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PEER REVIEWEDGANDHIAN NON-VIOLENCE IN THE ERA OF CLIMATE CRISIS: AN
ETHICAL REASSESSMENT

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Abstract

This paper reinterprets Mahatma Gandhi's philosophy of non-violence (*ahimsā*) for the unprecedented conditions of the climate crisis. It argues that Gandhi's intertwined concepts of truth (*satya*), non-violence, self-rule (*swarāj*), non-possession (*aparigraha*), trusteeship, and constructive work (*sarvodaya*) together constitute a comprehensive moral framework for an age of ecological overshoot. After situating Gandhian ethics historically, the essay revisits and expands the notion of violence beyond interpersonal and political domains to include structural and ecological violence. It then examines three sites of application: (1) the moral psychology of consumption and sufficiency; (2) civil resistance and climate movements; and (3) institutional design for a just transition, especially in the Global South. Throughout, the article addresses well-known criticisms—romanticism about the village, caste blindness, and technological skepticism—and outlines a critical-Gandhian ethic attentive to caste, gender, and postcolonial inequalities. The conclusion proposes a triadic program—renunciation, repair, and reconstruction—as a non-violent path through climate breakdown, drawing on Gandhian principles while explicitly correcting their historical limitations.

Keywords: Gandhi, *ahimsā*, *satyāgraha*, climate ethics, structural violence, trusteeship, sufficiency, just transition, Global South, non-possession, civil disobedience.