epochs, the contemporary dynamics of human-nature interaction are thus fundamentally conditioned by this evolutionary history. Consequently, pervasive evidence suggests that the previous dynamic equilibrium between the natural world and the societal apparatus is progressively eroding. The primary cause of the depletion of natural resources is human activity. These natural resources meet humankind's requirements by providing energy, clothing, food, and shelter. Ecological degradation and the ongoing exhaustion of natural resources represent a dual crisis whose disastrous consequences will resonate across all living forms. Collectively, these forces imminently imperil the sustained survival of humankind.

The globe is headed towards ecological disaster as a direct consequence of man's egotism and aggression towards nature. Globally, natural resources are being increasingly depleted and damaged. Chemicals released by factories and industries using non-renewable energy sources contaminate the air and water, polluting the atmosphere. The automotive sector discharges

pervasive atmospheric pollutants, including carbon monoxide and sulphur dioxide, which are in turn directly responsible for the genesis of acid rain. In tandem with acid rain, the pervasive presence of synthetic compounds, such as chemical fertilisers, pesticides, and herbicides, contributes significantly to the environmental degradation of the terrestrial hydrosphere and atmosphere. When chemical waste is released into the environment, it seriously impairs human health and causes genetic mutations. Future generations are at risk from ailments like cancer, blindness, and even death due to the depleting ozone layer. The existence of both humans and non-human species on Earth is called into question by global environmental issues. Therefore, protecting nature's biodiversity is of the utmost importance. It is in this context that Mahatma Gandhi's ideals become critically relevant. By tracing the ecological concerns of Gandhi, the present paper aims at the exploration of the present relevance of Gandhi's ideas.

Man- Nature Relationship

The study of how to characterise the interaction between people and their surroundings is known as ecocriticism. Its fundamental tenet is that all objects can be viewed as part of an ecological network, and ecology can be used as a method to critically define, investigate, and even resolve ecological issues. According to Cheryll Glotfelty, literature "grows, develops and originates from the natural environment".[2] Understanding how humans and the environment interact is one way to comprehend how ecocriticism evolved. Garrard asserts that ecocriticism can be used to recognise, investigate, and resolve environmental issues.[3] Ecocriticism explores the role of nature in the creativity of a cultural network at a particular moment by looking at how the concept of nature is defined, what values are assigned to or denied to it, and why, and how the interaction between humans and nature is envisioned.[4] The ecological approach thoroughly examines the dichotomies of man/nature and nature/culture, emphasising their active roles within the universal system that involves energy, matter, and ideas.

According to Estok, eco-criticism is not limited to the study of nature or natural things in literature; it also includes any investigation into how the natural environment or any aspect of it operates in literary works that contribute to the material world.[5] The purview of this role is

multifaceted, extending across analytical categories that include, but are not limited to, the artistic, thematic, theoretical, historical, and sociological. Thus, eco-criticism addresses how nature or the natural environment has changed for human use on several levels.

The connection between people and the natural world is best understood as a functional and cooperative partnership, not as a struggle where one side holds power over the other. This relationship is not simply one of mutual dependence, but of deep and fundamental interconnectedness. Furthermore, the fact that humans exploit the environment does not, in any way, reduce the inherent worth or the ability of other living things to appreciate nature. Religious and ethical viewpoints often suggest that nature was created to meet certain basic needs of humankind. However, this interpretation does not confer upon humanity absolute license or the prerogative to act with unrestrained avarice. Given the fundamental equality of status between humankind and nature, human freedom must be properly understood as conditional and circumscribed, rather than absolute. Yet, it is precisely the failure to acknowledge these ethical limitations that fosters the misconception that a reciprocal relationship with nature ceases once the environment is ostensibly "conquered" and subjected to human domination. This resulting unequal, dominating paradigm of human-nature interaction has proven catastrophic, propelling contemporary civilization toward a survival crisis. The gravity of this situation mandates a rigorous re-examination of our societal values and the adoption of principles capable of achieving ecological remediation. Gandhi's philosophy, in this regard, presents a compelling and potential holistic model for environmental action.

Gandhi's Eco-philosophical Ideas

According to a recent study on Gandhi by Ariel Kay Salleh that characterises him as "a practicing ecological yogi," Gandhi formed his political movement by upholding certain ethical and environmental principles that counsel to practice austerity, reflect on ourselves as individuals, cultivate peace of mind, learn self-reliance, give up possessions surpassing our needs, and always consider the wants of the poor and weakest.[6] Gandhi may have developed his ideas of 'sustainable development' from these same principles. In addition, his social activities and thoughts were intricately and almost indistinguishably entwined with politics, ecology, and ethics. Two instances of his habits are worth mentioning here.

By regularly observing twenty-four hours of silence, he was able to conserve his energy, enter into a state of introspection, and listen to what he called the still voice within. Additionally, he employed this method to establish the tone for the talk and to voice his criticism of traditional patterns of interaction with the British. Extending this parallel, Gandhi regularly undertook fasts as a deliberate act of self-purification for both body and mind, which simultaneously allowed him to internalize the hardship endured by millions of Indians. Beyond this personal dimension, the fast was a strategic form of political leverage against British colonial policies, often compelling the British administration to enter into negotiations with him and other Congress leadership. This very practice of self-denial and voluntary limitation, used so effectively as a political tool, is also intrinsically connected to Gandhi's deep ethical objection to the wastage of natural resources. It would not be out of place to observe here that our contemporaneous society, characterised by rapid globalization, is unfortunately, fundamentally built upon the very premise of excessive consumption of products and resources, thereby generating vast quantities of waste. However, if individuals and communities were to deliberately temper their consumption patterns, drawing inspiration directly from Gandhian philosophy and its emphasis on self-discipline, this collective action would significantly reduce ecological exploitation. Such a voluntary shift towards moderated living would not only suffice to diminish our environmental footprint but would constitute a powerful and necessary step toward protecting the environment and restoring planetary balance.

It is interesting to note that the word 'ecology' never appears in the vast writings of Gandhi. His name is linked to countless social reform initiatives and political organisations opposing British control, yet he never specifically started an environmental movement.[7] His autobiography is completely mute about his experiences with the ocean, which he traversed on an abnormally high number of travels for an Indian of his day. There is also a striking lack of any glorification of untamed nature in his writings. Historian Ramchandra Guha notes that "the wilderness had no attraction for Gandhi".[8] Throughout his numerous visits to Indian villages and the countryside, Gandhi hardly ever had the chance to observe the trees, plants, landscape, or animals. Hardly had any Indian had been so close to the feel of the dirt and the smell of the earth, and yet remained silent over it. Although he was not indifferent to animals, he was only able to understand them in a household context.[9]

Although Gandhi did not advocate the conservation or propagation of the wilderness actively in any way, he was a strong believer in letting nature take its course. He is well known for his naturalistic treatment procedures, especially for the advocacy of mud baths and hot water enemas. Gandhiji stressed that living in accordance with the laws of nature can result in a healthy body and advocated for easy treatments that use the five fundamental elements of nature—earth, water, air, sun, and sky. In the Foreword to his book *Nature Cure*, Morarji Desai wrote,

> Gandhiji had a passion to tend the sick and serve the poor. He valued life close to nature for its simplicity and evolved and practised simple rules of health. He had almost a religious faith in vegetarianism, which led him to carry out dietetic reforms based on pragmatic results obtained from personal experiments. […] He believed that the human body, mind, and spirit could be maintained in a state of perfect health by observance of simple rules. He attempted to discover causes of ordinary ill health and improvised simple remedies of Nature Cure. [10]

In Uruli (near Pune), he founded a Nature Cure Centre because he felt that the underprivileged should benefit from his lifelong research in health and hygiene since they couldn't afford costly Western medications and treatments. Much before the publication of the book, Gandhi wrote in *Harijan*,

> India does not need imported drugs from the West when she has an inexhaustible stock of a variety of drugs grown in the villages themselves. But more than drugs, they must teach the people the right mode of living. [11]

Komarraju Satyalakshmi comments that as a fervent supporter of neuropathy all through his life, any history of the country's natural healing system would be lacking without acknowledging Mahatma Gandhi's contributions to Indian naturopathy in particular, and the society in general.[12] This method of environmental healing or vegetarianism is what is now referred to as 'alternative' medical systems in the West.

Besides these, Gandhi was a recycler much before the concept ever made its way into everyday parlance. From an incident recollected by Kaka Kalelkar, a close disciple and companion of Gandhi, it becomes blatantly evident that Gandhi abhorred any form of wastage. Once, Kalelkar used to tear off a whole twig just to rub four to five neem leaves on the carding-bow's fibres, which made the strings pliable and elastic. Gandhi, viewing this as 'violence', suggested that he only remove the necessary number of leaves after apologising to the tree. Because he broke off the entire twig, he views it as "wasteful and wrong".[13] Miraben recounts that he expressed his pain at

people picking bunches of fragile flowers and throwing them in his face or tying them around his neck.[14] This profound concern over material and botanical waste extended seamlessly into the realm of human society and labor. In addition to these material concerns, the issue of human waste management within India presents a deeply disheartening sociological problem, primarily because traditional Indian culture has historically relegated the management of these wastes to a specific, marginalized group of people. These people were the most despised members of society due to their profession. Gandhi felt it was necessary to raise awareness of this issue and make it as important to the country as achieving political independence. Gandhi forbade anyone else from disposing of personal waste, in contrast to the great majority of caste Hindus. Gandhi conducted constant research to create toilets that would use less water, and his ashrams served as storage facilities for initiatives to convert human excrement into organic fertilizer. Sunil Gangopadhyay, in his period novel *Prothom Alo* (tr. as *First Light*), introduces Gandhi in Calcutta at a Congress session where Gandhi was engaged in cleaning the toilets.

J. George Waardenburg shows the similarity of Gandhi's ecological thoughts with the Human Development Report 1993 of the United Nations Development Programme. He cited that in the 1920s, in response to a query about whether all intricate, power–driven technology should be eliminated, Gandhi said, "It might have to go, but I must make one thing clear, the supreme consideration is man".[15] The Human Development Report (1993) therefore read, "Development must be woven around people, not people around the development, and it should empower individuals rather than disempower them".[16] One can easily find the striking match between the two thoughts. Gandhi voices support for intensive micro-level activities for social welfare. He proposes to balance rural industry and rural agriculture "within a group of small communities involving the maximum mutual balance a) local 'needs' and local 'resources and b) local 'output' and local 'consumption'".[17] This focus on small groups aligns with a concept from the 1993 Human Development Report,

> People can participate as individuals or as groups. As individuals in a democracy, they may participate as voters or as political activists or in the market as entrepreneurs or workers. Often, however, they participate more effectively through group action, as members of a community organization, perhaps, or a trade union or a political party. [18]

Apart from these philosophical parallels, a striking similarity exists between Gandhi's principles advocated in the 1920s and the tenets of the 1993 Human Development Report (HDR). The HDR, envisioned after the world had witnessed major environmental crises, explicitly emphasized employment generation as a core goal, championed labour-intensive production as a vital developmental tool, and underscored the critical significance of decentralizing policymaking. Thus, these three pillars of the DRD, namely employment, labour-intensive production, and decentralization, find a direct echo in Gandhi's own ecological and economic thought, demonstrating a remarkable prescience in his earlier vision. Through these similarities, one can perceive "a change in current international development thinking into the direction of Gandhian thinking".[19]

Gandhi's Denunciation of Western Materialism

According to the renowned Indian environmentalist Vandana Shiva, 'development' is just colonialism's continuation - "a permanent war waged by its promoters and suffered by its victims".[20] It is true that development not only ignores human needs but also ignores the demands of nature, thereby posing a real threat to both human survival and extensive natural degradation. Gandhi's environmentally friendly theories could potentially direct us towards a new way of thinking about how to strike a balance between the needs of people and the protection of the environment.

Both the environment and humankind have been greatly impacted by modern industrial civilisation. It exploited the world's natural riches to make a small portion of the population affluent. Gandhi said it only encouraged the avaricious pursuit of material pleasures and the desire for wealth. In his 1909 publication, *Hind Swaraj*, Gandhi denounced contemporary civilisation as 'satanic' and considered the machines not only as 'the chief symbol of modern civilization' but also to be representative of "a great sin" against both mankind and the environment. Gandhi vehemently argued that it is "machinery that has impoverished India".[21] In contrast to past civilisations, which were characterised by rigid regulation and mandatory restrictions on these desires, modern civilisation is characterised by an endless multiplicity of wants. Additionally, it

establishes a social structure that is characterised by oppression, inequality, and deprivation, all of which have a catastrophic effect on human dignity. In 1928, Gandhi sounded the cautionary warning:

> God forbid that India should ever take to industrialism after the manner of the West. If an entire nation of 300 million took to similar economic exploitation, it would strip the world bare like locusts. [22]

Gandhi was also against the industrialization of agriculture. He was cognisant of the risks associated with applying chemical fertilisers to boost output. In 1946, when he was in his 70s, he warned us that "trading in soil fertility for the sake of quick returns would prove to be disastrous and is a short-sighted policy".[23] Gandhi was a staunch proponent of organic farming, recognizing its capacity to yield multifaceted advantages. This methodology simultaneously bolsters agricultural productivity, ensures financial prudence by minimizing reliance on foreign resources, fosters community hygiene, and decisively sustains the innate richness of the soil.

Similarly, hoping for a 'moral revolution' of the Western civilization that separates knowledge and wisdom, excluding nature rather than promoting maximum exploitation of it, Jose A. Lutzenberger tries to point out the sources of the Western Industrial culture.

> When medieval Christians recovered Greek science, they retained their view that the earth is a bad place, and they retained the missionary spirit of fundamental Christianity. This led to the prostitution of science. From simply a clean dialogue with Nature, contemplation of the divine beauty of the Universe, as it was for the Greeks, Science came to be seen almost exclusively as an instrument for the domination of Nature. From this view evolved our modern industrial culture, a fanatical religion that conquered the whole world. [24]

Hence, his counsel to the West is imbued with a prescient warning regarding the perils of unchecked industrialism:

> Unless we find ways of overcoming this moral disgrace, we have no future; we will continue demolishing the living world. We have forgotten that we are part of it, that an orange cannot prey on the rest of the organism into which it is systematically integrated.[25]

Gandhi's philosophy of *Sarvodaya* and *Swarajya*

All through his life Gandhi not only fought to free India from the domination of the British, but he also strived to safeguard India's administrative sovereignty through the implementation of his social constructive programmes. He aimed to create 'Sarvodaya Samaj' by giving the people at the grassroots level social, political and economic authority so they may continue to experience *Gramme Swaraj* indefinitely. In his view, all life is interrelated and one and the same. Both plants and animals can benefit from this connected perspective. He wrote,

> I do not believe that an individual may gain spiritually and those that surround him suffer. I believe in *advaita*. I believe in the essential unity of man and for that matter of all that lives. Therefore I believe that if one man gains spiritually, the whole world gains with him and, if one man falls, the whole world falls to that extent.[26]

Based on the ancient philosophy and tradition of India, the concept of *Sarvodaya* (made up of 'Sarba' and 'Uday', meaning 'uplift of all') is concerned with Gandhian socialism promoting socio-economic development for all. Development by dominating or destroying others is something Gandhi opposed vehemently. He greatly admired John Ruskin, who opposed the industrialisation and urbanisation of the Victorian Era. Tolstoy's ideas, which maintained that farming was humanity's true vocation, also had a deep impact on Gandhi. According to Gandhi modern civilisation lacked fundamental civilisational values. In *Hind Swaraj*, Gandhi contended that the modern concept of 'civilisation' is an illusion and that any society that mistreats citizens of other countries would find it difficult to stop mistreating its own citizens.[27] Sashikala AS considers that Gandhi was not opposed to technology per se, but rather to the way that technology establishes a hierarchy not only among men but also between men and the natural world.[28]

The rhythm and balance of the natural` world were brutally disrupted, and animals were ruthlessly killed for human use. Gandhi believed that the urbanisation - a byproduct of modern civilisation that also causes environmental deterioration will soon cause villages to vanish. In *Harijan*, He presents a picture of the perfect village,

> It will have cottages with sufficient light and ventilation, built of material obtainable from within a radius of five miles of it. The cottages will have courtyards enabling house holders to plant vegetables for domestic use and to house their cattle. The village lanes and streets will be free of all avoidable dust. It will have wells according to its needs and accessible to all. It will have houses of worship for all, also a common meeting place, a village common for grazing its cattle, a cooperative diary, primary and secondary schools in which industrial training or vocational education will be the central

> fact, and it will have panchayats for settling disputes. It will produce its own grains, vegetables, and fruits and its own khadi […].[29]

The Western environmentalists advocated for "going back to nature," whereas Gandhi advocated for going back to the villages. He thought that "the blood of the village is the cement with which the edifice of the cities is built".[30] The above image of a prosperous village which gives people the possibility of being autonomous (thus reminding the Vedic interpretation of the word - 'Swarajya' i.e. self-rule or self-restraint) is related to Gandhi's idea of prosperity through self-determination and *sarvodaya*.

Conclusion

Gandhi as a true leader was not only engaged in the struggle to lead the freedom movement of a colonised nation and the reform movements but was not blind to the environmental issues of the country. According to Ramachandra Guha the four Gandhian legacies that are most well-known today are - the creation of the satyagraha method of protesting against unjust authority, the main opposition to caste and gender discrimination, the encouragement of interfaith harmony, and, finally, Gandhi's legacy of environmental concerns and practices.[32] Guha argued that many prominent post-independent environmental movements are inspired by Gandhi. The Chipko Movement, a peaceful opposition campaign against the destruction of forestry in the 1970s, and the Narmada Bachao Andolon in 1980 are two of the most significant examples he cites. He is considered an ancestor not by the Indian environmentalists; many Western scholars are also influenced by his ecological thoughts. The famous British economist E.F. Schumacher (whose *Small is Beautiful* is a seminal text overlapping economic and environmental issues) is an example. The ideologies of the German Green Party were also influenced by the ecological thoughts of Gandhi. Arne Naess, the founder of Deep Ecology, and other environmental philosophers frequently recognised their gratitude to Gandhi. According to Guha, Gandhi's piece from April 1913, in which he draws a striking comparison between a city inhabitant and a farmer (in relation to their ties to nature and the natural worlds), is the earliest indication of his 'proto-environmentalist' sensibility.

> A farmer cannot work without applying his mind. He must be able to test the nature of his soil, must watch changes of weather, must know how to manipulate his plough skillfully and be generally familiar with the movements of the stars, the sun and the moon.[32]

Prof. Vinay Lal thinks that Gandhi's entire life is an ecological treatise, and it is not a hyperbole to say that he gave us the final Upanishads, or 'forest books' during his lifetime.[34] Gandhi dispelled wisdom but not from the peak of a mountain, heavily grounded with practicing what he was preaching and also maintaining his composure while striding through the human wastes as he went through the riot torn parts of the country. Gandhi's advocacy of *satya* and *brahmacharya*, his practice of non-violence and simple living, and his comprehension of the ecological wisdom found in the epic and religious literature in India - all clearly demonstrate his desire to put the principles of an ecologically conscious life into practice. These factors also formed the basis of Gandhi's own ecological vision.

Gandhi's teachings and actions are more pertinent in the present scenario, when environmentalists around the world are concerned about issues like pollution, the loss of the ozone layer, climate change, and global warming, and the constant rise in earth's surface temperature that melts polar ice. Gandhi's ecological concerns enable us to view issues holistically, and his life philosophy offers a paradigm for sustainable development that is in harmony with the environment and ecosystem. Gandhi's urge to people to protect nature as a moral duty seems to be an apt conclusion for this article,

> 'The earth, the air, the land and the water are not an inheritance from our fore fathers but on loan from our children. So we have to handover to them at least as it was handed over to us'.[34]

Notes

[1] Pyarelal, Towards New Horizons (Ahmedabad: Navaiivan, 1978), 12.

[2] Cheryll Glotfelty and Harold Fromm (Eds.), *The Ecocriticism Reader: Landmarks in Literary Ecology*, (Georgia: University Press, 1996), 6.

[3] Greg Garrod, *Ecocriticism*, (New York: Routledge, 2004), 10.

[4] Glotfelty, Cheryll and Fromm, Harold (Eds.) *The Ecocriticism Reader: Landmarks in Literary Ecology*, (Georgia: University Press, 1996), 8.

[5] C. S. Estok, "Shakespeare and eco-criticism: an analysis of home and power in King Lear", *AUMLA*, 103, (2007): 41.

[6] Ariel Salleh, "Deeper than Deep Ecology: The Eco-Feminist Connection", in *Feminist Ecologies: Changing Environments in the Anthropocene*, ed. Lara Stevens et al., (London: Palgrave Macmillan, 2018), 34.

[7] Vinay Lal, "Gandhi and the ecological vision of life: Thinking beyond deep ecology", *Environmental Ethics* 22, no. 2, (June 2000):149,10.5840/enviroethics200022232.

[8] Ramachandra Guha, "Mahatma Gandhi and the Environmental Movement in India", Capitalism *Nature Socialism* 6, no. 3 (1995): 48.

[9] Gandhi, as everyone knows, was fervently committed to cow protection and kept a goat with him. According to Mirabehn, Gandhi's disciple and aide, he would take breaks from crucial political discussions with high-ranking British officials to care for his goat. For more details, read Krishna Murti Gupta, *Mira Behn: Gandhiji's Daughter Disciple*, (New Delhi: Himalaya Seva Sangh, 1992), 286.

[10] Morarji Desai, Foreword to *Nature Cure*, M K Gandhi, (Ahmedabad: Navajiban Press, 1954), 2.

[11] Quoted in Komarraju Satyalakshmi, "Mahatma Gandhi and Nature Cure", *Indian Journal of Medical Research* 149 (Supplement), (2019): 69, 10.4103/0971-5916.251660

[12] Ibid, 70.

[13] Mukulbhai Kalarthi, *Anecdotes from Bapu's Life*, (Ahmedabad: Navajiban Press, 1996), 31.

[14] Krishna Murti Gupta, *Mira Behn: Gandhiji's Daughter Disciple*, (New Delhi: Himalaya Seva Sangh, 1992), 286.

[15] J. George Waardenburg, "Gandhi and Sustainable Human development", in *Mahatma Gandhi 125 Years*, ed by B R Nanda, (New Delhi: ICCR, 1995), 361.

[16] Ibid, 361.

[17] Ibid, 361.

[18] Quoted in Waardenburg, 361.

[19] Ibid, 362.

[20] Vandana Shiva, *Staying Alive: Women, Ecology and Survival in India*, (New Delhi: Kali for Women, 1988), 11.

[21] Mahatma Gandhi, *Hind Swaraj or Indian Home Rule*, (Ahmedabad: Navajiban Press, 2008), 45.

[22] Mahatma Gandhi, *Young India*, 20 Dec. 1928, quoted in *The Mind of Mahatma Gandhi*, ed by R K Prabhu and U. R. Rao, (Ahmedabad: Navajiban,1960), 422.

[23] Quoted in Nishikant Kolge and Sreekumar N, "Gandhi's Criticism of Industrialization and Modernity; An Environmental Perspective", in *Gandhi, Environment and Sustainable Future*, ed by Siby K. Joseph Bharat Mahodaya, (Wardha: Institute of. Gandhian Studies,2011), 65.

[24] Jose A. Lutzenberger, "Outline: International Conference on Ecological Responsibility", *Mahatma Gandhi 125 Years*, ed by B R Nanda, (New Delhi: ICCR, 1995), 355.

[25] Ibid, 355.

[26] Nirmal Kumar Bose (ed.), *Selections from Gandhi*, (Ahmedabad: Navajivan, 1996), 25.

[27] Gandhi, *Hind Swaraj*, 68.

[28] Sashikala AS, "Environmental Thoughts of Gandhi for a Green Future", *Gandhi Marg* 34, no.1, (April-June 2012): 57.

[29] Quoted in Sashikala AS, "Environmental Thoughts of Gandhi for a Green Future", 57.

[30] Ibid, 57.

[31] Ramachandra Guha, "Gandhi, Environmentalism, and the World Today", 12 Nov. 2019, uploaded by College of Social and Applied Human Sciences, YouTube, 14:25 – 15:05, https://www.youtube.com/watch?v=ptDOZ2mt6xQ&t=17s.

[32] Quoted in Ibid, 28:15 – 29:10.

[33] Vinay Lal, "Gandhi and the ecological vision of life",149.

[34] Quoted in Anupama Kaushik, "Mahatma Gandhi and Environment Protection", Mahatma Gandhi. Org, https://www.mkgandhi.org/articles/environment1.php.

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