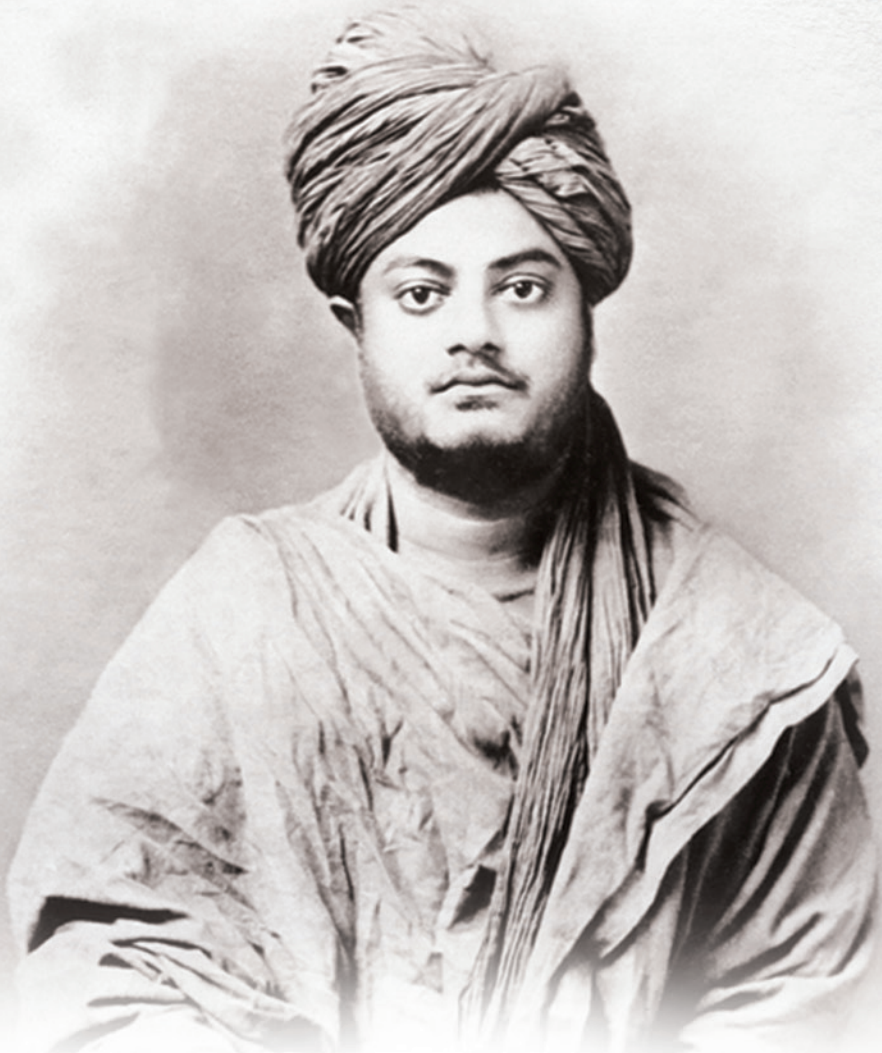
Vivekananda International Foundation

Swami Vivekananda

on Human and Non-Traditional Security



Anurag Bisen

VIF Brief

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Anurag Bisen

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Published in 2024 by
Vivekananda International Foundation
3, San Martin Marg | Chanakyapuri | New Delhi - 110021
Tel: 011-24121764 | Fax: 011-66173415
E-mail: info@vifindia.org
Website: www.vifindia.org

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Swami Vivekananda

on Human and Non-Traditional Security

The Treaty of Westphalia (1648) established the idea of the nation-state introducing sovereignty into international relations, reshaping the traditional view of security and emphasising the need to protect the nation-state from external threats like military aggression and interstate conflicts.[1] This shift reinforced the state's role in safeguarding its borders and maintaining territorial integrity and sovereignty against challenges like war, revolution, and nuclear proliferation.[2] The pursuit of security also contributed to the formation of global multilateral organisations such as the United Nations, collective security arrangements like NATO and the Warsaw Pact, and regional cooperation initiatives like ASEAN and the EU.

Traditional Security

In the modern nation-state context, traditional security centres on protecting a state's territorial integrity, political authority, and its perceived self-identity. This encompasses guarding against

1 "History of, and Rationale for the Concept of Human Security (HS) | Human Security Course," n.d., https://humansecuritycourse.info/module-1-the-concept-of-human-security/history-and-rational/.

2 Attinà, Fulvio. (2016). Traditional Security Issues. 10.1057/9781137514004_10

domestic unrest, attacks on national symbols, and external threats. The main priority is the preservation of the state, its values, and the safety of its citizens.[3] This concept of security suggests that if the state remains intact, its citizens will be safe. However, this protection mainly focuses on threats from other states, like aggression or war. As a result, the state typically controls the authority and resources needed to defend its citizens and uphold order based on its own criteria. Citizens are often viewed as serving the state, with a duty to defend the nation from aggression. This idea of national service is reflected in India's Constitution, Article 51 A (c) and (d), which states[4]:

It shall be the duty of every citizen of India…

> *(c) To uphold and protect the sovereignty, unity, and integrity of India;*
> *(d) To defend the country and render national service when called upon to do so*

Limitations of Traditional Security

However, traditional security has faced criticism for neglecting human security and focusing solely on state protection. As modern threats increasingly transcend borders, the reliance on military capabilities alone is insufficient; international cooperation is essential. While traditional security remains foundational for international relations, its limitations have led to a call for holistic approaches that integrate human security principles. As states face

3 (Review: The Security Problematic of the Third World on JSTOR, 2024)

4 11 Fundamental Duties of Indian Citizens - Lingaya's Vidyapeeth By Container: Lingaya's Vidyapeeth Year: 2024 https://www.lingayasvidyapeeth.edu.in/fundamental-duties-of-indian-citizens/

complex security challenges, it has increasingly become important to encompass broader definitions of security that will be crucial for achieving lasting peace and stability.

Human Security

The concept of security has evolved from its traditional focus on territorial sovereignty to the safety and well-being of individuals. Human security expands the definition of security to include protection from a range of direct and structural threats[5], addressing issues beyond military concerns. This approach recognises that security is influenced by factors such as economic stability, social justice, and environmental protection, rather than solely by the state's actions. Consequently, the threats to human security have broadened to encompass environmental, social, and economic issues, requiring a more holistic approach that involves local governments, international agreements, NGOs, public opinion, natural forces, and financial markets.[6]

This *individual-first* approach acknowledges that individuals are more vulnerable than states and that their security is crucial for global stability. It stresses the importance of safeguarding people from threats like violence, poverty, and environmental degradation.[7] Security is viewed not just as a matter of defending states from external aggression, but also as ensuring that individuals are free

5 *Lynne Rienner Publishers | International Security An Analytical Survey*. (2024). Rienner.com. https://www.rienner.com/title/International_Security_An_Analytical_Surve

6 https://ciaotest.cc.columbia.edu/olj/shjdir/v7n1/v7n1_04.pdf

7 Jolly, R., & Ray, D. (2006). *United Nations Development Programme Human Development Report Office National Human Development Report Series NHDR Occasional Paper 5 The Human Security Framework and National Human Development Reports 5*. https://hdr.undp.org/system/files/documents/human-security.human-security

from fear and able to lead fulfilling lives.[8]

Human security encompasses protection from external threats, political repression, ethnic violence, economic and social crises, and environmental degradation. Its goal is to safeguard the "vital core of human lives" [9] from critical and widespread threats arising from both direct and structural violence. This highlights the necessity of protecting individuals from a diverse array of direct and indirect threats.[10]

Perspectives on Human Security

The 1994 Human Development Report by the United Nations Development Programme (UNDP) was the first to introduce the concept of human security.[11] The UNDP identifies seven domains of human security: economic, food, health, environment, personal, community, and political. Over time, definitions of human security have expanded considerably, reflecting various perspectives: some emphasise threats from violence and conflict, others focus on issues related to poverty and deprivation, while some consider both types of threats.

Sadako Ogata, the former UN High Commissioner for Human Rights, and Amartya Sen, who led the Commission on Human Security (2003), defined human security as *the protection of the vital core of all human lives in a way that enhances human freedoms and*

8 *Security and Prosperity: Reexamining the Connection Between Economic, Homeland and National Security - Homeland Security Affairs*. (2015, December). Homeland Security Affairs. https://www.hsaj.org/articles/8069

9 https://unrcpd.org/wp-content/uploads/2013/09/SouthernFlows314.pdf

10 Alkire, S. (2003). *A Conceptual Framework for Human Security*. https://assets.publishing.service.gov.uk/media/57a08cf740f0b652dd001694/wp2.pdf

11 *Home*. (2024). UNDP. https://www.undp.org/

fulfilment emphasising the protection of fundamental freedoms.[12] The British Columbia University Human Security Report (2005) defined it as the protection of individuals and communities from internal violence.[13]

Ogata highlighted key elements of human security as *peaceful coexistence*, *equal rights and obligations*, *social inclusion*, and the *rule of law and justice*.[14] Scholar George Maclean argued that human security relies not only on state protection but also on access to individual welfare and good quality of life, as well as protection from non-territorial threats, such as violence stemming from environmental scarcity or mass migration.[15]

Anne Hammerstad defined human security as achieving the social, environmental, and economic conditions necessary for individuals to live with freedom and dignity. Kofi Annan expanded this definition to include human rights, good governance, access to education and healthcare, and ensuring that individuals have opportunities and choices to fulfil their potential.[16] Another scholar, Jennifer Leaning, contended that human security is essential for sustainable human development and, during times of crisis or deprivation, aims to protect individuals' survival, support their ability to achieve a

12 Britain., G. (2003). *HMSO Agency Catalogue*. https://digitallibrary.un.org/record/503749?ln=en

13 Wikipedia Contributors. (2018, September 10). *Human Security Report 2005*. Wikipedia; Wikimedia Foundation. https://en.wikipedia.org/wiki/Human_Security_Report_2005_

14 Sujit Lahiry. (2020). *The Changing Narrative of Security Discourse: From State Security to Human Security in South Asia? - Sujit Lahiry, 2020*. World Affairs. https://journals.sagepub.com/doi/full/10.1177/0043820020921153

15 *Rethinking Human Security on JSTOR*. (2024). Jstor.org. https://www.jstor.org/stable/798222_

16 *SECRETARY-GENERAL SALUTES INTERNATIONAL WORKSHOP ON HUMAN SECURITY IN MONGOLIA | Meetings Coverage and Press Releases*. (2000, May 8).

minimally adequate standard of living[17], and promote constructive group attachment and continuity over time.

Kanti Bajpai argues that human security involves protecting individuals from both direct and indirect threats of violence. Promoting human development, good governance, and, when necessary, collective sanctions or the use of force are essential for managing human security. States, international organisations, non-governmental organizations, and other civil society groups working together are crucial for advancing human security. Caroline Thomas defines human security as a condition where basic material needs are met and human dignity, including meaningful participation in community life, can be realized. She emphasises that human security is indivisible and cannot be pursued for one group at the expense of [18] Tadjbakhsh.[19] Ginkel and Newman define human security as an integrated, sustainable, and comprehensive security from fear, conflict, ignorance, poverty, and social and cultural deprivation.

State Interpretations of Human Security

For the first time, United States President Frank Roosevelt in 1941 talked about four different kinds of freedoms: Freedom of Speech, Freedom of Worship, Freedom from Want and Freedom from Fear. The Government of Canada views human security as freedom from pervasive threats to people's rights, safety, or lives. The Government of Japan defines it as the preservation and protection of individual human life and dignity, which can only be ensured when individuals feel safe and secure from fear and

17 *Sustainable Development: Human Security*. (2024)

18 *Lynne Rienner Publishers | Globalization Human Security and the African Experience*. (2024). Rienner.com.

19 Shahrbanou Tadjbakhsh, & Anuradha Chenoy. (2007). Human Security. Routledge.

want.[20] The Preamble of the Indian constitution[21] lays down that the foundations of the Indian state are built on the principles of justice, liberty, equality, and fraternity. The core ideals of the independence movement—secularism, democracy, equality, and freedom—are woven throughout the document. The constitution balances the complexities of democratic governance and protection of the state with safeguarding individual liberties.

Despite the numerous definitions of human security, a universally accepted definition remains elusive. However, the concepts of *freedom from fear* (violence) and *freedom from want* have consistently been recognised as its core components, emphasising the need to protect individuals from violence and ensure their basic needs are met.[22] Recently, a new dimension—*freedom from hazard impacts*—has emerged, acknowledging the growing threats posed by environmental and natural disasters and the necessity to safeguard individuals and communities from these risks. UN Secretary-General Kofi Annan played a key role in highlighting this dimension, enhancing the understanding of human security.[23] It thus emerges that regardless of the various definitions provided by scholars and policy analysts and interpretations by states, it is evident that the concept of human security focuses primarily on individuals. The individual serves as the central focus, with the overarching goal being to ensure that people can live free from fear and deprivation.

20 *Human Security: A Radical or Rhetorical Shift in Canada's Foreign Policy? on JSTOR*. (2024). Jstor.org.

21 The Constitution of India, Fundamental Duties, available at Part IV A of the web version,

22 *Threats, challenges, vulnerabilities and risks in environmental and human security*. (2009, January 10)

23 Othman, Z. (2004). *Human Security Concepts, Approaches and Debates in Southeast Asia Human Security Concepts, Approaches and Debates in Southeast Asia*

Non-Traditional Security

In the post-Cold War period, it became increasingly clear that the predetermined notion of traditional security could no longer be applied to the emerging new threats in the international system. Barry Buzan and Ole Weaver developed the *Securitisation* theory, primarily focusing on how security issues influence across five domains: economy, military, society, and politics.[24]

The use of the term "security" has subsequently broadened to include issues, and threats, that go beyond conventional hard security related, conventional state/military issues, and incorporate a number and variety of domains that may have a bearing on human security and consequently on a nation's security. These may be related to threats across borders, affecting a larger section of humanity and could include global epidemics such as Covid-19, illegal human trafficking and migration, climate change, environmental degradation, illicit drug trade, religious fundamentalism, abject poverty and hunger, to name a few. In the maritime domain, threats such as Illegal, Unreported and Unregulated (IUU) fishing, Irregular human migration (IHM) via sea, piracy, armed robbery and smuggling, gun running, and illicit drug trade could be considered illegal.

The shift from state-centric security to a focus on individual rights has highlighted Non-Traditional Security (NTS) issues that threaten personal safety. These challenges, which stem from non-military sources such as climate change, poverty, natural disasters, drug trafficking, and international terrorism, are transnational and complicate existing frameworks for addressing traditional security threats. NTS issues may not pose immediate dangers

24 Eroukhmanoff, "Securitisation Theory"

like traditional threats but can subtly erode state sovereignty and stability. While not new, globalisation has amplified their potential to inflict damage beyond that of conventional warfare, leading to severe consequences for civilisations. In developing countries, these threats often intersect and become deeply ingrained in society, with various forms of structural violence contributing to the rise of NTS issues across borders.

These 'risks' or 'threats', depending upon the scale and impact of danger that they represent are often categorised under the term Non-Traditional Security (NTS). Due to the blurring of lines between non-traditional security and traditional security, NTS issues are perceived as critical to national and global security.

Human Security and Non-Traditional Security

Non-traditional security is closely linked to human security. Since NTS issues impinge upon human security they necessitate an integrated approach to security combining the developmental, humanitarian, societal, legal and security domains.

A comprehensive strategy combining protection and empowerment is crucial to effectively address NTS challenges. Protection entails safeguarding individuals from immediate threats, while empowerment focuses on enabling individuals to reach their potential and engage in decision-making. Collaboration among nations is essential, as unilateral efforts often prove inadequate.

Swami Vivekananda and Human/Non-Traditional Security

Security Narratives The discussion around 'human security' and 'non-traditional security' has largely been driven by Western

scholars. These scholars, whose societies have already progressed from meeting basic needs, tend to view human security through the lens of 'freedom from fear.' In contrast, perspectives from the developing world often emphasise human security as 'freedom from want.'

Additionally, the ideas and writings of Indian philosophers, thinkers, and religious leaders have rarely been examined through the lens of human security. While Western thinkers only began discussing non-traditional security issues in the post-Cold War era, often referencing models like Maslow's hierarchy of needs, Swami Vivekananda was already addressing the foundational issues that would later align with these frameworks. This section aims to contextualise Swami Vivekananda's teachings from a human security perspective.

Swami Vivekananda (b 1863), a key figure in modern Indian history, is renowned as a spiritual leader, thinker, and orator. His life and work have profoundly impacted India's spiritual and intellectual landscape. He deeply believed in Hindu culture and had a nuanced understanding of India's role in the world, highlighting the interconnectedness of nations. He did not suggest the superiority of any single religion. His vision promoted inclusivity and mutual respect, fostering harmonious coexistence among different religions. His teachings focussed on national rejuvenation and empowerment. Using India's history as an example, he noted its contradictions and the ability of its people to live in harmony despite differences. His ultimate belief was in the universal harmony preached by all religions and the importance of coexisting peacefully, much like India has done for centuries.[25]

25 Kaura, Vinay. Indian Journal of Asian Affairs 32, no. 1/2 (2019): 153–56.

To fully appreciate Swami Vivekananda's contributions, it's important to understand the influences that shaped him in his evolution from a young man to a revered figure. Swami Vivekananda's journey took him through various countries and cultures. He rose to prominence at the Parliament of Religions in Chicago in 1893, where the press hailed him as "*undoubtedly the greatest figure*" of the event.

It was on his way to America that he adopted the name "Swami Vivekananda," which became central to his legacy. At the Parliament, he demonstrated his oratory skills and profound understanding of Hinduism through twelve powerful lectures, most of which were delivered extemporaneously.[26] Vivekananda's paper on "Hinduism" at the Parliament of Religions introduced the audience to the profound depth of Hindu philosophy. His impactful discourse, as noted by Romain Rolland, resonated far beyond the official representatives, reaching a wider audience and fostering a renewed respect for India. The recognition and fame he earned at the event greatly enhanced India's global reputation.[27]

Historically, the West has often viewed India through a lens of superstition and poverty, overlooking its rich heritage. However, many traditions within Hinduism are rooted in ancient scientific knowledge. Vivekananda was ahead of his time, recognising the complexities of Hindu philosophy and advocating for India's significant contributions to global discourse. He envisioned India as a united nation imbued with a shared spirit of spiritualised nationalism. Recognising India's economic and social challenges,

26 Swami Vivekananda's Speeches at the World 's Parliament of Religions, Chicago, 1893

27 brimadevi van Niekerk. 2020. "Swami Vivekananda: Revival and Reform in the Making of Hinduism." ResearchGate. AOSIS. October 20, 2020.

he emphasised the need for financial support and international recognition. He believed that it was the world's duty to acknowledge and appreciate India's unique contributions.

Swami Vivekananda addressed emerging issues that resonate today as non-traditional security challenges. One major NTS issue today revolves around ideological or religious superiority. While Vivekananda championed Hinduism, he also advocated for religious tolerance, arguing that conflicts in India were never about a "one true God," but rather that this One God was referred to by many names.

Greed and Material Wealth

The world has progressively shifted towards a globalisation-induced capitalist order, leading to a focus on individual desires over community responsibilities, prioritising material wealth above all else. Vivekananda recognised the dangers of this greed early on, understanding that meeting individuals' basic economic needs is essential for societal progress. Presently, poverty remains one of the biggest non-traditional security threats, with countries facing varying levels.[28]

Swami Vivekananda advocated for a bottom-up approach to progress, stressing that addressing poverty at its roots is essential for development. At the same time, he warned against excessive materialism, which today leads to significant issues, including environmental degradation. Indian culture promotes material acquisition only to the extent necessary for sustenance, ensuring they do not overshadow spiritual growth. The consequences of

28 Kaura, Vinay ibid

wealth inequality are evident in the modern world, with a small number of individuals holding wealth that surpasses the GDPs of entire nations, yet widespread dissatisfaction persists. Vivekananda believed that true fulfilment arises from self-realisation rather than succumbing to material desires.[29]

Swami Vivekananda's views also align closely with modern concepts of human security. He believed that spiritual development and self-realisation were central to achieving true human security. He emphasised the importance of inner peace, harmony, and self-awareness. According to Vivekananda, when individuals are spiritually developed and have a deep understanding of their true nature, they are less likely to be driven by fear, greed, or hatred. His famous quote, "*The best thermometer to the progress of a nation is its treatment of its women*[30]," underscores his commitment to gender equality and sensitisation[31], as is being advocated now. He encouraged a comprehensive vision of security that transcends mere survival, highlighting spiritual growth, social equality, and moral responsibility as vital elements of a secure society. Vivekananda believed that true freedom involves not only political independence but also the elimination of social injustices that hinder individuals from reaching their full potential. His emphasis on universal brotherhood and compassion foreshadows today's focus on human dignity and interconnectedness within global security frameworks.[32]

Vivekananda's vision of a secure society aligns closely with the fundamental principles of human security: true security is achieved

29 A Quest for An Integral Worldview: In the Philosophy of Swami Vivekananda.

30 Swami Vivekananda was an embodiment of Hindu Culture: Vice President

31 "Swami Vivekananda – Indian Religion and Philosophy", Devaraj P.I

32 "Opinion | Swami Vivekananda's Teachings and Their Connection to the Vision of 'Viksit Bharat.'" September 12, 2024

when people are free from fear and want, empowered through education, and treated with dignity and respect. His teachings resonate with the idea that security is not just the absence of conflict, but the presence of opportunities for every individual to flourish within a just and compassionate society.

'*Freedom from want*', a term that gained currency much later, was ingrained in Swami Vivekananda's acknowledgement that material well-being was essential, emphasising the importance of economic prosperity as a driving force for any nation. He argued that the success of any religion is inextricably linked to its economic value.

Swami Vivekananda acknowledged the crucial role of material well-being, recognising that poverty, hunger, and the absence of necessities posed significant threats to human dignity and security. Recognising the primacy of material needs, Vivekananda argued that humans are driven by their stomachs, with their physical desires often preceding intellectual pursuits.[33] He famously remarked, "*You cannot teach religion to a starving man*,"[34] highlighting his belief that spiritual growth cannot thrive without first ensuring basic material security. However, he also cautioned against the perils of materialism and greed, which, if left unchecked, could result in moral decline and societal instability. For Vivekananda, economic security was a means to an end, not the goal. He believed that after fulfilling basic material needs, individuals should strive for higher spiritual objectives that promote inner peace, moral integrity, and self-realisation.[35]

Integrated Approach to Security

33 ibid

34 Religion not the Crying need of India *by Swami Vivekananda* Volume 1,Addresses at The Parliament of Religions

35 Ibid

Swami Vivekananda's concept of security was deeply holistic, encompassing the physical, emotional, and spiritual aspects of human life. He believed that genuine security could not be attained solely through material wealth or physical protection; it must also include the spiritual growth of individuals, the moral progress of society, and the collective well-being of all. His vision of human security rested on the conviction that every person holds divine potential, and realising that potential is crucial for living a secure and meaningful life. For Vivekananda, when individuals understand their true nature and cultivate inner strength, they are more likely to live with purpose and peace, unaffected by external challenges. This perspective encourages a holistic approach to security—one that integrates both outer and inner well-being—highlighting the power of the mind in shaping human experiences and fostering genuine security.

Vivekananda saw human life as multidimensional, and neglecting any aspect—whether material, social, or spiritual—leads to insecurity and imbalance. Therefore, for him, security involved not just physical safety and economic stability, but also spiritual growth and ethical living.[36] This integrated approach to security remains relevant today, highlighting the importance of balancing physical and economic security with spiritual growth and societal well-being.

Material and Physical Security: Swami Vivekananda's philosophy highlights the profound connection between the mind and a person's overall well-being. His statement, "*As the mind is, so is the man*," emphasises the idea that inner peace, harmony, and spiritual development are essential for true human security. Vivekananda believed that material and physical security, while necessary, are insufficient for lasting happiness. Instead, he focussed

36 A Quest for An Integral Worldview: In The Philosophy Of Swami Vivekananda.

on self-awareness and self-realisation as the keys to overcoming negative emotions such as fear, greed, and hatred.

Spiritual Growth: Swami Vivekananda contended that spiritual growth not only enhances personal well-being but also fosters a more peaceful and harmonious society. He argued that spiritually evolved individuals are less prone to destructive behaviours like violence, greed, and discrimination. Instead, they are more inclined to demonstrate compassion, empathy, and a spirit of service towards others.

***Dharma* and Human Security:** Swami Vivekananda's concept of "*Dharma*" lies at the heart of his philosophy and has significant implications for human security. *Dharma*, often interpreted as "righteousness" or "duty," represents a broad spectrum of ethical guidelines and responsibilities that govern human conduct. For Vivekananda, *Dharma* was not restricted to religious rituals or beliefs but extended to the broader idea of fulfilling one's responsibilities to oneself, others, and the universe. He believed that *Dharma* is crucial for human security because it offers a foundation for ethical behaviour and societal harmony. When individuals follow *Dharma*, they act with integrity, compassion, and a sense of responsibility towards others, fostering trust, cooperation, and peace within the community. Furthermore, Vivekananda viewed *Dharma* not as a rigid set of rules but as a dynamic principle that adapts to the evolving needs of society.[37]

Societal Welfare and Collective Security: In his balanced vision, Vivekananda emphasised the importance of societal welfare and collective security, believing that the well-being of the individual is closely linked to the well-being of society. He saw social harmony,

37 Dharma and Mukti, By Swami Vivekananda

equality, and justice as essential for creating a secure environment where everyone could prosper. He advocated for the elimination of social injustices such as caste discrimination, gender inequality, and poverty, which he viewed as obstacles to both individual and societal security. His support for universal education and the empowerment of women reflected his belief that a truly secure society is one where all individuals can realise their potential and contribute to the common good.

Freedom From Fear: When US President Franklin Roosevelt discussed four essential freedoms in 1941, one—*freedom from fear*—had been articulated by Swami Vivekananda in the 19th century. Vivekananda believed that religion could instil fearlessness, as fear stems from ignorance of our true nature, leading to degradation and sin. He argued that individuals often lose sight of this nature and become divided by their differences. Rediscovering this essence means recognising the inherent purity of humankind, achievable through the understanding that each person's fate lies in their hands. Swami Vivekananda emphasised that every person makes choices that direct their lives, for better or worse, and must take responsibility for those choices. This realisation is particularly relevant today, as rising non-traditional security threats have led individuals and communities to evade accountability. As Vivekananda stated, "*What I have done, that I can undo*.[38]"

38 **The Complete Works of Swami Vivekananda** *by Swami Vivekananda*, Volume 3, Lectures from Colombo to Almora

Conclusion

Even though Humankind has reached the moon and achieved extraordinary feats, we continue to face growing non-traditional security (NTS) threats, many of which stem from a neglect of duty, or *Dharma*. As global citizens, we have become more focussed on our differences rather than our responsibilities towards one another. Today, Western thinkers also highlight duties to address NTS threats, including international cooperation, good governance, sustainable development, and public awareness. Swami Vivekananda had encapsulated all of these principles within *Dharma*. He provided guidance on how to live in alignment with *Dharma* and to protect it above all, as it serves as the guardian of all. Swami Vivekananda's teachings, therefore, are as relevant today, as they were almost 130 years ago.

About the Author

Anurag Bisen is a veteran submariner of the Indian Navy with over 35 years of service, including the command of Sindhughosh (Kilo) Class missile submarine. Captain Bisen tenanted an 8-year tenure in the National Security Council Secretariat where as a Senior Defence Specialist he worked on a range of maritime subjects including maritime boundary and international maritime law matters, Indo-Pacific, Indian Ocean Region, Maritime and Coastal Security and Polar Issues. He was instrumental in drafting and coordinating the approval process of India's Arctic Policy, released by the Government in March 2022. Captain Anurag Bisen is a graduate of Defence Services Staff College Wellington, holding master's degrees in Defence & Strategic Studies and Telecommunication & Electronic Warfare. He is also a Bachelor of Laws (LLB) and a diploma in Russian Language from Arkhangelsk State University, Russia. Captain Bisen has also qualified UGC-NET in Defence & Strategic Studies and is currently pursuing his PhD in National Security Studies from Jawaharlal University, New Delhi. Anurag has been nominated as a permanent expert on the panel of the International Expert Group of the Lomonosov Moscow State University Marine Research Centre, Russia. He is also Honorary Adjunct Faculty at the National Maritime Foundation, New Delhi. Before joining VIF as a Senior Fellow, Captain Bisen was a Research Fellow at the Manohar Parrikar Institute for Defence Studies and Analyses.

About the VIVEKANANDA INTERNATIONAL FOUNDATION

The Vivekananda International Foundation is an independent non-partisan institution that conducts research and analysis on domestic and international issues, and offers a platform for dialogue and conflict resolution. Some of India's leading practitioners from the fields of security, military, diplomacy, government, academia and media have come together to generate ideas and stimulate action on national security issues.

The defining feature of VIF lies in its provision of core institutional support which enables the organisation to be flexible in its approach and proactive in changing circumstances, with a long-term focus on India's strategic, developmental and civilisational interests. The VIF aims to channelise fresh insights and decades of experience harnessed from its faculty into fostering actionable ideas for the nation's stakeholders.

Since its inception, VIF has pursued quality research and scholarship and made efforts to highlight issues in governance, and strengthen national security. This is being actualised through numerous activities like seminars, round tables, interactive dialogues, Vimarsh (public discourse), conferences and briefings. The publications of VIF form lasting deliverables of VIF's aspiration to impact on the prevailing discourse on issues concerning India's national interest.

VIVEKANANDA INTERNATIONAL FOUNDATION
3, San Martin Marg, Chanakyapuri, New Delhi – 110021
Phone: +91-11-24121764, 24106698
Email: info@vifindia.org,
Website: https://www.vifindia.org
Follow us on twitter@vifindia