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Banyan Resilience: The Civilizational Survival of Hinduism Across Five Invasions and 5,000 Years

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ABSTRACT

Hinduism, one of the world's oldest continuous traditions, has withstood the pressures of conquest, colonization, suppression, and modern scepticism for over five millennia. This paper explores the extraordinary resilience and adaptability of Hinduism as a civilizational force rather than a monolithic religion. Tracing the arc of history through five major phases of foreign intrusion—the Persian, Greek, Turko-Afghan, Colonial, and Post-colonial/Modern periods—this review reveals how Hinduism absorbed, resisted, and redefined itself in the face of existential threats. Despite the destruction of temples, silencing of Sanskrit, and marginalization of ritual practice, Hinduism regenerated itself through localized devotion, vernacular expression, philosophical engagement, and global outreach. Movements like Bhakti, the rise of reformist thinkers like Swami Vivekananda and Dayananda Saraswati, and the international embrace of yoga and the Gita underscore its adaptive genius. Far from being static, Hinduism's strength lies in its decentralized, pluralistic essence—rooted like a banyan tree that regrows with every attempt to sever it. This review synthesizes historical, philosophical, cultural, and socio-political dimensions to examine how Hinduism transformed challenges into catalysts for evolution, ultimately emerging as a global spiritual and civilizational presence.

1. INTRODUCTION

Hinduism, often described as one of the world's oldest living religions, is more accurately understood as a civilizational matrix that encompasses philosophy, ritual, ethics, art, and daily practice. Rather than being centered on a single prophet, book, or ecclesiastical institution, Hinduism thrives through decentralization, diversity, and deep-rooted cultural expressions. Over the past 5,000 years, it has endured multiple waves of invasions and ideological suppression—from Persian conquerors

and Hellenistic philosophers to Turko-Afghan sultanates, British colonizers, and modern secular critiques (The Indic Legacy, 2025). Despite attempts to marginalize or erase its traditions, Hinduism has continually regenerated itself, drawing on its pluralistic nature and embeddedness in the lives of its adherents.

This paper explores the resilience of Hinduism not merely as a religion, but as a civilization. Through historical analysis, philosophical reflection, and cultural observation, we examine how Hinduism has responded to five major historical intrusions—absorbing, transforming, and evolving rather than breaking. The metaphor of the **banyan tree**, with its spreading branches and regenerative aerial roots, symbolizes this civilizational tenacity.

By understanding Hinduism as a dynamic, living tradition, we gain insight into broader questions of religious survival, cultural memory, and the continuity of indigenous knowledge systems in the face of foreign domination and internal reform. This review synthesizes historical and contemporary sources to offer a state-of-the-art exploration of how Hinduism, despite profound external and internal challenges, continues to shape the spiritual and cultural consciousness of over a billion people globally.

Hinduism, unlike many organized religions, has evolved not from a single prophet or scripture, but from a tapestry of philosophies, cultural expressions, and living traditions. This very nature has allowed it to respond flexibly to foreign incursions, internal reform, and civilizational shifts.

2. HISTORICAL-CULTURAL-SOCIAL CONTEXT

Scholarly engagement with the endurance of Hinduism has spanned disciplines—from history and religious studies to anthropology and political theory. The literature reflects two predominant paradigms: the **religious continuity perspective**, which underscores the endurance of spiritual traditions, and the **civilizational resilience perspective**, which emphasizes Hinduism's broader cultural, linguistic, and philosophical survival amidst systemic disruption.

Classical Foundations

Early interpretations of Hinduism by Western scholars such as Max Müller (1891) framed it as a textual

Figure 1. Rooted in resilience—Hinduism grows anew through every challenge

Source: Authors, 2025.

Click Here, to watch this Video—A Video on Burned, Banned, But Never Broken: The 5,000-Year Journey of Hinduism's Resilient Soul

Credit: The Indic Legacy

To grasp the emotional and historical depth of this civilizational journey, the video (See Figure 1) offers a powerful narrative overview of Hinduism's survival across centuries of upheaval: Burned, Banned, But Never Broken: The 5,000-Year Journey of Hinduism's Resilient Soul. From the Achaemenids to the British, invaders tried to crush it. They destroyed temples, silenced priests, and mocked its wisdom. Yet Hinduism endured — not just as a religion, but as a living, breathing civilization. This is the untold story of how Dharma bent but never broke. Of sages and saints who sang in silence. Of mantras echoing across millennia. Discover how Hinduism survived five great invasions and still thrives in hearts, homes, and heritage across the globe. A legacy as deep-rooted as the banyan.

tradition rooted in the Vedas, often overlooking its lived, pluralistic character. Müller's philological approach focused on Sanskrit scripture, thereby contributing to a reductive understanding that excluded vernacular and ritual dimensions. However, Indian scholars like Swami Vivekananda (1893/2006) and Dayananda Saraswati (1875/2005) challenged such narrow readings, emphasizing the relevance of Vedantic philosophy and the potential of Hinduism as a modern, universal force.

Colonial Reappraisal

During the British colonial period, Hinduism was often portrayed as irrational or stagnant, particularly by Christian missionaries and Orientalist administrators (Inden, 1990). In response, the **Hindu reform movements**—such as the Brahmo Samaj, Arya Samaj, and Ramakrishna Mission—sought to reconcile tradition with modernity. Scholars like Romila Thapar (2002) argue that these reformulations were not merely defensive but strategic, allowing Hinduism to assert cultural autonomy while engaging with Western rationality.

Postcolonial and Contemporary Discourse

Post-independence scholarship, notably by Partha Chatterjee (1993) and Ashis Nandy (1983), emphasized the resilience of Hinduism as a form of cultural resistance to both colonial rule and global modernity. More recently, authors like Diana Eck (2012) and Anantanand Rambachan (2015) have advocated for understanding Hinduism as a dynamic, dialogical tradition—marked not by rigidity but by interpretive fluidity and regional expression.

Recent cultural-historical readings also call for introspection within Hinduism. Brij Mohan (2025), drawing on Harsh Mahaan Cairae's interpretive study of Vedic literature and Indo-Aryan culture, contends that Hinduism's spiritual core has often been compromised by its own gatekeepers, much like in other religious traditions. He observes, "chanting mantras of mayhem in mindless ritualistic settings amounts to obfuscation of wisdom" (Mohan, 2025, p. 2), suggesting that Hinduism's continuity must also be guarded against ritual excess and historical amnesia. This view offers a self-critical complement to the resilience narrative.

Resilience Through Movement and Memory

The role of the **Bhakti movement** in preserving Hindu spirituality under Turko-Afghan rule has received considerable attention. Scholars such as John Stratton Hawley and Vasudha Narayanan (2006) argue that Bhakti poets localized devotion and democratized spirituality, thus bypassing elite control and formal institutions. Similarly, the global dissemination of **yoga and Vedanta**, as analyzed by Elizabeth De Michelis (2005), illustrates

how Hindu thought adapted to and even influenced Western paradigms of wellness and ethics.

Civilizational vs. Religious Identity

While some political theorists argue for a homogenized "Hindu identity" as a reaction to historical trauma (e.g., Savarkar, 1923/2005), others warn against conflating religion with nationalism (Doniger, 2009; Jaffrelot, 2007). This tension reflects the duality of Hinduism—as both an inclusive, adaptive tradition and, at times, an exclusionary political instrument.

This literature context reveals that Hinduism's survival cannot be attributed to mere orthodoxy or resistance. Instead, its genius lies in its **porous boundaries**, **philosophical elasticity**, and **cultural embeddedness**. From Sanskrit to street bhajans, from the Upanishads to Instagram yoga influencers, Hinduism demonstrates what sociologist Ninian Smart termed "dimensional pluralism"—an ability to live through diverse expressions, not in spite of them.

3. METHODOLOGY

This review employs a **historically grounded and thematically comparative approach** to trace the resilience of Hinduism across five major periods of external challenge: the Persian conquest, the Hellenistic encounter, the Turko-Afghan invasions, British colonialism, and postcolonial-modern secularism. The methodology combines **qualitative content analysis** of primary texts, historical records, and secondary scholarship across disciplines to reveal the patterns of continuity, adaptation, and transformation within the Hindu civilizational matrix.

3.1 Selection of Sources

Sources were selected based on three criteria:

1. **Relevance** to the theme of religious or civilizational resilience;
2. **Chronological representation** across the five historical phases;
3. **Diversity of perspectives**, including Indian and Western scholarship, reformist and traditional voices, and both academic and popular expressions.

Primary sources include translations of the **Vedas**, **Upanishads**, **Bhagavad Gita**, **Bhakti poetry**, and speeches by figures such as Swami Vivekananda. Secondary sources span works by historians (Romila Thapar, John Keay), religious scholars (Diana Eck, Anantanand Rambachan), sociologists (Ashis Nandy, Partha Chatterjee), and political theorists (Christophe Jaffrelot, Rajeev Bhargava).

3.2 Analytical Framework

The paper is structured through a **civilizational lens**, using four analytical dimensions to assess Hinduism's resilience:

- **Philosophical Adaptability**: Shifts in metaphysical focus, reinterpretation of dharma, and integration of non-dualist (Advaita) and devotional (Bhakti) paradigms.
- **Cultural Diffusion and Localization**: Transition from Sanskrit to vernacular languages, and the spread of rituals, festivals, and oral traditions.
- **Institutional Response**: The decline, transformation, or survival of institutions such as Gurukuls, temples, and reform movements.
- **Global Influence and Recontextualization**: The postmodern reception of yoga, Vedanta, and Gita teachings in global spiritual and corporate contexts.

Each invasion period is analyzed as a **case study** in civilizational resilience, drawing parallels and distinctions in how Hinduism absorbed external influences, reconstituted its core, and reemerged with renewed vigor.

3.3 Limitations

While this review strives for breadth and balance, it acknowledges certain limitations:

Regional variations (e.g., Tamil, Assamese, Kashmiri Hindu traditions) are not deeply disaggregated.

The tension between spiritual tradition and political mobilization is discussed only as a secondary theme.

Source material is largely textual and interpretive; archaeological and ethnographic data are beyond the scope of this review.

This methodological framework aims to offer not just a chronological account but a **patterned analysis** of Hinduism's regenerative capacity—rooted in diversity, decentralized expression, and spiritual pragmatism.

4. FINDINGS & DISCUSSION

The resilience of Hinduism across 5,000 years of history is not accidental—it is deeply embedded in its decentralized structure, adaptive core philosophies, and civilizational breadth. Through an examination of five major periods of historical disruption, this section analyzes how Hinduism not only withstood external pressures but often emerged spiritually and culturally strengthened.
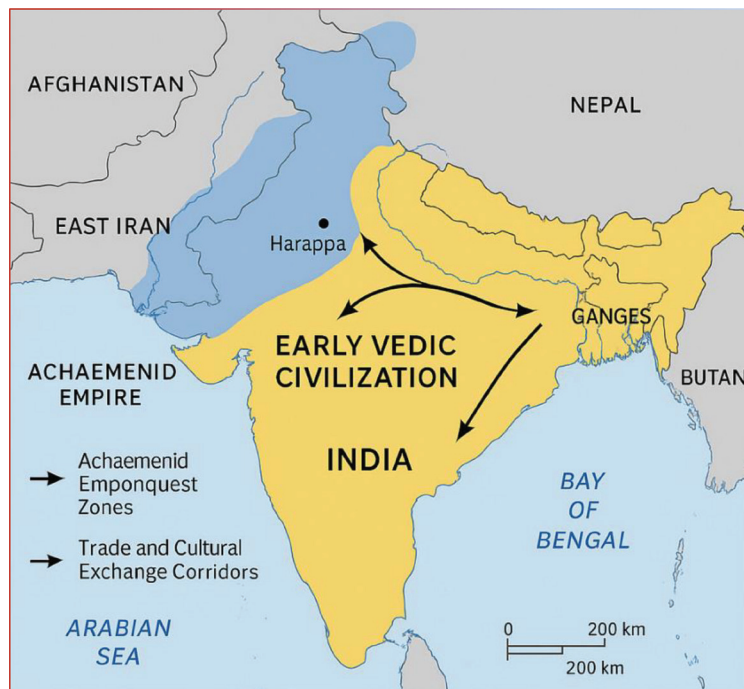
Figure 2. Map of Early Vedic India and Achaemenid Conquest Zones: A map showing Vedic regions (yellow), Achaemenid reach (blue), and trade/cultural exchange corridors

Source: Authors, 2025.

Territorial overlap between early Vedic civilization and the Achaemenid Empire in the 6th century BCE, illustrating the geopolitical context of the first foreign intrusion into Hindu cultural zones. Despite Persian administration in the northwest, core Vedic practices endured inland.

Note: *Present-day Pakistan is a colonial-era creation and does not reflect the cultural or civilizational continuity of the Vedic landscape it once comprised.*

4.1 The Persian Encounter (6th Century BCE): Continuity Through Absorption

The Achaemenid conquest of north-western India introduced new administrative and linguistic frameworks but failed to dislodge Hindu religious life. The **Vedic yajnas** continued, Sanskrit flourished under local patronage, and dharma remained the organizing principle of social life. As Thapar (2002) notes, Hinduism's strength lay in its **plural and localized expression**, which allowed it to coexist and subtly integrate with Persian cultural elements without losing identity.

The Indo-Aryan legacy, which includes both Vedic and Zoroastrian traditions, reveals a shared cultural matrix that was later polarized through mythic narratives of gods and demons. As Cairae shows, the gods of one tradition were often the demons of the other, and both stemmed from a common ancestral faith (Mohan, 2025). This convergence complicates simplistic notions of civilizational confrontation and highlights Hinduism's ancient interweaving with other spiritual lineages.

4.2 The Greek Interlude (4th Century BCE): Encounter as Dialogue

Alexander the Great's incursion brought the Greeks into philosophical contact with Indian sages, most famously the **Gymnosophists**. Instead of iconoclasm or suppression, this period witnessed **intellectual exchange**. The Greek admiration for Indian metaphysics—especially concepts found in the Upanishads—demonstrates a mutual respect (McEvilley, 2002). Indian thought not only survived the Hellenistic encounter—it subtly influenced Stoicism and Neoplatonism.

A symbolic depiction of philosophical encounter between Indian sages and Greek thinkers following Alexander's campaign (circa 327 BCE). Rather than violent suppression, this interaction featured metaphysical inquiry and cultural curiosity, leading to mutual influence.

This era illustrates Hinduism's civilizational strategy: **philosophical openness as resilience**. The capacity to debate and transcend external categories rendered it less vulnerable to conquest by ideology.

4.3 The Mughal Period (8th–18th Century): From Suppression to Vernacular Devotion

This period posed perhaps the most severe civilizational challenge to Hinduism. From Mahmud of Ghazni to Aurangzeb, many temples were desecrated under Turko-Afghan and Mughal regimes, Sanskrit was marginalized, and priestly institutions were dismantled (Eaton, 2000). Yet, this period also gave rise to the **Bhakti movement**, a spiritual revolution that democratized devotion and emphasized personal experience of the divine.

Figures such as **Kabir**, **Mirabai**, **Tulsidas**, and **Chaitanya Mahaprabhu** localized dharma in regional


Figure 3. Dialogical Exchange: Indian Gymnosophists and Greek Philosophers: Artistic or infographic representation of a dialogical circle with Indo-Greek figures and shared themes (e.g., soul, nature, asceticism)

Source: Authors, 2025.

Territorial overlap between early Vedic civilization and the Achaemenid Empire in the 6th century BCE, illustrating the geopolitical context of the first foreign intrusion into Hindu cultural zones. Despite Persian administration in the northwest, core Vedic practices endured inland.

Note*: Present-day Pakistan is a colonial-era creation and does not reflect the cultural or civilizational continuity of the Vedic landscape it once comprised.*
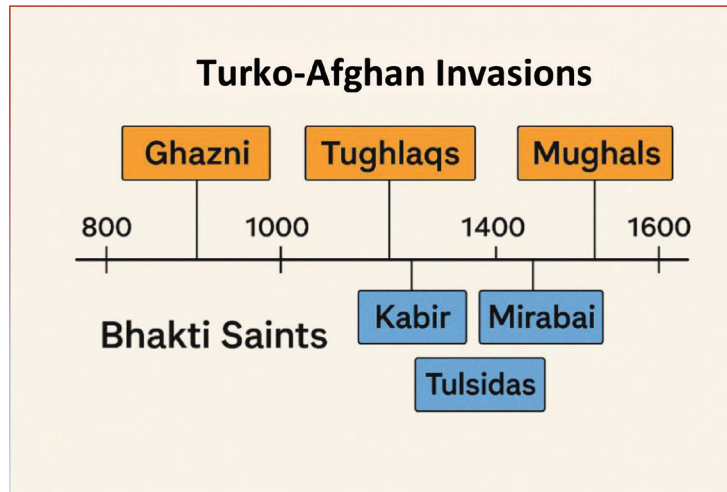
Figure 4a. Timeline: Turko-Afghan and Mughal Conquests and the Rise of Bhakti Saints (800–1800 CE): Dual-track horizontal timeline with rulers on top and saints/poets on the bottom

Source: Authors, 2025.

A chronological timeline juxtaposing key Turko-Afghan rulers and invasions (Ghazni, Tughlaqs, Mughals) with major Bhakti saints (Kabir, Tulsidas, Mirabai). This visual illustrates the cultural counter current of vernacular devotion in response to political and religious suppression.
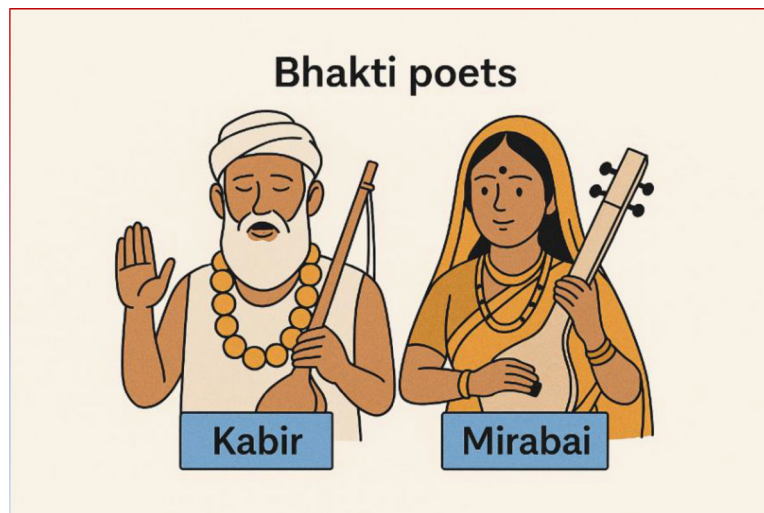
Figure 4b. Bhakti Poets Kabir and Mirabai: Visual depiction of key figures from the Bhakti movement, which emerged as a grassroots devotional response to political and cultural upheaval during Turko-Afghan and Mughal periods rule. Kabir's egalitarian verses and Mirabai's Krishna devotion reflected Hinduism's inward turn toward personal, non-institutionalized spirituality

Source: Authors, 2025.

Visual depiction of key figures from the Bhakti movement, which emerged as a grassroots devotional response to religious turmoil and cultural upheaval during Afghan and Mughal rule. Kabir's egalitarian verses and Mirabai's Krishna devotion reflected Hinduism's inward turn toward personal, non-institutionalized spirituality.

tongues, bypassing Sanskrit orthodoxy. This vernacular spirituality was not a dilution but a **decentralized revival**—spiritual decentralization as survival.

4.4 British Colonial Rule (18th–20th Century): Reform, Revival, and Intellectual Resistance

British colonialism introduced a new form of erasure—not through iconoclasm, but through **epistemic violence**. Hinduism was labeled as irrational and backward by missionary educators and Orientalist scholars (Inden, 1990). Sanskrit education was replaced by English curricula, and traditional practices were mocked.

In response, Hindu thinkers initiated a powerful **intellectual and spiritual counter-movement**. Swami Vivekananda's Chicago address in 1893 reframed Hinduism as a global, tolerant, and philosophically profound tradition (Vivekananda, 2006). Dayananda Saraswati's Arya Samaj returned to the Vedas to reclaim original Hindu thought as rational and scientific.
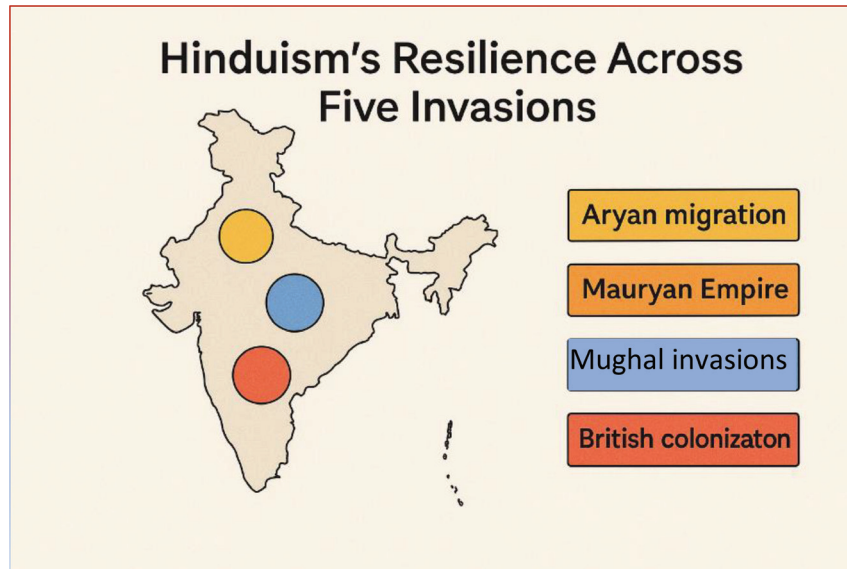
Figure 5. Colonial Erasure and Hindu Reformist Responses (1800–1947): Flowchart or matrix showing "Colonial Challenge" on one side and "Hindu Response" on the other, connected by themes (e.g., Education, Identity, Spirituality)

Source: Authors, 2025.

An overview of the British colonial project's intellectual critiques of Hinduism—through missionary schools, administrative reforms, and Orientalist narratives—and the corresponding Hindu reformist awakening by figures like Swami Vivekananda, Dayananda Saraswati, and Sri Aurobindo.

These reformers did not merely preserve tradition—they **reformulated Hinduism** as a universal ethos compatible with modernity.

4.5 Postcolonial and Modern Challenges: Reassertion in a Secular Age

After Indian independence, Hinduism faced a more subtle yet pervasive challenge: **modern marginalization**. Elites dismissed Sanskrit as archaic, temples were labeled superstitious, and secularism was often interpreted as the absence of religion. Yet Hinduism adapted again—this time through **global cultural dissemination**.

Yoga became a global wellness practice.

The **Bhagavad Gita** found new relevance in leadership and psychology.

Festivals like **Diwali** became internationally recognized.

Meanwhile, internal spiritual movements like **Art of Living**, **Isha Foundation**, and **Ramana Ashram** drew global seekers into contemporary expressions of ancient wisdom. Despite attempts to privatize or politicize religion, Hinduism continued its civilizational arc—proving once more that it bends but never breaks.

4.5.1 The Global Revival of Sanātana Dharma: Srila Prabhupada and the ISKCON Movement

The late twentieth century marked a renewed global recognition of *Sanātana Dharma*—the eternal spiritual foundation of Hindu civilization—through the work of **A.C.**

Bhaktivedanta Swami Srila Prabhupada (1896–1977). Born in Kolkata, India, and spiritually nurtured in the Gaudiya Vaishnava tradition, Srila Prabhupada received the instruction from his guru, **Bhaktisiddhanta Saraswati Goswami**, to bring the teachings of the *Bhagavad Gita* and *Śrīmad Bhāgavatam* to the West. In 1965, at the age of seventy, he embarked from Kolkata aboard the steamship *Jaladuta* with only thirty-eight rupees and a trunk of his books, determined to share the message of *Sanātana Dharma* with a world beset by materialism and moral disillusionment.

Against formidable odds, he arrived in Boston and soon after established the **International Society for Krishna Consciousness (ISKCON)** in New York City in 1966. His mission coincided with a period of cultural turbulence in the West, characterized by widespread experimentation with drugs, existential questioning, and a search for deeper meaning beyond material success. Srila Prabhupada's message of devotion (*bhakti*), ethical living, and spiritual discipline resonated deeply with this generation, offering a holistic alternative grounded in timeless values of compassion, self-control, and inner joy.

Over the next twelve years, Srila Prabhupada **circumnavigated the globe fourteen times**, authored and translated more than fifty-five books—including complete English renderings of the *Bhagavad Gita* and *Śrīmad Bhāgavatam*—and established **108 temples and communities worldwide**. His personal correspondence, exceeding ten thousand letters, guided disciples in diverse

nations and social contexts. Through the practice of *bhakti yoga*, vegetarianism, and the chanting of the **Hare Krishna mantra**, ISKCON revitalized the universal aspects of Hindu spirituality, emphasizing that divine realization transcends geography, race, or nationality.

Srila Prabhupada's contribution extends beyond religious revivalism to represent a **civilizational reawakening of Hindu thought in the modern world**. His movement institutionalized *Sanātana Dharma* as a living philosophy through humanitarian initiatives such as "Food for Life," cultural education programs, and the establishment of Vedic research and publishing centers. Today, the *Śrīmad Bhāgavatam*—long revered as a spiritual scripture—is increasingly recognized by scholars as a text of profound philosophical, ethical, and even ecological insight. Universities and academic institutions across continents have introduced it as a **source of civilizational and literary study**, further bridging the dialogue between faith and scholarship.

In this sense, the ISKCON movement exemplifies Hinduism's **capacity for civilizational adaptation and global diffusion**. By integrating scriptural wisdom with contemporary life, Srila Prabhupada reintroduced the values of *Sanātana Dharma* into modern consciousness—transforming individual lives and community ethics alike. The continuing growth of ISKCON's educational and devotional networks across metropolitan cities worldwide affirms Hinduism's **banyan-like vitality**—ever-rooted, ever-expanding, and eternally regenerative.

(For further reference, see ISKCON Communications, 2025; Bhaktivedanta Archives, 2024; www.iskcon.org)

4.6 Patterns of Resilience

Across all five periods, three recurring themes emerge:

**Decentralization of Authority**: No central institution meant no single point of failure.

Localization of Practice: Devotion moved to the vernacular, making it unkillable.

Philosophical Elasticity: From monism to dualism, from ritual to renunciation—Hinduism adapts to its historical moment.

These features made Hinduism more than a religion—it became a **civilizational grammar** capable of expressing itself anew in each generation.

5. CONCLUSIONS AND FORECAST

Hinduism's story is not merely one of survival—it is one of **civilizational renewal**, generation after generation. Across five historical disruptions—from ancient Persian incursions to the Mughal era, British colonialism, and the complexities of modern secularism—Hinduism has demonstrated a remarkable capacity for **adaptation without erasure**, and **transformation without**
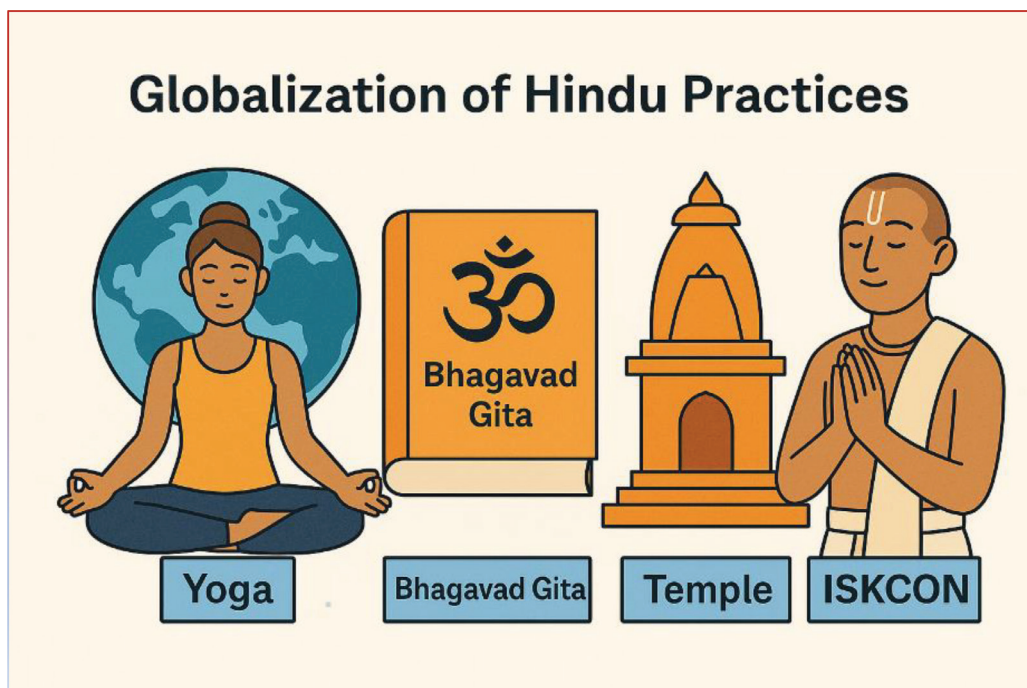
Figure 6. Globalization of Hindu Practices in the 21st Century: Global Spread of Hindu Traditions: From Sacred Texts to Global Yoga Studios and Temples

Source: Authors, 2025.

Contemporary global uptake of Hindu-derived practices—such as yoga, Diwali celebrations, and Bhagavad Gita-based leadership seminars—demonstrates the religion's ongoing civilizational relevance and adaptability beyond India's borders.

fragmentation. This resilience is rooted not in centralized dogma or rigid orthodoxy but in its decentralized, pluralistic, and embedded character. Like the banyan tree from which this study draws its metaphor, Hinduism has responded to attacks not with brittle resistance, but by growing new roots—philosophical, cultural, and devotional.

Key to this resilience is Hinduism's **philosophical elasticity**, **vernacular diffusion**, and **grassroots spirituality**. Its ability to transition from Sanskrit to local languages, from elite ritualism to popular devotion, and from regional to global platforms has ensured that no single mode of suppression could eliminate it entirely. The transitions from yajna to bhakti, from oral transmission to global publishing, from temple to WhatsApp—each reflects a civilizational rhythm attuned to both continuity and change.

Yet, Hinduism's future also presents profound questions. The **risk of politicization**, the **tension between tradition and modernity**, and the **commodification of spiritual practices** like yoga and meditation call for thoughtful reflection. As Hindu identity becomes increasingly entangled with nationalist movements in South Asia and the diaspora, there is a danger of losing the very pluralism and philosophical openness that sustained it for millennia (Doniger, 2009; Jaffrelot, 2007).

Looking forward, scholarship must focus on three interrelated domains:

1. **Re-engaging with Regional Traditions**: Beyond Sanskritic and Brahminical narratives, the oral, tribal, and folk forms of Hinduism need renewed attention to appreciate its full civilizational depth.
2. **Hinduism in the Global South and Diaspora**: Comparative studies across Mauritius, Bali, Trinidad, and the U.S. can reveal how Hinduism is evolving in plural societies under modern conditions.
3. **Digital Dharma**: The growing presence of Hindu thought in podcasts, online discourse, and AI-generated spiritual content presents a new frontier in its civilizational journey. Will this digitalization enrich or dilute its essence?

In closing, Hinduism's extraordinary endurance is not a relic of the past—it is a living example of how tradition, when rooted in wisdom and shaped by culture, can thrive even in the face of conquest, ridicule, and reinvention. As global civilizations wrestle with questions of identity, resilience, and coexistence, Hinduism offers a profound case study in **bending without breaking, and evolving without forgetting**.

Hinduism's civilizational story is also a cautionary one. Brij Mohan (2025) warns that resilience without reflection can lead to stagnation or moral dilution. Referencing Cairae's critique of Indo-Aryan history, he argues that Hindus themselves have sometimes undermined their own spiritual ideals through rigid orthodoxy or exclusionary practices. As modern Hinduism engages the world, its challenge will not only be to resist external distortion, but also to prevent internal decay—a lesson applicable to all world religions seeking ethical continuity in pluralistic societies.

Declaration of Conflicting Interests

The authors declare that they have no competing interests.

Declaration of Generative AI and AI-assisted Technologies in the Writing Process

During the preparation of this manuscript, the author(s) did not employ any of the Generative AI and/or AI-Assisted technologies for Language refinement, drafting background section and did not perform any Task of the technology.

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His academic career took root at Universiti Putra Malaysia (UPM), Malaysia in 1996, where he served as a lecturer until 2018. During this period, he concurrently held the position of Chief Executive Editor for several esteemed academic journals, contributing significantly to scholarly publishing.

In 2016, Professor Kanwal was invited to serve as a Visiting Professor at BINUS University in Indonesia. He is currently based in the United States, working as a research publications consultant. In addition to his consultancy, he actively mentors and trains students on a freelance basis. His primary research interests lie in environmental studies and English language education.

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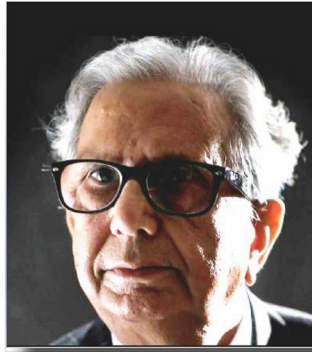**Professor Dr. Nayan Deep S. Kanwal**
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Brij Mohan, Dean Emeritus and Professor of Social Work, Louisiana State University, USA, is an internationally renowned Scholar with expertise in social philosophy, social welfare, public policy and international social development.

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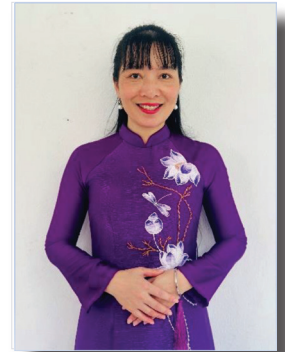
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