Right from the times of great Greek thinkers like Aristotle, the state was always considered to be a ‘means’ rather than an end. However, the ‘end’, was always a good life. But it seems very ridiculous that state-centric security has devoted whole of its might to protect the ‘means’ i.e., the state. Whereas, the ‘end’, i.e., a good life free from all types of insecurities had always been given a back seat. If we look at the borders of the states like US, China, India, etc., they look almost perfectly secure, but the question which arises here is; how much secure are their individual citizens as human beings? The mad race for armaments in order to be secure in terms of borders had left human beings even more insecure.

The state centric approach to security and the realist school in international relations led by authorities like Hans J. Morgenthalau and E. H. Carr with its roots in Machiavellian and Hobbesian tradition of human nature has given birth to a number of other insecurities rather than providing a true sense of security to the human civilization. Classical realism is primarily based on a pessimistic portrayal of human nature. Self-interested, competitive concerns with self preservation and lust for
power are the basic assumption in the mutual intercourse among the various nations of the world according to the realist school. Therefore, this assumption leads to “struggle for power” among the nations of the world in order to maximize their national interest which is defined in terms of power. This conception and thinking has pushed the sovereign actions of the world towards a race to maximize their military strengths in order to make their borders more and more secure. However, the security of one nation has resulted into the increased insecurity of other nation/nations. This eventually leads the world to a mad race for armaments which has miserably failed to provide the security in the true sense of the term to the already strife-ridden world. More importantly, this state centric, view of security has a very little concern about the human beings and human security. Now, the need of the hour is to replace the state-centric approach to security by human-centric approach.

It was Professor Mahbub-ul-Haq who first of all drew the attention of the world to the concept of Human security in UNDP Human Development Report (1994). UNDP Report originally argued that Human Security requires attention to both “freedom from fear” and “freedom from want”. The human safety is to safeguard the vital core of all human lives from critical pervasive threats, in a way that is consistent with long term human
fulfillment. Human security take its shape from human beings, vital core that is to be protected. Human security is deliberately protective. It recognizes that people and communities are fatally threatened by events well beyond their control.

Mahatma Gandhi has rightly said, “There is no way to peace, peace is the way”. Gandhi was always in favour of pious means. For him, no ‘end’ can be justified which is achieved through unjust means because for him, “As you sow, so shall you reap”. Security based on realistic approach through armaments or deterrence was never acceptable to Gandhi. State, for Gandhi was an evil; it is the embodiment of violence. By strengthening the armies and securing their borders, nations are still not in a position to provide lasting feeling of security to their citizens (human Beings). The threats to human security enlisted by UNDP, e.g., economic security, food security, health security, environmental security, personal security, community security, political security etc. etc. had already been addressed to in one form or the other by Mahatma Gandhi as back as during the first half of the last century. The problems of these threats to human security can be found catching the attention of Mahatma Gandhi in his writings and speeches. Not only that Gandhi has deliberated upon these eight problems of human security, he has rather gone a step further to
talk of moral Swaraj which means moral independence and moral security which can be regarded as the highest type of security. Hence, the need of the hour is the look at the issue of security from the angle Mahatma wanted us to look at, i.e., from an angle which talks of lasting security based on peace and non-violence and achieved through pious means. Eventually what Gandhi wanted was security through peace and not peace through security. With this perspective in mind the study has been aimed.

On the successful completion of my Ph.D thesis, I express sincere gratitude to my distinguished supervisor, Dr. Jai Narain Sharma, Professor, Department of Gandhian Studies, Panjab University, Chandigarh. I would at first like to thank him for his judicious and scholarly guidance, continued and active interest, sustained encouragement, constructive criticism and sagacious counseling at every stage of my work and without his support this thesis would not have materialized.

I owe immense gratitude to Dr. (Ms) Ashu Pasricha, whose keen perception, pieces of advice, words of inspiration and immense knowledge enabled me to accomplish this thesis. I am also thankful to Professor M. L. Sharma, Chairman, Department of Gandhian Studies,
Panjab University and Dr. Manish Sharma for their kind cooperation during my research work.

I am extremely thankful to Amir Singh my friend, brother, supporter and critic for his continued insistence as inspiration without which this work would have never seen the light of the day.

I would like to express my sincere thanks to my friends Dr. Umrao Singh, Naresh Kumar, Dr. Joginder Singh, Chaman Lal, Dr. Ranjan Bala, Dr. Harish Kumar, Dr. Balwant Singh, Sohan Singh and Gurdeep Singh also for their kind co-operation and affection throughout my research.

I am highly thankful to my mother, Mrs. Soma Rani for her kind cooperation, sincerity and affection during my research work.

I am highly thankful to my brothers Mr. Madan Lal, Mr. Jai Gopal and Mr. Radha Krishan for their kind cooperation, sincerity and affection during my research work.

I will be failing in my duty if I do not acknowledge my profound thanks to my better half Dr. Rama Kumari for her kind support, patience, valuable suggestions and ever smiling face, which motivated me in all circumstances to finish my thesis.
Last but not the least, thanks are due to my son Abhi Karan and daughter Urvi who behaved like an angel and their charming face let me pursue my thesis without disturbance.

I am also grateful to the Librarian, A. C. Joshi Library, Panjab University, Chandigarh for helping me in procuring the relevant material for my study. Facilities provided by The British Library, Chandigarh, State Library, Chandigarh, National Gandhi Museum, New Delhi and The American Library, New Delhi are acknowledged with thanks. At this juncture, I also would like to thank the Almighty who has given me strength to complete this research work.