

A

Seminar on

“Secularism-The Binding Thread of Religious Faiths”

Presented

By

Prof. Dilip kumar sahuo

Reader In Philosophy

Marshaghai College , Marshaghai

12th, February 2018



Department Of Philosophy

Pattamundai College ,Pattamundai



OFFICE OF THE PRINCIPAL

Mobile : 9437376724

PATTAMUNDAI COLLEGE

NAAC ACCREDITED B+ GRADE

PATTAMUNDAI, KENDRAPARA, ODISHA - 754215

Ref No. :..... 3130.....

Date..... 07/02/2018.....

To

Prof. Dilip Kumar Sahoo
Reader in Philosophy
Marshaghai College, Marshaghai.

Sub-: Invitation as Resource person of the Seminar, Philosophy Department.

Sir,

It is a proud privilege for me to invite you as a Resource person of the Extramural Seminar on the topic "Secularism-The Binding Thread of Religious Faiths" organized by Philosophy Department of Pattamundai Degree College, scheduled to be held on 12.02.2018 at 10.30 am.

Your kind consent in this regard is solicited.

Yours Faithfully,

Principal

Pattamundai College
Pattamundai

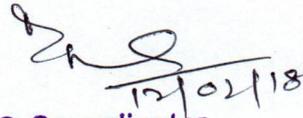
College E-mail Id- pattamundaicollege@gmail.com

www.pattamundaicollege.ac.in,

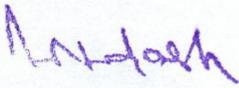
E-mail : pattamundaicollege@gmail.com, pattamundaicollege@yahoo.com

REPORT

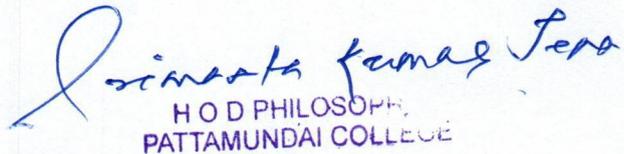
An extramural Seminar was Organized by Department of Philosophy, Pattamundai College, Pattamundai on dated 12th February 2018 on the topic "Secularism - The Binding Thread of Religious Faiths" the resource person of the seminar was Mr. Dilip Kumar Sahoo, Reader in Philosophy, Marshaghai College, Marshaghai . Mr. Srimanta Kumar Jena, Head of the Department chaired the session. R.N. Madhusmita Parida, Lecturer in Philosophy, introduced and welcomed the guest on the dais and participants. Head of the department also gave a keynote on the topic. The meeting was anchored by Archana Biswal +3 3rd year honours students of the department of Philosophy. Most of the students of the +3 Philosophy honours were present in the seminar, and Dr. Ramesh Kumar Sahoo, Department of Physics, Dr. Premalata Rout and Prof . Pramod Kumar Swain Department of Odia were present on the seminar. The meeting was ended with vote of thanks by Miss. Gitanjali Das, +3rd year students of the department of philosophy.



**IQAC Co-ordinator
Pattamundai College**



**Principal
Pattamundai College**



**H O D PHILOSOPHY
PATTAMUNDAI COLLEGE**

Secularism - The Binding Thread of Religious Faiths :

Secularism is the assertion of an attitude of religious neutrality in civil matters. It is also a vital element for unity and integrity of religious faiths. In view of religious plurality and diversity that the present world is confronted with, the observance of a secularist spirit is highly essential for a healthy inter-religious harmony and co-existence. But why do people disagree in the name of religion is a matter of great concern. What they fail to see is that no religion is in itself absolute. Every religion is relative in its framework and construction, and hence there should be an inter-religious exchange of ideas, views, principles and philosophies, rather than opposing one another. This however is not the case that we all know.

In the backdrop of religious harmony and peace , Prof. Rashiduddin Khan (Seminar, July,1986) holds the observance of the following to be important for providing a strong secular basis : *"Firstly, relegation of religious and belief patterns to private and personal aspects of life; secondly, domination of a common civil code as made and modified by the representatives of the citizens; thirdly, equality of status and opportunity for men and women irrespective of caste, colour and creed; fourthly, fraternity of the citizens as as citizens and not as members of the primordial ascriptive groups; fifthly, inclusion of rationalism in the pursuit of civil life; and lastly, acceptance of scientific temper and inquiry."*

In addition to these, three more things would ensure a secular basis to the society: firstly, there should be a minimum or less degree of organization of religions (as more the religions get organized, the less is the chance to establish a secular society); secondly there should be a sense of toleration and mutual respect for each other's religion. These things need to be realized and put to practice for amity and peace in the society.

There goes a saying *'Truth is one and it is unknown and unknowable'*. The zeal to know the unknown has made men in nearly all civilizations to formulate certain norms and principles in the name of religion. But men differ in their conceptions, traditions and functions, and so, their notions concerning the supreme Reality are bound to vary in their own way.

These variations are, however, superficial as at the bottom all religions are fundamentally one, which we at large fail to realize and know. What that is required today is a secular apparatus in some form that can put together the people belonging to different religions, cultures, ethnic identities, etc under one shade such that they develop love, respect, toleration, and appreciation of principles of each other's religion. Commenting on the secularist spirit Manju Subhas in her book 'Rights of religious Minorities in India' writes of it as *"an attitude of accepting all religions rather than rejecting any or all religions."* So, there is an need of developing such an attitude that can not only make one to tolerate other religions, but also arouse a sense of respect for them. What is important to note here is that one may appreciate and have faith in some religion for the greatness of its doctrines and philosophy, but this should not make him to repudiate the merits of some other religion. There is a need of coming out of one particular religion to grasp the rich

values that other religions offer and at the same time try to bring about a harmony between them.

By heartily channelising this process with various world religions with a sense of love and mutual friendship, there is a chance of breaking the religious boundaries that may help in the growth of one God, one religion and most importantly one culture, the culture of the human race. But the very process of breaking the religious boundaries is not an easy task as these boundaries are deeply rooted in the minds of men in varying degrees of intensity. What they fail to realize is that the religions of the world can not all be true simultaneously making different truth-claims that may arise due to the differences in the revelatory experiences or due to the differences in the approaches to the Supreme Reality or due to the differences in the theological conceptions of religions or due to some other reasons.

There are also differences in the truth-claims within particular religions, the examples being the Shia-Sunni conflict in Islam, Shaivism-Vaishnavism conflict in Hinduism, Roman Catholic - Protestant conflict in Christianity, etc. These differences in the truth-claims directly or indirectly point to the fact that religious ideas are only partially true or none of these ideas are true (since the ideas are of a Supreme Reality lying beyond the human way of knowing and understanding). Hence, if the Supreme Reality has presented Himself in different forms to the Great Masters of world religions, then these forms are to be taken as different aspects of one end and the same Reality, and not that the Reality is different religions.

An understanding of this point is essential for widening one's religion and also for having a greater vision of Reality. This will not only develop tolerance but also build a sense of curiosity for knowing other religions and incorporating the best of them in one's own religion. The entire process of give and take not only enlarges one's religious boundaries, it may with time expand to encompass different religions giving shape to a greater religion in which every religion is implicit. Such a religion may be termed as a universal religion which in the words of Swami Vivekananda (The Complete Works, Vol-I), "*must be one which will have no location in place or time; which will be infinite like the God it will preach, and whose sun will shine upon the followers of Krishna and the Christ, on saints and sinners alike; which will not be Brahminic or Buddhistic, Christian or Mohammedan, but the sum total of all these, and still have infinite space for development; which in its Catholicity will embrace in its infinite arms, and find a place for every human beings, from the lowest groveling savage not far removed from the brute, to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or tolerance in its policy, which will recognize divinity in every man and woman and whose whole scope, whose whole force, will be created in aiding humanity to realize its own true, divine nature*".

The awareness of such a religion and also the shaping out of such a religion may be considered as possible by the enrichment of our secular apparatus to realize that the Real is one without the second, and it is only

because of our experiences of the Real that differ, there are theoretical and practical controversies between religions. By taking the varieties of religious experiences and conceptions therein as different aspects of the same Reality interpreted in different names and forms, we can claim to have a secularist pattern of society where religions co-exist, interact, tolerate, respect one another see one in the other, and above all rise beyond the individual boundaries to realize the whole of Reality.

Dilip Kumar Sahoo

Prof. Dilip Kumar Sahoo
Reader in Philosophy
Marshaghai College, Marshaghai



DEPARTMENT OF PHILOSOPHY, PATTAMUNDAI COLLEGE, PATTAMUNDAI
STUDENTS ATTENDANCE ON THE SEMINAR "SECULARISM- THE BINDING
THREAD OF RELIGIOUS FAITHS"

ON DT. 12.02.2018

Sl. No	Students Names	Roll No	Signature of the Students
1	Bandita Kund	BA18-070	Bandita Kund
2	Sabita Dalai	BA18-090	Sabita Dalai
3	Sipra Sethi	BA-18-096	Sipra Sethi
4	Kiran Malin Das	BA-18-109	Kiran malin Das
5	Priyanka Sahoo	BA-18-121	Priyanka Sahoo
6	Rajalaxmi Biswal	BA-18-170	Rajalaxmi Biswal
7	Manashi Das	BA-18-173	Manashi Das
8	Sweta-Kani Sahoo	BA-18-175	Swetarani Sahoo
9	Tapaswini Behera	BA-18-183	Tapaswini Behera
10	Rashmita Dash	BA18-205	Rashmita Dash
11	Subha-laxmi Chuli	BA-18-225	Subha Laxmi Chuli
12	Sanghamitra Behera	BA18-227	Sanghamitra Behera
13	Priyanka Das	BA18-239	Priyanka Das
14	Minakshi Mohanty	BA-18-251	Minakshi Mohanty
15	Jagdish Saha	BA-18-254	Jagdish Saha
16	Purnaliha Behera	BA-18-252	Purnaliha Behera
17	Iswari Das	BA-18-256	Iswari Das
18	Laxmi Priya Dash	BA-18-250	Laxmi Priya Dash
19	Sumitra Behera	BA-18-258	Sumitra Behera
20	Lopamudra Das	BA-18-259	Lopamudra Das
21	Bansharani Mallik	BA18-260	Bansharani Mallik
22	Sujata Tarai	BA18-261	Sujata Tarai
23	Lalima Prayodarsini Das	BA18-257	Lalima Prayodarsini Das
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