A contemporary trend in the realm of political philosophy is reflected in terms of a shift in focus from a traditional state-centric view of security involving threats to the territorial integrity and domestic political order of states to threats to the life and survival of individuals. This acknowledgement becomes most evident vis-à-vis the discourse surrounding the newly emerging concept of “Human Security” — a human-centric perspective within the security paradigm, emphasising that the fundamental issue is to address the legitimate concerns of ordinary people seeking security in their daily lives in terms of protection from the threats of hunger, disease, unemployment, crime, social conflict, political repression and environmental hazards, more so when both direct and indirect threats to human security are increasingly on the rise in the world today.

One of the key concepts that could be said to embody the operational dynamics of human security is the Gandhian scheme of non-violence as executed through the means of satyagraha in its composite form. Based on the double dynamics of non-violent methods of direct agitation and a consistent programme of “constructive programme”, satyagraha aims at sarvodaya or the growth or uplift of all. At one level therefore, the Gandhian scheme of social action could be found to address some of the vital concerns pertaining to the paradigm of human security itself.
Accordingly, in the light of the above argument, the present research work is an attempt to explore the fundamental praxis of human security vis-à-vis Gandhian satyagraha within a framework of theory and practice. As a corollary, the research work has been divided into five chapters.

The first chapter is the introductory one. Entitled “Introduction”, the chapter provides an exposition of the fundamental argument, identifying the theoretical foundations of human security and establishing their linkages with the composite framework of Gandhian satyagraha. The chapter spells out the basic objectives and hypotheses of the research work along with the methodology adopted to carry out the same.

The second chapter is entitled “Satyagraha as a corollary of Non-Violence: A conceptual analysis”. This chapter is intended to explore and examine significant aspects relating to the theory and practice of satyagraha in holistic terms.

The third chapter is entitled “The Human Security-Gandhian Satyagraha paradigm on the ground with special reference to Kasturba Gandhi National Memorial Trust (Assam Branch) or the Sarania Ashram; Tamulpur Anchalik Gramdan Sangh (TAGS); and Shanti Sadhana Ashram, Guwahati.” This chapter is based on empirical field studies involving some very micro-level Gandhian initiatives, both individual and otherwise, in the State of Assam even as their working is sought to be examined in the light of the broad framework of human security.
The fourth chapter is entitled “Perspectives on the Gandhian praxis: Select Narratives.” The chapter essentially revolves around certain narratives recounted by different personalities from the civil society and which offer vital insights into the realms of peace, non-violence and human security while enriching our understanding regarding the same. Simultaneously, the purpose is also to record and document the narratives for posterity.

The fifth chapter entitled “Conclusion” is an overview of the research findings with special reference to the three case studies, namely, the Sarania Ashram; Tamulpur Anchalik Gramdan Sangh (TAGS); and Shanti Sadhana Ashram, Guwahati within the overall framework of human security-Gandhian satyagarha. Significantly, the chapter ends with certain insights and recommendations.

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