

Curriculum Vitae:

DOUGLAS ALLEN

Professor of Philosophy, The University of Maine, 1974-2020
Professor Emeritus of Philosophy, The University of Maine, from September 2020

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Education

Yale University	New Haven, CT	1959-1963	B.A. Philosophy
Banaras Hindu University	Varanasi, India	1963-1964	Indian Philosophy
Vanderbilt University	Nashville, TN	1964-1967	M.A. Philosophy
		1971	Ph.D. Philosophy

Areas of Specialization

Philosophy of Mahatma Gandhi; Comparative Philosophy and Religion; Phenomenology (especially Phenomenology of Religion, Symbolism, Myth); Phenomenology of Mircea Eliade; Asian Philosophy and Religion (especially Hinduism and Buddhism); Political Philosophy (especially the Philosophy of Karl Marx)

Teaching/University Experience

Banaras Hindu University	1963-1964	Fulbright Instructor
Southern Illinois University	1967-1972	Instructor, Assistant Professor
Vanderbilt University	1972-1973	Visiting Assistant Professor
Central Connecticut State	1973-1974	Assistant Professor
The University of Maine	1974-2020	Assistant Professor, Associate Professor, Full Professor (1981-2020), Graduate Faculty, Chairperson of Philosophy (1979-1982, 1998-2003) Professor Emeritus of Philosophy (Sept. 2020-)

Other Visiting Professor positions are listed under **Honors**.

Courses taught at the University of Maine: Introduction to Philosophy; Introduction to Religious Studies; Social Issues in Recent Philosophical and Religious Thought; Hindu Philosophy; Buddhist Philosophy; Marxist Philosophy (Karl Marx); Twentieth Century Marxist Philosophy; Phenomenology of Religious Experience; Views of Self: East and West; Theories of Myth; Phenomenology of Mircea Eliade; The Philosophy of Mahatma Gandhi; Honors courses. Other courses taught: Ethics; the History

of Modern Philosophy; Afro-American Philosophy. Graduate seminars on Indian Philosophy and the Phenomenology of Religion.

Publications

Yale Honors Thesis: “Albert Camus: His Struggle with Nihilism”

Vanderbilt Dissertation: “The History of Religions and Eliade’s Phenomenology”

Books

- Structure and Creativity in Religion: Hermeneutics in Mircea Eliade’s Phenomenology and New Directions*. The Hague, Paris, and New York: Mouton Publishers, 1978, xviii + 266 pp.
- Mircea Eliade: An Annotated Bibliography*. Co-authored with Dennis Doering. New York: Garland Publishers, 1980, xxii + 262 pp.
- Mircea Eliade et le phénomène religieux*. Paris: Payot Editions, 1982, 276 pp.
- Mircea Eliade y el fenómeno religioso*. Madrid: Ediciones Cristiandad. 1985, 301 pp.
- Indochina and the War*. Co-edited with Ngo Vinh Long. Special Issue of the *Bulletin of Concerned Asian Scholars* 21, Nos. 2-4 (April–Dec. 1989), 212 pp.
- Coming to Terms: Indochina, the United States, and the War*. Co-edited with Ngo Vinh Long. Boulder, Colo.: Westview Press, 1991, x + 350 pp.
- Religion and Political Conflict in South Asia: India, Pakistan, and Sri Lanka*. Editor. Westport, Conn.: Greenwood Publishers, 1992, x + 230 pp.
- Religion and Political Conflict in South Asia: India, Pakistan, and Sri Lanka*. Editor. Delhi: Oxford University Press, 1993.
- The Philosophies of India*. Nashville, Tenn.: Knowledge Products, 1996. This 120-page script for cassettes (later released as DVDs) in “The World of Philosophy” series is narrated by Lynn Redgrave.
- Culture and Self: Philosophical and Religious Perspectives, East and West*. Editor. Boulder, Colo.: Westview Press/Harper Collins, 1997, xvii + 184 pp.
- Myth and Religion in Mircea Eliade*. New York: Garland Publishers, 1998, xi + 380 pp.
- Myth and Religion in Mircea Eliade*. London and New York: Routledge, 2002, xix + 375 pp.
- Comparative Philosophy and Religion in Times of Terror*. Editor. Lanham, Md.: Lexington Books, 2006, xiv + 257 pp.
- The Philosophy of Mahatma Gandhi for the Twenty-First Century*. Editor. Lanham, Md.: Lexington Books, 2008, xviii + 263 pp.
- Eliadeui Sin-hwawa Chong-gyo* (transliteration of Korean title). Trans., Yoo Yohan. Revised ed. of *Myth and Religion in Mircea Eliade* with New Preface for Korean edition. Seoul: Ee-Hak-Sa, 2008, 512 pp.
- The Philosophy of Mahatma Gandhi for the Twenty-First Century*. Editor. Delhi: Oxford University Press, 2009.
- Mahatma Gandhi*. Critical Lives Series. London: Reaktion Books, 2011, 191 pp.
- Mit si Religie la Mircea Eliade*. Trans. Liviu Costin. Cluj-Napoca, Romania: Editura Casa Cartii De Stiinta, 2011, 434 pp.
- Gandhi after 9/11: Creative Nonviolence and Sustainability*. New Delhi: Oxford University Press, 2019, ix + 278 pp.; New York and U.K.: Oxford University Press, 2019.
- Special Issue on the Philosophy of Mahatma Gandhi*, Co-edited with Yarran Hominh, and A. Minh Nguyen. *APA Studies in Asian and Asian-American Philosophers and Philosophies*, American Philosophical Association (November 2022).
- Issues in War and Peace in Religious Culture*. Editor. Special Issue of *Religions* (2022-2023).

Articles and Chapters in Books

- “The Aesthetics of Albert Camus,” *Criticism and Research*, ed. by N.M. Kalkarni, V. Rai, T.N. Singh, and A.P. O’Brein (Varanasi, India: Lakshmi Das, 1964): 145-58.
- “Is Academic Freedom Still a Viable Principle?” *Bulletin of Concerned Asian Scholars* 3 (Spring 1971): 21-26.
- “Mircea Eliade’s Phenomenological Analysis of Religious Experience,” *The Journal of Religion* 52 (April 1972): 170-86.
- “A Phenomenological Evaluation of Religious Mysticism,” *Darshana International* 12 (July 1972): 71-78.
- “Givenness and Creativity,” *Journal of Thought* 8 (Nov. 1973): 270-78.
- “Universities and the Vietnam War: A Case Study of a Successful Struggle,” *Bulletin of Concerned Asian Scholars* 8 (Oct.-Dec. 1976): 2-16.
- “Max Müller: India, Europe, and the Origin of Religion,” in *Philosophical Reflections (Dr. B.L. Atreya Souvenir Volume: Part 2)*, ed. by R.S. Srivastava (New Delhi: Oriental Publishers, 1977): 243-51.
- “Tylor, Otto, and the Irreducibility of the Religious,” *Darshana International* 17 (Fall 1977): 17-29.
- “L’analyse phénoménologique de l’expérience religieuse,” in *Mircea Eliade*, ed. by Constantin Tacou (Paris: Editions de L’Herne, 1978): 128-38.
- “Phenomenological Method and the Dialectic of the Sacred,” in *Imagination and Meaning*, ed. by Norman J. Girardot and Mac Linscott Ricketts (New York: Seabury Press, 1982): 70-81.
- “Ist Eliade antihistorisch?” in *Die Mitte der Welt*, ed. by Hans Peter Duerr (Frankfurt am Main: Suhrkamp Verlag, 1984): 106-27.
- “Essential Religious Structures and Problems of Generalization,” in *Current Progress in the Methodology of the Science of Religions*, ed. by Witold Tiloch (Warsaw: Polish Scientific Publishers, 1984): 21-29.
- “Vietnam and Central America,” *Lanka Guardian* 8 (Colombo, Sri Lanka, Jan. 15, 1986): 15-19.
- “Edmund Husserl,” in *The Encyclopedia of Religion*, Vol. 6 (New York: Macmillan, 1987), pp. 538-40.
- “Phenomenology of Religion,” in *The Encyclopedia of Religion*, Vol. 11 (New York: Macmillan, 1987), pp. 272-85.
- “Chattopadhyaya’s Marxian Interpretation of Indian Philosophy, History, and Society,” *Bulletin of Concerned Asian Scholars* 19 (April-June 1987): 60-66.
- “Iran-Contragate: What You’ll Never See in the Establishment Media,” *Lanka Guardian* 11 (Colombo, Sri Lanka, May 15, 1988): 17-18.
- “Eliade and History,” *The Journal of Religion* 68 (Oct. 1988): 545-65.
- “Marxism and Buddhism: Similarities and Differences, Especially Regarding the Self,” *The Maine Scholar* 1 (Fall 1988): 45-55.
- “Introduction,” *Indochina and the War*, in *Bulletin of Concerned Asian Scholars* 21, Nos. 2-4 (April-Dec. 1989): 3-4.
- “Antiwar Asian Scholars and the Vietnam/Indochina War,” in *Indochina and the War*, in *Bulletin of Concerned Asian Scholars* 21, Nos. 2-4 (April-Dec. 1989): 112-34.
- “Is There Any Connection Between Studying the Humanities and Becoming an Ethical Person?” *Southern Humanities Review* 24, No. 1 (Winter 1990): 33-47.
- “American Mythology: The Persian Gulf War as Myth,” *Lanka Guardian* 14, No. 9 (Colombo, Sri Lanka, Sept. 1, 1991): 13, 23, and *Lanka Guardian* 14, No. 10 (Colombo, Sri Lanka, Sept. 15, 1991): 19-20.
- “Scholars of Asia and the War,” in *Coming to Terms: Indochina, the United States, and the War*, ed. by Douglas Allen and Ngo Vinh Long (Boulder, Colo.: Westview Press, 1991), pp. 211-49.
- “Preface” (vii-viii), “Introduction” (1-6), “Chronology” (303-20), and “Bibliography” (321-25) in

- Coming to Terms: Indochina, the United States, and the War* (Boulder, Colo.: Westview Press, 1991).
- “Religious-Political Conflict in Sri Lanka: Philosophical Considerations,” in *Religion and Political Conflict in South Asia: India, Pakistan, and Sri Lanka*, ed. by Douglas Allen (Westport, Conn.: Greenwood Publishers, 1992), pp. 181-203.
- “Preface,” “Introduction” (1-14), and “Bibliography” (205-215) in *Religion and Political Conflict in South Asia: India, Pakistan, and Sri Lanka*, ed. by Douglas Allen (Westport, Conn.: Greenwood Publishers, 1992).
- “Mircea Eliade,” in the *Encyclopedia of Contemporary Literary Theory: Approaches, Scholars, Terms*, ed. by Irena Makaryk (Toronto: University of Toronto Press, 1993), pp.306-308.
- “Gandhi’s Philosophy: The Struggle Over Many Contradictory Philosophies,” *Social Theory and Practice* 19, No. 3 (Fall 1993): 289-313.
- “Philosophical Foundations of Gandhi’s Legacy, Utopian Experiments, and Peace Struggles,” *Gandhi Marg* 16, No. 2 (July-Sept. 1994): 133-60.
- “U.S. Left Scholars and the Vietnam/Indochina War,” in *Proceedings of the Radical Philosophy Association*, Vol. 1 (Dec. 1994), pp. 41-70.
- “Recent Defenders of Eliade: A Critical Evaluation,” *Religion* 24 (Dec. 1994): 333-51.
- “Social Constructions of Self: Some Asian, Marxist, and Feminist Critiques of Dominant Western Views of Self,” in *Culture and Self: Philosophical and Religious Perspectives, East and West*, ed. by Douglas Allen (Boulder, Colo.: Westview Press/Harper Collins, 1997), pp. 3-26.
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- Violence, Peace, and Politics: Understanding Gandhi*, ed. by Naresh Dadhich (Jaipur, India: Aavishkar Publishers, 2003), pp. 1-39.
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- “Discovering Gandhi,” interviewed by Alankar Bandopadyay, featured in *The Times of India* (August 5, 2004).
- “Remembering President Paul Silverman,” *Maine Alumni Magazine* (Fall 2004): 20.
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- “Mahatma Gandhi on Violence and Peace Education,” *Philosophy East and West* 57, No. 3 (July 2007): 290-310.
- “In the Name of Their God: UMaine Philosopher Reflects on the Dichotomy Between Religion and Violence,” interviewed by Dick Broom, *UMaine Today* (July-Aug. 2007), pp. 18-20.
- “Fight Violence in the System,” *Swagat* (Jan. 2008), pp. 62-68.
- “Asian Philosophy, Influence of (on American Philosophy),” in *American Philosophy: An Encyclopedia*, ed. by John Lachs and Robert Talisse (New York and London: Routledge, 2008), pp. 56-59.
- “Encounters with Mircea Eliade,” in *Professor Mircea Eliade: Reminiscences*, ed. by Mihaela Gligor and Mac Linscott Ricketts (Kolkata, India: CODEX, 2008), pp. 17-30.

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- “Introduction: Key Issues and Overview of Gandhi’s Philosophy for the Twenty-First Century,” in *The Philosophy of Mahatma Gandhi for the Twenty-First Century*, ed. by Douglas Allen (Lanham, Md.: Lexington Books, 2008), pp. vii-xviii.
- “Mahatma Gandhi’s Philosophy of Violence, Nonviolence, and Education,” in *The Philosophy of Mahatma Gandhi for the Twenty-First Century*, ed. by Douglas Allen (Lanham, Md.: Lexington Books, 2008), pp. 33-62.
- “New Author’s Preface for Korean Edition,” in *Eliadeui Sin-hwawa Chong-gyo*, trans. Yoo Yohan. revised ed. of *Myth and Religion in Mircea Eliade* (Seoul: Ee-Hak-Sa, 2008), pp. 9-14.
- “Prologue: Encounter with Mircea Eliade and His Legacy for the Twenty-First Century,” *Religion* (special Eliade Centennial issue co-edited with Michel Gardaz) 24, No. 4 (Dec. 2008): 319-27.
- “Phenomenology of Religion,” *The Routledge Companion to the Study of Religion*, 2nd Edition, edited by John R. Hinnells (London: Routledge, 2009), pp. 203-24.
- “*Hind Swaraj*: Hermeneutical Questions of Interpretation, Mythic Construction, and Contemporary Relevance,” *Journal of Contemporary Thought*, No. 30 (Winter 2009): 5-32.
- “Philosophical Reflections on (Gandhi’s) *Nai Talim*,” *Ailaan*, National Council of Rural Institutes (NCRI, Jan. 2010): 13-15.
- “Peacebuilding in the 21st Century: Gandhian Perspectives,” in *Winning the Peace: A Quest*, ed. by Zeenat S. Ali (Mumbai: Wisdom Foundation, 2010), pp. 120-39.
- “Religion and Violence in the Contemporary World: Is religion more of the problem or the solution?” in *Patterns in Philosophy and Sociology of Religions*, ed. by Mihaela Gligor and Sherry Sabbarwal (Jaipur, India: Rawat Publications, 2011), pp. 14-41.
- “New Author’s Preface,” *Mit si Religie la Mircea Eliade* (Cluj-Napoca, Romania: Editura Casa Cartii De Stiinta, 2011), pp. 5-14.
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- “The Philosophy of Mahatma Gandhi Today: Nonviolence, the Ego, and the Transformed Life and World,” *GITAM Journal of Gandhian Studies*, Vol. 2 (2013): 133-50.
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<http://www.britannica.com/EBchecked/tpoic/184589/Mircea-Eliade>
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- “Tribute for Mac Linscott Ricketts at 90,” *Journal of Romanian Studies*, Vol. 3, No. 2 (2021): 181-83.
- [“Is There a Future for the Philosophy of Religion?”](#) published on the *Philosophy of Religion Website*, based at Boston University, Feb. 2022.
- “The Moral, Philosophical, and Spiritual Basis of Gandhi’s Transformative Nonviolence,” in *Gandhi’s Global Legacy: Lessons for Our Modern Times and Moral Challenges*, edited by Veena Howard (Lanham, MD: Lexington Books, 2022).
- “Rethinking Gandhi’s Philosophy and Practice of Satyagraha: Insights, Misconceptions, and Reformulations,” in *Rethinking and Transforming Satyagraha*, ed. by Ananta Giri (New Delhi: Routledge, 2022).
- “In India and the Contemporary World of Capitalism, Violence, War, Greed, Exploitation, Oppression, and Injustice, What Is the Place of Gandhi-Informed Thought?” trans. by Amitabh Shukla, *Hindi Times Magazine* (published in Canada, the United States, and India), October 2022.
- “Is Gandhi a Vedantist?” in *Vedantic Lens to Address Contemporary Intellectual Challenges*, ed. by Sukalyan Sengupta, Bal Ram Singh, and R.P. Singh (New Delhi: D.K. Printworld Ltd., 2022).

[“The Philosophy of Mahatma Gandhi with New Interpretations for Philosophy Today and the Contemporary World”](#) (Editors’ Introduction), Douglas Allen, Yarran Hominh, and A. Minh Nguyen, *Special Issue on the Philosophy of Mahatma Gandhi*, published as *APA Studies in Asian and Asian-American Philosophers and Philosophies*, American Philosophical Association, Vol. 22, No. 1 (Fall 2022), pp. 1-5.

[“Is Gandhi’s Approach to Philosophy, Truth, and Nonviolence Really ‘Philosophical’?”](#) *Special Issue on the Philosophy of Mahatma Gandhi*, ed. by Douglas Allen, Yarran Hominh, and A. Minh Nguyen, *Special Issue on the Philosophy of Mahatma Gandhi*, published as *APA Studies in Asian and Asian-American Philosophers and Philosophies*, American Philosophical Association, Vol. 22, No. 1 (Fall 2022), pp. 5-10.

“Issues of War and Peace: Is Religion More of the Problem and What Are Mahatma Gandhi’s Insights?” *Special Issue on Issues in War and Peace in Religious Culture*, ed. by Douglas Allen, *Religions* (Nov. 2022).

“Is Gandhi Relevant and Significant” Challenging Violence, Transformative Nonviolence, and the Key Concept of Sarvodaya,” in *Relevance & Significance of Gandhian Thought in the Contemporary World*, ed. by Amitabh Shukla (forthcoming).

[“Author Speaks|With Douglas Allen|Gandhi After 9/11”](#) (based on YouTube interview by Prof. Dev Pathak and Sneha Alexander of the University of Delhi), Nov. 2022, at

“Mahatma Gandhi’s Transformed Life and Incredible Energy,” *Gandhiana* (forthcoming).

Reviews

Konstantin Kolenda, ed., *Creativity and Openness: Essays in Honor of James Street Fulton*, in *Philosophy and Rhetoric* 10 (1977): 138-41.

Gilford Dudley III, *Religion on Trial: Mircea Eliade and His Critics*, in *Religion* 10 (Spring 1980): 133-37.

Mircea Eliade, *A History of Religious Ideas*, Vol. 1: *From the Stone Age to the Eleusinian Mysteries*, in *Heythrop Journal* 21 (1980): 207-209.

Wilfred Cantwell Smith, *Faith and Belief*, in *Religious Studies Review* 7 (April 1981): 140-41.

Helen B. Lamb, *Studies in India and Vietnam*, in *Journal of Asian and African Studies* 17 (1982): 146-48.

Seyyed Hossein Nasr, *Knowledge and the Sacred*, in *Religious Studies Review* 10 (April 1984): 153.

Mircea Eliade, *A History of Religious Ideas*, Vol. 2: *From Gautama Buddha to the Triumph of Christianity*, and Mircea Eliade, *Ordeal by Labyrinth” Conversations with Claude-Henri Rocquet*, in *Heythrop Journal* 26 (April 1985): 206-209.

T.R.V. Murti, *Studies in Indian Thought: The Collected Papers of Professor T.R.V. Murti*, ed. by Harold Coward, in *Journal of Asian Studies* 44 (May 1985): 632-33.

Dennis Hickey, *Home from Exile: An Approach to Post-Existentialist Philosophizing*, in *Religious Studies Review* 12 (Jan. 1986): 48.

Antonio Negri, *Marx Beyond Marx: Lessons on the Grundrisse*, in *Southern Humanities Review* 20 (Spring 1986): 190-94.

Richard Eugene Wentz, *The Contemplation of Otherness: The Critical Vision of Religion*, in *Religious Studies Review* 12 (July-Oct. 1986): 264.

Robert Bohm, *Notes on India*, in *Journal of Asian Studies* 45 (Aug. 1986): 873-74.

Joanna Macy, *Dharma and Development: Religion as Resource in the Sarvodaya Self-Help Movement*, in *Philosophy East and West* 37 (Jan. 1987): 97-100.

“Debiprasad Chattopadhyaya, *Knowledge and Intervention: Studies in Society and Consciousness*, in *Philosophy East and West* 38 (1988): 79-82.

Mircea Eliade, *A History of Religious Ideas*, Vol. 3: *From Muhammad to the Age of Reforms*, in

- Heythrop Journal* 29 (Oct. 1988): 520-21.
- Ivan Strenski, *Four Theories of Myth in the Twentieth-Century History*, in *Journal of the American Academy of Religion* 59 (Winter 1991): 874-77.
- Gene Sharp, *Civilian-Based Defense: A Post-Military Weapons System*, in *Radical Philosophy Review of Books*, No. 5 (1992): 40-45.
- Richard Gombrich and Gananath Obeyesekere, *Buddhism Transformed*, in *Philosophy East and West* 42 (April 1992): 375-78.
- Mac Linscott Ricketts, *Mircea Eliade: The Romanian Roots, 1907-1945*, 2 vols., in *Journal of the American Academy of Religion* 60 (Spring 1992): 174-77.
- Tariq Ali, *Revolution from Above: Where is the Soviet Union Going?* in *Southern Humanities Review* 24 (Fall 1992): 361-63.
- Carl Olson, *The Theology and Philosophy of Eliade: A Search for the Centre*, in *The Journal of Religion* 74 (July 1994): 438-39.
- David Cave, *Mircea Eliade's Vision for a New Humanism*, in *The Journal of Religion* 74 (Oct. 1994): 591-92.
- Thomas A. Idinopulos and Edward A. Yonan, eds., *Religion and Reductionism: Essays on Eliade, Segal, and the Challenge of the Social Sciences for the Study of Religion*, in *ARC: Journal of Faculty of Religious Studies*, McGill University 27 (1999): 215-17.
- Gavin Flood, *Beyond Phenomenology: Rethinking the Study of Religion*, in *International Journal of Hindu Studies* 3 (Aug. 1999): 206-207.
- Bryan S. Rennie, *Reconstructing Eliade: Making Sense of Religion*, in *Zygon: Journal of Religion and Science* 36 (March 2001): 187-90.
- Naresh Dadhich, ed., *Toward a More Peaceful World: International and Indian Perspectives*, in *Journal of Peace Education* 4, No. 2 (2007): 239-41.
- Lloyd I Rudolph and Suzanne Hoeber Rudolph, *Postmodern Gandhi and Other Essays*, in *Journal of Asian Studies* 68 (May 2009): 659-61.
- Veena Howard, *Gandhi's Ascetic Activism Renunciation and Social Action*, in *Philosophy East and West*, Vol. 65, No. 3 (July 2015): 981-88.
- Anthony J. Parel, *Pax Gandhiana: The Political Philosophy of Mahatma Gandhi*, in *The Journal of Asian Studies*, Vol. 78, no. 4 (Nov. 2019): 268-70.

Editorships

Editor of Book Series, "Studies in Comparative Philosophy and Religion," Lexington Books. 2002-present. Editorial Board, *Vietnam Quarterly*, 1975-1976. Editorial Board, *Bulletin of Concerned Asian Scholars* (renamed *Critical Asian Studies*, 2001), 1976-2019. Editorial Board, *Philosophy and Social Criticism*, 1976-present. Editorial Board, *GITAM Journal of Gandhian Studies*, 2011-present. Editorial Board, *Writing Today*, 2012-present.

Honors (Also See Keynotes and Other Major Scholarly Lectures for Other Honors)

Fulbright Grant to India, 1963-1964.

NDEA Fellowship to Vanderbilt University, 1964-1967.

Teaching honors at Southern Illinois University, including being selected by undergraduate students, graduate students, and philosophy faculty for the "Outstanding Teacher Award" and being chosen by the 200 President's Scholars (Honors students) to teach first student-initiated seminars.

Six proposals funded as Faculty Summer Research Grants at University of Maine: 1976, 1978, 1983, 1991, 1997, and 2009.

One of three scholars from U.S. selected for "Methodological Conference" in religion, Warsaw, 1979.

Structure and Creativity in Religion selected by American Council of Learned Societies to share first prize for best first book in history of religions during past four years, 1982.

Selected as member of the Maine Humanities Council, 1980-1984.

Selected as representative at University of Maine for Mellon Fellowships in Humanities. 1982-2006.

Selected as the Faculty Representative to University of Maine Board of Trustees, 1982-1984.

NEH Fellowship for Teaching Institution on “Marxism and the Interpretation of Culture,” University of Illinois, June-July 1983.

Smithsonian Institution Fellowship in India on “Views of Self: East and West,” 1985-1986, fall 1992.

“Honorary Visiting Professor,” University of Peradeniya, Sri Lanka, 1986.

“Visiting Scholar,” Centre for Study of Developing Societies, Delhi, and Centre for Social Studies, Surat, India, 1986.

Grant to Institute for Ecumenical and Cultural Research, Colledgeville, Minnesota for research on “Mircea Eliade on Myth,” 1991-1992.

“Visiting Professor,” Centre for Study of Social Sciences, Calcutta; Dept. of Philosophy, Banaras Hindu University, Varanasi; and Indian Institute of Technology Madras, 1992.

Elected Chair of Program Committee of Society for Asian and Comparative Philosophy, 1993-1998.

Selected for “University Sabbatical” (one of five professors), 1991-1992, 1997-1998.

Selected as the Distinguished Maine Professor of the College of Arts and Humanities, University of Maine, 1995, 1996, 1997; College of Liberal Arts and Sciences, 1998, 1999, 2000.

“Visiting Scholar,” the University of Delhi, India, 1997-1998.

Grant from the American Academy of Religion for research on Buber and Levinas in Israel, 1998.

Received the 1998 Presidential Research and Creative Achievement Award. One professor at University of Maine is selected for the award each year.

Selected to deliver the Commencement Address at the University of Maine, Dec. 1998.

Received the 2000 Distinguished Maine Professor Award, the highest honor for teaching, research, and service.

Elected Vice-President of the international Society for Asian and Comparative Philosophy, 1999-2000.

Elected President of the international Society for Asian and Comparative Philosophy, 2000-2004.

Elected to three-year term on the American Philosophical Association Committee on the Statuses of Asian and Asian-American Philosophers and Philosophy.

“Visiting Scholar,” the New Europe College, Bucharest, 2002, 2003.

One of three keynote speakers at international conference on “Approaches in Comparative Religion,” University of Helsinki, 2002.

Director of international conference on “Comparative Philosophy in Times of Terror,” Asilomar Conference Grounds, California, 2003.

“Visiting Scholar,” Madhya Pradesh Institute of Social Science Research, Ujjain, and Indian Institute of Technology Madras, 2004.

Valedictory Address on “Peace Education and Gandhi” at “International Conference on Peace Education for Contemporary Concerns,” University of Rajasthan, Jaipur, 2004.

“Extramural Lecture” on “What Gandhi Would Say about 9/11, War on Terrorism, and the Iraq War” (attended by 400-500), Indian Institute of Technology Madras, 2004.

“Hands of Peace Award,” Peace and Justice Center of Eastern Maine, 2005.

Keynote Lecture on “U.S. Sixty Years After World War II: War Making and Peace Building, Historical and Philosophical Reflections,” Peace Research Conference, Jaipur, 2006.

“Scroll of Peace International Award for Peace Research,” presented at the International Peace Research Conference, Jaipur, India, 2006.

“Distinguished Visiting Professor,” University of Ottawa, 2006.

Keynote Lecture on “Mahatma Gandhi on Desire, Violence, and Peace Education,” Society for Asian and Comparative Philosophy International Conference on “Desire,” Pacific Grove, Calif., 2006.

Elected as member of the International Peace Research Association Foundation Board, 2007.
 Patanjali Lecture, Center for Indic Studies, University of Massachusetts Dartmouth, 2007.
 Keynote Lecture at Gandhi Celebration, Carnegie Mellon University, Pittsburgh, 2007.
 Keynote on “The Challenge and Relevance of the Philosophy of Martin Luther King, Jr.,” Annual Dr. MLK Jr. Breakfast, Greater Bangor Area NAACP and UMaine, attended by 250, 2008.
 “Distinguished Lecture” on “Mircea Eliade’s Legacy for the Study of Religion in the Twenty-First Century,” Seoul National University, marking Korean publication of Eliade book, 2008.
 Keynote Lecture on “Gandhi in Times of Terror,” the major lecture at the “Gandhi in Times of Terror Conference,” Jaipur, India, 2009.
 Keynote Lecture “Mahatma Gandhi’s Philosophy of Nonviolence: Why Most People Who Claim to be Nonviolent and for Peace are Violent,” the major lecture at international conference “Rethinking Gandhi and Global Nonviolence,” James Madison University, Harrisonburg, Virginia, 2009.
 Nominated and initiated as faculty member of Honor Society of Phi Kappa Phi, 2009.
 Fulbright-Nehru Senior Research Fellowship to India for “Mahatma Gandhi and Violence, Terrorism, and the Contemporary World,” based in Mumbai, 2009-2010.
 Endowed Gandhi Lecture for Peace and Nonviolence, Univ. of Toledo, attended by 200, 2011.
 Three Keynote Lectures on Gandhi, New Delhi, Mumbai, Visakhapatnam, 2012.
 Five lectures and book launchings, Bucharest and Cluj-Napoca, Romania, 2012.
 The major Mahatma Gandhi Lecture on India’s Independence Day, August 15, at the Gandhi Research Foundation, Jalgaon, India, 2013.
 Endowed Mahatma Gandhi Lecture, Miami University of Ohio, on Gandhi’s birthday, Oct. 2, 2013.
 “Distinguished Visiting Scholar,” Indian Institute of Technology Madras, 2015-2016.
 Keynote Lecture at International Conference for Peace and Social Harmony, Banaras Hindu Univ., 2015.
 First “Honorary Distinguished Visiting Scholar of Gandhian Studies,” Indian Institute of Technology Bombay, 2016.
 Keynote Lecture and major Plenary Lecture, International Conference on Mahatma Gandhi and the Contemporary World, Delhi University, 2016.
 Institute Lecture (highest honor), Indian Institute of Technology Banaras Hindu University, 2016.
 “Faculty Excellence Award,” University of Maine Alumni Association, 2017.
 Keynote Lecture, International Congress of Vedanta, University of Massachusetts Dartmouth, 2017.
 Keynote to the General Assembly of the United Nations on UN International Day of Nonviolence, Oct. 2, 2017.
 “Distinguished University Lecture” on “Mahatma Gandhi for Us Today: An Ethical Life of Nonviolence and Peace,” California State University Fresno, 2018.
 Keynote/Valedictory Lecture at “International Conference on the Gandhian Way: An Idea Whose Time Has Come?” New Delhi, 2019.
 Steve Gould Award for 2020: Awarded by the University of Maine for “superior qualities of unselfishness and compassion in the course of service to the University and its ideals.”
 See honors of invited keynote lecture during 2022 in the next section.

Selection of Keynotes and Other Major Scholarly Lectures Presented Since 1974

“Religious Symbolism, Ontological Moves, and Levels of Generality,” conference on “The Encounter Between Archaic and Contemporary Reality,” Santa Barbara, 1974.
 “Phenomenological Method and Dialectic of the Sacred,” conference on “*Coincidentia Oppositorum: The Scholarly and Literary Works of Mircea Eliade*,” Notre Dame, 1978.
 “Mircea Eliade and Phenomenology,” University of Lancaster, 1979.
 Essential Religious Structures and Problems of Generalization,” “Methodological Conference of

International Association for the History of Religions,” Warsaw, 1979.

“Perspectives on Transcendence of Ego: *Bhagavad-Gita*, Buddhist Pali Canon, and Karl Marx,” International Conference for Asian and Comparative Philosophy, “Interpreting Across Boundaries,” Hawaii, 1984.

“Hindu, Buddhist, and Marxian Critiques of Modern Western Self,” “Crisis in Contemporary Study of Religion?” and “Nonviolence and Civil Disobedience,” University of Peradeniya (Sri Lanka), Centre for Social Studies (Surat, India), Indian Institute of Technology Madras, Middle Polytechnic (London), 1986.

“Is Eliade Antihistorical?” and “Interpreting Eliade,” New England American Academy of Religion (Wellesley College) and University of Vermont, 1987.

“Marxism and Buddhism: Philosophical Foundations, Similarities and Differences,” Association of Asian Studies, 1988.

“The Historical and Cultural Constitution of Concepts of the Self,” Sixth East-West Philosophers’ Conference,” Hawaii, 1989.

“Indian, Marxist, and Feminist Critiques of the Self,” Eastern Division of the American Philosophical Association, New York, 1991, and the College of Arts and Humanities Distinguished Lecture, Univ. of Maine, 1995.

Ten scholarly papers, primarily on “Views of Self: East and West” and “Religious-Political Conflict in India,” presented in India, 1992, and at Society for Asian and Comparative Philosophy Conference (Hancock, Mass.), 1993.

Lectures at the University of Miami on Eliade’s Theory of Religion (1993, 1994, 1995) and Religion and Philosophy on Violence, Terror, and Terrorism (2002, 2005).

“U.S. Scholars and the Vietnam/Indochina War,” First National Radical Philosophy Conference, Drake University, 1994.

“The Ambiguous Reception of Eliade in USA: The Historical, the Political, and the Scholarly” and “Debiprasad Chattopadhyaya’s Marxist Challenge: What is Living and What is Dead in Indian Philosophy and Religion,” American Academy of Religion, New Orleans, 1996.

“Self and Other in India: Gandhi’s Philosophy,” Fourth Annual Meeting of International Association for Asian Philosophy and Religion, Los Angeles, 1997.

“Self and Other in Gandhi’s Philosophy” (and similar topics), Banaras Hindu Univ., Univ. of Rajasthan, IIT Madras, Institute of Gandhian Studies at Wardha, Univ. of Delhi, National Institute of Social Work and Social Sciences at Bhubaneswar, 1997-1998.

“Self-Other Relations in Hindu and Jewish Philosophy,” Bar-Ilan Univ. and Hebrew Univ., Israel, 1998.

“Impact of Philosophical Phenomenology on Study of Religion,” 18th Quinquennial World Congress of International Association for History of Religions (IAHR), Durban, South Africa, 2000.

“Mircea Eliade and Platonism,” “Scientific Posterity of Eliade,” “Eliade: 15 Years Later,” “Terror and Terrorism,” “Phenomenology and Hermeneutics,” “Gandhi, Philosophy, Religion,” New Europe College, Univ. of Bucharest, Institute of Philosophy of Romanian Academy, Spiru Haret Univ., Constantin Brancoveanu Univ., Brasov Transylvania Univ., Romania, 2002 and 2003.

“Major Contributions of Philosophical Phenomenology and Hermeneutics to Study of Religion,” Conference on “Approaches in Comparative Religion Reconsidered,” Helsinki, 2002.

“Philosophy of Gandhi for Twenty-First Century: Violence and Nonviolence” and “Unity and Diversity,” World Congress of Philosophy, Istanbul, 2003.

Twelve lectures, mainly on Gandhi topics (peace education, truth and nonviolence, self-relations, terrorism, Iraq war), Univ. of Rajasthan, Vikram Univ. (Ujjain), Banaras Hindu Univ., Gandhian Institute (Varanasi), IIT Madras, Centre for Study of Developing Societies (Delhi), India, 2004.

“Gandhi and Beyond: 9/11, Terrorism, and Just World Peace,” Conference on “Comparative Philosophy and Just World Peace,” Asilomar, Pacific Grove, California, 2004.

“Asian Approaches to Nature,” Humboldt Field Research Institute, Steuben, Maine, 2004.

“Mahatma Gandhi on Peace Education: The Struggle Against Violence and Terror,” 9th East-West Philosophers’ Conference, Univ. of Hawaii, 2005.

“India, the U.S. Antiwar Movement, and the Iraq War,” the Press Club, Dehradun, India, 2006.

“The Contributions of Philosophical Phenomenology and the Phenomenology of Religion of Mircea Eliade,” University of Ottawa, 2006.

“Why Comparative Philosophy is Essential for the Revitalization of Western Philosophy,” Univ. of Southern Maine, 2006.

“Gandhi’s Philosophy of Nonviolence and Truth: Vedic Roots of Gandhi’s Philosophy and Its Contemporary Relevance for Global Harmony and Peace,” World Association for Vedic Studies Conference, Houston, 2006.

“The Four Aims of Life as Key to Gandhi’s Philosophy According to Anthony Parel,” and “The Development and Revival of Comparative Philosophy,” Conference on “Comparative Philosophy: Then, Now, and the Future,” Asilomar, Pacific Grove, California, 2007.

“Activism of Mahatma Gandhi,” Carnegie Mellon Univ., and “Life and Message of Gandhi” (for youth) and “Gandhi and the Path of *Karma Yoga*,” Sri Venkateswara Temple, Pittsburgh, 2008.

“Challenge and Relevance of Philosophy of Martin Luther King, Jr.,” 12th Annual MLK Breakfast, Greater Bangor NAACP and Univ. of Maine, 2008.

“Gandhi and Socialism” and “Eliade’s Philosophy as a Challenge to Comparative Philosophy,” Society for Asian and Comparative Philosophy International Conference, Asilomar, 2008.

“Embodied Consciousness and Impoverishment of Modern Imagination: Hegel, Eliade, and Gandhi on Imagining Place,” “Imagining Place: Philosophy at the Edge 2008” Conference, Camden, Maine, 2008.

“Eliade’s Legacy for Study of Religion in 21st Century,” Distinguished Lecture, Seoul National University, and “Eliade’s Challenge to Contemporary Philosophy,” World Congress of Phil., Seoul, Korea, 2008.

“Gandhi, Phenomenology, and Globalization,” International “Phenomenology, Globalization, and Indian Philosophy Conference,” New Delhi, 2009.

“Eliade’s Dialectic and Sacred and Profane: Key Influences from Indian and Comparative Philosophy and Religion,” Conference on “The Sacred and the Secular,” Pacific Grove, California, 2009.

“My Experiments with Truth: Applying *Hind Swaraj*, Successes and Failures,” “*Hind Swaraj* Centenary International Conference,” Surajkund, Delhi, and “Philosophy for the Future,” World Philosophy Day, UNESCO and Indian Council of Philosophical Research, New Delhi, 2009.

Lectures on *Hind Swaraj*, Nonviolence, and Terrorism at Centre for Contemporary Theory (Baroda), CHM College (Ulsaganar), Y.B. Chavan Centre (Mumbai), Mani Bhavan Gandhi Sangrahalaya, 2009.

“Gandhi and Violence Today: Economic Violence and *Swaraj*,” University Distinguished Lecture, University of Hyderabad, Hyderabad, 2010.

“Rewriting Marginality: Minority Literature, Hermeneutical Insights, Gandhian Challenges,” Conference on “Rewriting Marginality,” Dr. Babasaheb Ambedkar Marathwada Univ., Aurangabad, 2010.

“Asian Philosophies in Times of Globalization,” First Asian Philosophy Congress, New Delhi, 2010.

Lectures on philosophical approaches to health and healthcare and Gandhi’s approach to nonviolence, development, and globalization, Univ. of Mumbai, IIT-Madras, International Institute of Information Technology-Hyderabad, IIT-Bombay, 2010.

“Gandhi’s Global Relevance” and Nonviolence, Peace, and Civilizational Harmony,” World Association of Vedic Studies, Univ. of West Indies, Trinidad and Tobago, 2010.

“King’s Phil. Of Nonviolence, Violence, and Racism,” “King’s Phil. Of Justice,” “King’s Phil. of the Individual and Local and the Social and Global,” MLK, Jr. lecture series, Bangor, Maine, 2011.

“Mahatma Gandhi’s Philosophy: Violence, Nonviolence, and What Makes Life Worth Living,” Endowed Mahatma Gandhi Lecture for Peace and Nonviolence, University of Toledo, 2011.

Lectures on “Philosophy of Eliade Today” and “Myth, Philosophy, and Significance of Eliade Today,” Univ. of Bucharest, New Europe College, Univ. Cluj-Napoca, Romania, 2012.

Lectures on “Gandhi’s Philosophy Today: Nonviolence, the Ego, and the Transformed Life and World”

- and “Gandhi and Values,” Gandhirama 2012, JNU (New Delhi), Mani Bhavan and CHM College (Mumbai), GITAM University (Visakhapatnam), 2012.
- “Gandhi’s Unusual Interpretation of *Karmayoga* Approach in *Bhagavad-Gita* and Recent Motivational Research,” Society for Asian and Comparative Phil. Conference, Southern Illinois Univ., 2012.
- “Gandhi’s Phil. of Peace and Harmony and Its Significance for India and World in 2016,” International Summit on Peace and Harmony, Banaras Hindu Univ., and “Is Gandhi a Vedantist?” Vedanta Congress, Jawaharlal Nehru Univ., New Delhi, 2015.
- “Gandhi’s Approach to the *Bhagavad-Gita*: Hermeneutical Disaster or Invitation for Creative Reconstruction Today?” Gandhirama 2016, GITAM Univ.; “Is Gandhi Significant for India in 2016?” IIT-Bombay; “Gandhi and the Technological World,” IIT-BHU (Varanasi); “Gandhi and Terrorism Today,” Balvant Parekh Centre (Baroda); “Reflections on Gandhi and Contemporary World,” “International Conference on Gandhi and Contemporary World,” Delhi Univ., 2016.
- “Is Gandhi a Vedantist?” International Congress of Vedanta, Univ. of Massachusetts Dartmouth, 2017.
- “Mahatma Gandhi on Violence and Nonviolence: Common Misconceptions and Gandhi’s Significance Today,” General Assembly United Nations, UN International Day of Nonviolence, 2017.
- “Nonviolence and Peace Coexistence,” Boston Public Library, 2018.
- “Gandhi for Us Today: An Ethical Life,” “Gandhi, War, and Nonviolence,” “Pacifist and Nonviolent Approaches,” California State University Fresno, 2018.
- “Religion in Crisis Today: Part of Problem or Solution?” and “Is Nonviolence Relevant Today?” Yale University, 2018.
- “What Would Gandhi Say? Nonviolence and Gandhian Philosophy Today,” Parliament of World Religions, Toronto, 2018.
- “Creative Reflections, Challenges, and Rethinking on The Gandhian Way: An Idea Whose Time Has Come?” Conference on “The Gandhian Way: An Idea Whose Time Has Come?” New Delhi, 2019.
- “A Jewish Philosophical Approach to Others: The Need to Go Beyond ‘Tolerance’,” Bangor and Orono, Maine, 2019.
- “Gandhi after 9/11” (Old Professor’s Bookshop, Belfast, Maine, July 2019 and Eagle Hill Institute, Steuben, Maine, July 2019); “Gandhi-Informed Philosophy” (University of Maine, Sept. 2019); “Gandhi after 9/11: Creative Nonviolence and Sustainability” (Peace Action Maine, University of Southern Maine, Nov. 2019).
- “The Decline and the Potential for the Renewal of the Humanities: Scientific Reductionism and Gandhi-informed Humanities Research,” the Keynote lecture for Bangor Humanities Day 2020, Feb. 1, 2020. Many invited keynote and other major Zoom, Webinar, and other virtual lectures, primarily in celebration of Gandhi 150 throughout India and the world, during the fall of 2020. These included Gandhi-informed lectures that were organized by four universities and groups in Delhi, as well as in Dharamshala, Amarkantak, Goa, Jammu and Kashmir, and Lucknow, and at the University of Massachusetts Dartmouth and elsewhere.
- “Karl Marx in 2020,” University of Maine (Oct. 2020) and “Moral, Philosophical, and Spiritual Nonviolence and Socialism in 2021” University of Maine (Feb. 2021).
- “Race, Racism, and Anti-Racism: The United States, India, Sri Lanka, the Holocaust, and Today,” University of Maine Conference on Raising Our Voices on Race and Racism (Nov. 2020).
- “Gandhi Creatively Contextualized, Alternative Gandhian Perspectives, and Dominant Anti-Gandhian Perspectives on Development,” the keynote address for the two-day International Conference on “Revisiting Gandhian Perspectives on Development: Reflections on Culture, Society, and Politics,” organized by the Gandhi Study Circle of Kalindi College at Delhi University and the Indian Council for Cultural Relations in New Delhi, September 21, 2021.
- “Mahatma Gandhi and Martin Luther King, Jr.: Martyrdom, World Emancipation, and Alternative Planetary Futures,” keynote for the Webinar Symposium organized by Raffles University, Neemrana, in collaboration with Vishwaneedam Center for Asian Blossoming, Puducherry and

Chennai, India, Jan. 30, 2022.

“Relating Gandhi’s Focus on Decentralization and Nonviolent Peace to Issues of Nonviolence, Globalism, and Global Peace,” the keynote for the two-day International Conference on “Gandhi and World Peace,” organized by the Gandhi Research Circle Ram Lal Anand College of the University of Delhi, Feb. 18-19, 2022.

“Gandhi’s Revolutionary Critique of Our Dominant Educational Philosophy and Practices as Immoral, Violent, and Untruthful and His Radical Educational Alternatives,” the keynote address for the two-day International Conference on “Gandhi’s Concepts of Education and the National Education Policy (NEP-2020): Idea, Opportunity, and Implementation,” organized by many universities, and scholars, July 20-21, 2022.

“Mahatma Gandhi’s Ahimsa Challenges: Nonviolence, Peace and Peace Studies, and Contemporary India,” the keynote lecture for the three-day international conference on “M. K. Gandhi, Pandemic and International Politics: Back to the Future,” organized by the Centre for Gandhian Thought and Peace Studies, School of Social Sciences, Central University of Gujarat, Gandhinagar, Gujarat, Oct. 2, 2022.

Selection of Other Major Activities

Founder, faculty advisor, financial advisor, and active participant in Maine Peace Action Committee, 1974-present.

Coordinator of Religious Studies Interdisciplinary Program (later Minor), UMaine, 1976-1984.

Coordinator of Marxist and Socialist Studies Interdisciplinary Program (later Minor), UMaine, 1976-2020.

Coordinator of Socialist and Marxist Studies Lecture Series, UMaine, over 600 programs, 1987-2020.

Coordinator of Peace Studies Interdisciplinary Program, UMaine, 1987-1988.

Outside examiner/evaluator Univ. of Ottawa (1975), Univ. of Vermont (1978), Univ. of Missouri (1980), Bates College (1089), IIT-Bombay (2015).

Member of Social Issue Education Project, Maine Humanities Council, to produce movie “Cut and Run” and co-authored discussion guide, 1977-1981.

Chairperson of Council of Colleges Committee to Investigate Univ. of Maine Holdings in Corporations Operating in South Africa, 1981-1982 (led to complete divestment).

Member of UMaine Advisory Committee on Women in the Curriculum, 1981-1991.

Chairperson of UMaine College of Arts and Sciences Task Force on College Distribution Requirements, 1982-1985.

Chairperson, Education Committee, Peace and Justice Center of Eastern Maine, 1988-2018.

Member of English Dept. and History Dept. Chair Search Committees; Evaluation Comm. of Dean of Arts and Humanities (1994-1995) and Dean of Liberal Arts and Sciences (2000-2001), UMaine.

Coordinator of Philosophy Colloquium Series, UMaine, 1993-1995, 2000-2002, 2006-2007.

Member of UMaine Cultural Affairs/Distinguished Lecture Series Comm., 1993-1997.

Member of Howard B. Schonberger Peace and Social Justice Lecture Comm., UMaine, 1994-present.

Member and key planner of Martin Luther King, Jr. and Coretta Scott King University Planning Comm. to plan King Plaza and was Master of Ceremonies and a main speaker at the dedication of the King Plaza, UMaine, 2007-2008.

Member of UMaine Judaic Studies Comm., 2000-present.

Member of and consultant to Jaipur Peace Foundation, Global Gandhian Movement for Swaraj, and other groups and centers in India.

Organizations

American Philosophical Association, Society for Asian and Comparative Phil., Radical Phil. Association, North American Society for Social Phil., Concerned Philosophers for Peace, American Academy of Religion, Association of Asian Studies, Comm. of Concerned Asian Scholars, Phi Kappa Phi Honor Society, American Association of University Professors, American Civil Liberties Union, Common Cause, Maine Peace Action Comm., Peace and Justice Center of Eastern Maine, Peace Action Maine, Peace in Central America/Power in Community Alliances, Amnesty International, National Education Association, Maine Peoples Alliance, Clergy and Laity Concerned, United for Peace and Justice, Witness for Peace, Global Exchange, International Peace Research Association, Global Gandhian Movement for Swaraj.