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on
Economic Systems and Human Rights:
Challenges of Our Time
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Economic Systems and Human Rights: Challenges of Our Time

Programme Schedule for UNESCO Chair Lecture Series

on

Economic Systems and Human Rights: Challenges of Our Time

1. Welcome Address & Introduction of Guest & Speakers
by Prof. Srikanta Patnaik, Director IIMT: 15 Minutes
2. Introductory Remark by Prof. Francesco Vigliarolo, Director & UNESCO
Chair Professor National University of La Plata, Argentina : 15 Minutes
3. Economic System & Human Rights Position of India
by Sri Suresh Sarangi: 45 Minutes
4. Vasudhaiva Kutumbakam: An Indian philosophy of One World, One
Family and One Future by Prof. Kamala Prasad Mohapatra : 45 Minutes
5. About Kalinga Foundation & Contribution towards Society
by Dr Chitta Ranjan Mishra: : 30 Minutes
6. Feed Back and Interaction: 15 Minutes

Economic Systems and Human Rights: Challenges of Our Time

Welcome Address & Introduction of Guest and Speakers

Prof. Srikanta Patnaik, & Lecturers de la Catedra (por orden alfabético)

Director Interscience Institute of Management & Technology, Bhubaneswar-752054

Odisha, India

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I, Srikanta Patnaik welcome you all to the 1st edition of the UNESCO Chair Lecture Series on Economic Systems and Human Rights: Challenges of Our Times. In this first edition we are fortunate to have Prof. Francesco Vigliarolo to unveil the webpage of UNESCO Chair Lecture Series. And we have three eminent speakers, whom I shall be introducing shortly. They are Sri Suresh Sarangi, Retired Banker & Columnist, Prof. Kamala Prasad Mohapatra, Professor & Head of Faculty of Arts Communication and Indic Studies, Sri Sri University, Cuttack and Dr Chitta Ranjan Mishra, Eminent Scientist & Popular Science Writer.

I shall also introduce about the activities of our institute and about this lecture series. First of all let me introduce our guest Prof. Francesco Vigliarolo, UNESCO Chair Lecture Series on Economic Systems and Human Rights.

Francesco Vigliarolo is full time prof. of Regional Economics at Catholic University of La Plata and social economist. PhD. in Social Sciences, specialization in economic sociology, post doctorate in Economics and Master in sustainable development. He is also an Associate Investigator of the CESOT (Centro de Study of Sociology of Work) of the University of Buenos Aires. At the Universidad Nacional de La Plata he is chair holder of UNESCO chair in "Economic Systems and Human Rights" he founded with almost 20 Universities all over the world. From 2008 to 2015 he worked at the University of San Martin where he promoted and designed the first Master course financed completely with European funds in Argentina in "Democracy and DDDHH". Before moving from Italy to Argentina, in order to study social responses to the financial crisis of 2001, he worked at the University of Ferrara where he was professor of Social Economics and Methodology and Technique of Social Investigation and promoter and coordinator of some Masters, including "Social economics and non-profit organizations" and "Social economics and international cooperation". Always in Italy, he has also been Director of CIPSI, Federation of 45 NGOs present in more than 60 countries around the world. With his investigations, he is interested in local development processes such as the construction of territorial identities that imply the affirmation of rights (ontological reason) through the strength of associative and democratic forms of production. In this direction, he works to what is called an "economic phenomenology" which aims to observe the economy starting from the relationship between subject and materiality, which presupposes "functions, ideas, concepts"

Economic Systems and Human Rights: Challenges of Our Time

and the affirmation of the "relational identity of a democratic society", which defines an ontological reason as opposed to the utilitarian one. He published various books and scientific articles from which he explains concepts such as "social ethical capital", "economic socialization and democracy", "demand for the rights of the people", "meso-economics approach" and "the principles of economic phenomenology". As his latest books we mention "The economy is a social phenomenon. Principles of economics phenomenology" (2019) published with Eudeba, "Wolves and lambs. Capitalist societies and ways out" (2017) published with Jaca Book.

Brief Profile of Sri Suresh Sarangi, Retired Banker & Columnist

Suresh chandra Sarangi, after completing his post-graduation in political science from Utkal University, joined as an Assistant Professor in SCS college Puri. After two years of teaching, he pursued a career in Banking and retired as General Manager of Bank of India. He is a writer, an orator and a columnist, contributing to four English dailies. He is a member of the National Stock Exchange's Grievances Redressal Mechanism of Odisha chapter, and has remained Chairman of Interview Committee of Indian Banking personnel service, for recruitment of Bank officer, so many times, in recent past. He is an avid reader and spends his time in delivering speeches and writing.

Brief Profile of Prof. Kamala Prasad Mohapatra

Prof. Dr. Kamala Prasad Mahapatra working as Professor & Head of Faculty of Arts Communication and Indic Studies, Sri Sri University, Cuttack. He is MA and PhD in English. He has long tenure of 32 years Teaching and Research, 4 years Administration. He has 70 Research publication to his credit along with 22 Books on Creative writing like Poetry, Short story & Novels in Odia & English, Translation, Editing & Criticism, Newspaper Columns in Odia & English Newspapers. He has received many Awards, Recognitions to his credit such as Kalinga Book Fair Award, Guntur International Poetry Festival Award, Gyana Baridhi Award, Sachi Rout ray Award. He is a Life member, British Council Library, Secretary, Odisha Lekhak Sammukhya, Member Governing Body of Mo College Abhiyan. He has supervised 8 PhD Scholars and more than 20 M. Phil students. His area of interest are Literary Criticism, Linguistics, ELT, Literature, Soft skill, Research & Teaching, Leadership quality, Entrepreneurial ability, Motivational Talk, Counselling to generate positive vibes.

Economic Systems and Human Rights: Challenges of Our Time

Brief Profile of Dr Chitta Ranjan Mishra, Eminent Scientist & Popular Science Writer

Dr. Chitta Ranjan Mishra is an Eminent Chemical Scientist & Technologist , Columnist, Television Anchor & Resource Person, Author, Orator and National Science Communicator of repute. He was Heading NALCO's Research & Development Division and has significant contribution to Science and Technology and Popularization of Science. He has contributed more than 1000 Popular Science Articles in various leading Odia News Papers and Magazines over the last 30 years. He has published more than 150 Research Papers in various National and International Journals. He has 12 National and International Patents to his credit besides 300 plus Science and Technology videos in You Tube. He is a Popular Face in Odisha especially in the field of Science and Technology and Popularization of Science. He is a Member and Fellow in a host of Professional Bodies both in in the country and abroad. He has visited many countries of world for Higher studies and Scientific and Technological Research. He is a D.Sc from USA and D.litt from UK. He is a National Science and Technology Awardee and National Science Communication Awardee too. He has received more than 100 National, International and State Level Awards for his outstanding contributions to Science and Technology and Popularization of Science.

About Interscience Institute of Management & Technology, Bhubaneswar

Interscience Institute of Management & Technology, Bhubaneswar, a leading management institute in eastern part of India, imparting quality management education since 2008. IIMT is known in the academic circle for its outreach research and publication in the area of Science, Technology, Engineering and Management [STEM]. The detail of about our Institute is available at: <https://www.iimt.ac.in/>

In addition to the management education, we also work for the popularization of STEM (Science, Technology, Engineering & Management) through our two wings. They are Interscience Research Network (IRNet) (www.interscience.ac.in), through which we do publication of research outputs and books and proceedings. By now we have published more than 100 books from reputed publishing houses like IEEE, ACM, Springer, Elsevier, IOS, SPIE, Kluwer Academic, MDPI, HINDAWI or Inderscience etc. under my editorship. All books are available in Amazon and Google marketplace:

https://www.amazon.in/Books-Srikanta-Patnaik/s?rh=n%3A976389031%2Cp_27%3ASrikanta+Patnaik

Economic Systems and Human Rights: Challenges of Our Time

Interscience Research Network (IRNet) has more than 100 mentors, who are academicians, professional and industry experts, who guide the next generation professionals. The Mentor page is available at <https://www.interscience.in/mentors/>

Our second wing, IIMT Open House is a channel on YouTube available at <https://www.youtube.com/@iimtopenhouse>, through which we broadcast lectures, debates, interviews and opinions of academicians, professors, entrepreneurs and thought leaders for the students in particular and society at large.

I am very happy to mention here that recently, today we are joining hand with UNESCO Chair Professor Prof. Francesco Vigliarolo, Director, National University of La Plata, Argentina to start a UNESCO Chair Lecture Series on *Economic Systems and Human Rights: Challenges of Our Time* and today we are going to conduct the first meeting i.e. on November 1st, 2023. The press release has been given by Prof. Francesco Vigliarolo and available at <https://unlp.edu.ar/.../secretaria.../unesco/72759-72759/>

Here is the link of all the talks of 1st November 2023 meet available in the Youtube channel of IIMT Open House. Please view the video and give your feedback.

Prof. Francesco Vigliarolo: <https://youtu.be/20ld8ZCH4Os>

Mr. Suresh Sarangi: <https://youtu.be/GdN2UHxKbYg>

Prof. Kamala Prasad Mohapatra : https://youtu.be/_Xz5C7Mdt3g

and Dr. Chitta Ranjan Mishra: <https://youtu.be/o2HnbaTPFFg>

Next year we are planning to have an International Conference on Economic Systems and Human rights at Bhubaneswar, India during November 1st and 2nd, 2024 to be organized by this network and hosted by IIMT, Bhubaneswar.

We are planning to arrange one talk on the 1st Saturday of each month on the Economic Systems and Human rights" literacy. All this talks shall be arranged in the zoom platform and shall be uploaded to our YouTube Channel IIMT Open House.

At the end I must thank all the speakers, academicians, researchers, students and audience and non the less press and media fellows for attending this programme.

Economic Systems and Human Rights: Challenges of Our Time

Dr. Srikanta Patnaik

About Prof. Srikanta Patnaik: Prof. Srikanta Patnaik has received his Bachelor in Engineering from University College of Engineering, Burla (presently VSSUT, Burla) in 1989, MBA from Sambalpur University in 1991 and Ph. D. (Engineering) from Jadavpur University, India in 1999. He has served at University College of Engineering, Burla and Fakir Mohan University and SOA University for more than 30 years. Presently, Prof. Srikanta Patnaik is Director of I.I.M.T., Bhubaneswar, which is an AICTE approved management institute.

He has supervised more than 30 Ph. D. Theses and 100 Master theses in the area of Computational Intelligence, Machine Learning, Soft Computing Applications and Re-Engineering. Dr. Patnaik has published more than 100 research papers in international journals and conference proceedings. He is author of 3 text books and edited more than 100 books and few invited book chapters, published by leading international publisher like IEEE, Elsevier, Springer-Verlag, Kluwer Academic, IOS Press and SPIE.

Dr. Srikanta Patnaik is the Editors-in-Chief of *International Journal of Information and Communication Technology* and *International Journal of Computational Vision and Robotics* published from Inderscience Publishing House, England and, Editor of Journal of Information and Communication Convergence Engineering and Associate Editor of Journal of Intelligent and Fuzzy Systems (JIFS). He is also Editors-in-Chief of Book Series on "*Modeling and Optimization in Science and Technology*" published from Springer, Germany and Advances in Computer and Electrical Engineering (ACEE) and Advances in Medical Technologies and Clinical Practice (AMTCP), published by IGI Global, USA.

Prof. Patnaik is a **Guest Professor** to Hunan University of Finance and Economics, Changsha and Kunming University of Science and Technology, Kunming, China and visiting professors to some of the B-Schools of Europe and South East Asia.

Prof. Patnaik is awarded with MHRD Fellowship by the Government of India, for the year 1996. He is nominated for MARQUIS Who's Who for the year 2004 and nominated as International Educator of the Year 2005 by International Biographical Centre, Great Britain. He has been awarded with the certificate of merit for the best paper entitled "Face recognition by ANN using wavelet Transform Coefficients" by The Institute of Engineers (India) for the year 2004-05.

He is a member of Institute of Electrical and Electronics Engineering (IEEE) and Association for Computing Machinery (ACM). He is also Fellow of IETE, Life Member of ISTE, and CSI. Dr. Patnaik has visited various countries such as Japan, China, Hong Kong, Singapore, Indonesia, Iran, Malaysia, Philippines, South Korea, United Arab Emirates, Morocco, Algeria,

Economic Systems and Human Rights: Challenges of Our Time

Thailand and Vietnam for delivering Key note addresses at various conferences and symposiums.

Introductory Remark by Prof. Francesco Vigliarolo, Director UNESCO CHAIR IN ECONOMIC SYSTEMS AND HUMAN RIGHTS, UNLP

To address the seminar and the main topic, I would like to propose two sets of problems. The first of a theoretical nature, specific to economic science, the other regarding the concrete effects that the dominant economic models produce in the world, where inequalities that undermine human rights for all are accentuated.

The synthesis of these problems can be read today in the process of economic financialization that we have witnessed since the 1970s.

In fact, since the 1970s, when Nixon disengaged the dollar from the gold base of the United States of America, the economy for various reasons, but first of all due to the use of financial speculation transactions, became financialized¹. Over the years it produces what we call “the loss of the relationship between economy and society”, that is, the detachment from its needs and also from a vision of life, as a collective corpus. A large market society is born, guided by individual interests and today more than ever legitimate in the international financial markets, also due to the process of globalization that was about to take place².

In fact, the tension between individual interest and collective/relational identity (we call ontological reason of peoples³) reaches its highest level through economic globalization that

¹ We can talk about of chrematistic too. In fact, Aristotle distinguished “economics” from “chrematistics”. This last, dealt with the opportunistic behavior of individuals to reach material enrichment

² It is also in this context that individual freedoms and the general interest of countries face a new tension, as John Paul II also states in “Memory and Identity”: “After the fall of totalitarian systems, societies felt free, but almost simultaneously a fundamental problem arose: the use of freedom. It is a problem that not only has an individual dimension but also a collective one” (John Paul II, 2008: pp. 49-59).

³ At the end of the Introduction we specify what is meant by this term.

Economic Systems and Human Rights: Challenges of Our Time

reveals important problems that today affect the “quality of democracies”⁴ in terms of affirmation of rights for all. In this direction, a study by Daly and Cobb⁵ (1989) shows that, from the second half of 1970s in the United States, the growth of monetary wealth measured through the Gross Domestic Product no longer corresponded to real welfare (which included services and distribution of wealth), but with new poverties and conflicts. A situation that is also observed both in problems with the environment (externalities⁶) and with the phenomenon called jobless-growth⁷.

Many factors are at play in this new reality, among them, social behavior as evidenced by the concept of social capital defined by Bourdieu⁸ observed in capitalist societies. Everything is reduced to personal interests, even social relationships (Vigliarolo, 2017). The economy is no longer concerned with carrying forward the identity of the peoples but with maintaining the systems at their level of efficiency (economic positivism). In fact, the father of the most famous Keynes, John Neville Keynes, in 1891 proposed the distinction between positive economics and

⁴ With this concept, we mean that the principle of self-determination of peoples in terms of the being of societies, that nowadays is crushed or overshadowed by individual monetary interests.

⁵ The study by Daly and Cobb (1989) showed that, from the second half of the 1970s, in the United States, for example, the growth of monetary wealth measured through the Gross Domestic Product did not correspond to real welfare (which included services and distribution of wealth), but to new poverties that affected the main rights of the country's citizens. In other words, the loss of the relationship between “traditional” economic growth and the real well-being of a society is one of the main problems of this times.

⁶ In economics, it means the positive or negative impact that economic actions have directly or indirectly at a social and environmental level is called externality. In this case, it is enough to just mention global warming due to the emissions of harmful gases (mainly CO₂) caused by the world's industrial systems.

⁷ With this term, we understand the phenomenon of economic growth without employment growth, whose first signs go back to the crisis of 1929 in the United States of America but which has strengthened since the first decade of 2000. Cf. Toossi Mitra, (1 December 2013).

⁸ Bourdieu (1986) defines social capital (distinguishing it from economic and cultural capital) as “the set of current and potential resources linked to the possession of a stable network of more or less institutionalized relationships of mutual knowledge and recognition”. Such a network of relationships is directly mobilized from an individual to pursue their own ends and improve their own social position (Bourdieu, 1980). Therefore, social capital identifies a particular set of resources -those present in the relationships that an individual maintains with the surrounding community- to the unequal possession of which is associated in the process of social reproduction an unequal opportunity of placement at the same time. along the hierarchy of stratification (Bourdieu, Passeron 1977).

Economic Systems and Human Rights: Challenges of Our Time

normative one⁹. By positive economics is understood “the description of the functioning of an economic system, as it is”; and by normative economics it is understood “the evaluation of what is desirable for its costs and benefits”. In other words, economic positivism, based on utilitarian rationalism, takes over economic science and leaves out important considerations such as “what kind of society do we want to build?”. Considerations that are also built with the tools of the culture and in a relational way (among people and with natural environmental).

For all these reasons, we can affirm that individual interests, that is the aim of the micro economy, founded by Adam Smith, are inadequate to carry out the social welfare for all people who live in a relational way; and, on the other hand, the macro economy founded by Keynes, deals only with a demand consumption of goods, without saying anything if these goods are related to the rights of peoples or respond only to the imperative of growth. For Amartya Sen, for example, this represents the crucial problem of the contemporary era that needs to be answered, that is, how can we overcome utilitarian rationalism and narrow this gap?

Some effects of all this are:

- Increase in inequality and concentration of wealth in some areas of rich countries. Since 1960, when the first research was conducted in more than 30 countries around the world, the gap between rich and poor has been increasing, around 20% of the richest countries held 82% of the world's wealth (IFAD – International Food and Agrocltural Development, 2002).
- 2 billion people work in the informal economy, in the total absence of social protections. In low-income countries, social security is virtually non-existent and in upper-middle-income countries it reaches only 28% of the poorest population (World Bank Group Main Report 2019).

⁹ In *Studies and Exercises in Formal Logic* (1884), John Maynard Keynes's father, John Neville, became popular for his expressive clarity and his rejection of mathematical symbolism. In his most important classical work on economic methodology, *The Field and Method of Political Economy* (1891), he categorizes existing approaches in economics as inductive or deductive. With this book, Keynes broke new ground by integrating both approaches, defining positive economics as the study of economics “as it is”, and regulations as “it should be”. Topics also taken up by Milton Friedman who later affirms that: “Positive Economics is, in principle, independent of any ethical position or any normative judgments. As Keynes says, it refers to 'what is' not what 'it should be'. His task is to provide a system of generalizations that can be used to make correct predictions about the consequences of any change in circumstances. Its performance has to be judged by the precision, scope and conformity of the predictions it provides with experience. In short, Positive Economics is, or can be, an 'objective' science, precisely in the same sense as any of the physical sciences” (Friedman Milton, (1953).

Economic Systems and Human Rights: Challenges of Our Time

- In low-income countries, in the poorest quintile, only 18% of workers receive social assistance and only 2% receive social security. The corresponding rates increase to 77% and 28% in high- and middle-income settings (World Bank Group Main Report 2019).
- Informal employment exceeds 70% in Sub-Saharan Africa, 60% in South Asia and over 50% in Latin America, while in India, it stands at around 90%, despite rapid economic growth and technological progress. In the informal sector, both wages and productivity are significantly lower and workers benefit from neither health insurance nor social protection. Technology could, therefore, prevent Africa and South Asia from industrializing enough to allow workers to enter the formal economy (World Bank Group Main Report 2019).
- In Latin America and the Caribbean, 16% of employed workers and 28% of self-employed workers live in poverty (World Bank Group Main Report 2019).
- Over these decades, the global economy has grown by just \$65 per year, while those belonging to the richest 1% have grown 182 times more, at a rate of \$11,800 per year (Oxfam Report, 2018).
- From 1975 to 2012, there was a decline in the employment rate in businesses, by 75% in advanced countries and 59% in developing countries (World Bank Group Main Report 2019).

All this dates, that are only a part, show that Article 25 of Human Rights is at risk today, that is, these dominant economic systems cannot guarantee dignified living conditions for all the inhabitants of the earth.

Art. 25: Right to a dignified standard of living for oneself and that of the family

1) Everyone has the right to a standard of living sufficient to guarantee the health and well-being of himself and his family, with particular regard to food, clothing, housing, medical care and necessary social services; and has the right to security in the event of unemployment, illness, disability, widowhood, old age or in any other case of loss of livelihood due to circumstances beyond his control.

Our Chair was born in this context, with the aim of promoting a critical culture of the dominant economic systems and researching and promoting models that put human rights at the centre. With these aims we ask ourselves, is it possible to always find in the Charter of Human Rights a way to build a new economy but first of all a new vision of a global society, not financial and

Economic Systems and Human Rights: Challenges of Our Time

market, but a society based on the spirit of fraternity as stated by the 'art. 1 of the Charter of Human Rights?

Art. 1: All free and equal

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and must act towards each other in a spirit of brotherhood.

Could they be the models of the social economy, ethical finance, fair trade, new practices that respond to the main need, namely that of creating an economy that responds to the demand for identity of societies and not that of consumption? What are the challenges in turning these practices into models of global structural change? What are the models that can be taken from India as a reference to escape from the straitjacket of positivist rationality as Amartya Sen himself states?

With these questions, I immediately leave the floor to the speakers and the professor. Srikanta as moderator.

Thanks again for the invitation.

From the following bibliography

- Vigliarolo, F. (2022). From financialization to economic socialization: the meso-economy and the ethic social capital concept to change the social order, Review of Evolutionary Political Economy, REPEE, DOI 10.1007/s43253-022-00068-5.

Economic Systems and Human rights: Present Scenario

Sri Suresh Sarangi, Retired Banker & Columnist

The origin of economic systems was based on primitivism, where the individual was a producer and consumer, prosumer, precisely, based on his needs and wants and was very simple. It graduated to more complex system of Feudalism, where agriculture was the mainstay of business and the same was driven by a means of production through the bullock cart and plough .over a period when the industrial revolution first started in Europe, capitalism surfaced as an economic system. Here the individual as well as the businesses owned capital goods and the production was driven by the laws of demand and supply dynamics. The next economic system which was born out of the capitalist system was socialism, which was based on the concept of economic equality. There after one more economic system emerged which

Economic Systems and Human Rights: Challenges of Our Time

combined the best of both of capitalism and communism as both of them had turned weird. The new politico- economic system was known as Democratic socialism.

Let us move to the salient features of differentiated economic system, that has ruled the world at various period of time. Capitalism as a concept is based on the model of free market economy, which is governed by distribution of goods and services by the principles of laws of supply and demand. Here the private individuals own goods and services, known as capitalist method of production, distribution and exchange and was driven by use of private capital, as it is influenced by the factor of supply and demand. It is also known as a market based model. The purest form of capitalism is free market economy and based on the principles of laissez faire capitalism. Here, at least politically, the state is considered a necessary evil and individual capacity or enterprise.

It is at the will of the private individual to select, how much to invest, where to invest and when to invest, without being linked to any social clause or moral requirements. There is cutthroat competition and by using labour they grow more and more with a profit motive. This leads to exploitation and whole lot of people appear, becoming perfectly in-equal. Thus, it emphasizes on growth of private capital, private property, that provides the incentive for investment. As production increases due to mechanization, some sort of consumerism develops that keeps the product and system growing. In Marxist language, the substructure decides superstructure, and the industrial culture allows growth of all other things. One of the key determinant of capitalism is that people have strong incentives, scope for growth, innovation. The market here is a self-regulator that brings equilibrium, between demand and supply. Hence, the government interference is minimal. But within capitalism, there are no guarantees that each person's basic needs will be met. The trickle down theory holds better here, although in reality the difference between the rich and poor is widening.

The communist model is one, which believes in the doctrine "from each according to his capacity and to each according to his necessity". In theory, the economic inequality is reduced, along with economic security. The basic necessity is fulfilled by the state, by taking distribution in to hand by the State. It believes more in collectivization and the state becomes the owner of all property and distribute the proceeds to the beneficiaries. As per Karl Marx and Frederic Engels, under communism the proletariat would take the reins of power and the State which is all powerful in the transitional age shall wither away ultimately. It is to be borne in mind that in socialist societies, the job of production, distribution and exchange is taken over by the State. The central planning decides everything and the communist party is fountain of power, from where everything springs. But the social aspect of communism is very disturbing. There is more centralization of power and the leaders believe that they are invincible. The shortfalls of

Economic Systems and Human Rights: Challenges of Our Time

communism are many, like no freedom of press, with curb on free speech etc. liberty, which is a key concept in capitalism is somehow communism/ socialism. Nobody knows what happens behind the iron curtain. It is seen that central planning has failed to assure the basic necessities of life, and the shortfall caused in the erstwhile USSR has led to disintegration of such an empire. As there is no free market to ease adjustments, the system may not regulate itself as quickly, or as well, like in the capitalist system. Though communist/socialist theory presupposes equality, in practice, hierarchies emerge that distort the concept of equality.

Democratic Socialism as an economic and political system, based on part collective ownership by the state, and this is a hybrid model, that combines the best of communism and capitalism. In fact, socialist concept of equality and democratic concept are very well balanced and the state strives to achieve economic prosperity through democratic methods, which is not inimical to individual liberty rather protect's individual dignity. In pure economics, it is a combination of both private and public ownership of means of production, distribution and exchange. Democratic socialism emerged as a left wing political philosophy, that supports both political democracy and social democracy as well. There is a particular emphasis on attainment of economic democracy for which some of basic industries are taken over by state for equitable distribution of goods and services. The Democratic socialists are of the opinion that because of the inherent ills of capitalism, as well socialism, they are incompatible with the values like freedom, equality, and solidarity and these ideals can be only achieved through the process of democratic socialism. It is opposed to the Marxist-Leninist, which opposes communism/socialism's authoritarian dictatorship. Democracy is the means to achieve the idealist goal of socialism. In this regard one is reminded of Gorbachev's two books like Perestroika, meaning reforms or restructuring and glasnosts meaning openness.

It would be appropriate to say that all these systems have some inherent strength as well as inherent weaknesses, while Communism is diametrically opposite to Capitalism, socialism stands somewhere between the two. A new concept like the idea of Welfare state, where the States serves the individual from cradle to grave, is making progress and welfare has become the latest buzzword. capitalism or otherwise, liberalism has developed as a concept that stands for individual liberty and the democratic underpinnings are well ingrained. Though it professes equity, but there is no equitable distribution of wealth. Inequality is maximum and social democracy is not possible. In case of communism, though some sort of equality is there, but the dictatorship of proletariat as envisaged in communism and socialism is not there, rather the capitalist oligarchy runs to the roost. Democratic socialism both as economic and political concept strikes a right chord and maintains individual freedom in a more balanced way.

Economic Systems and Human Rights: Challenges of Our Time

Human rights as a concept originated when the Babylonian city was conquered by Cyrus Cylinder the great, king of ancient Persia, who released all the slaves who were jailed, permitting them to choose, whatever religion and thus, brought racial equality. It was, in fact, he became the first person who championed human rights for the first time. In 1215, Magna karta, which is a charter of rights, and one of the most venerated document, guaranteed individual freedom and human rights. The story of human rights has a Chequers growth and there has many sacrifices and declarations as well to make man a free individual. The same has been echoed in the Bill of Rights and the French Revolution that spreaded the gospel of liberty, equality and fraternity. The American war of Independence had proclaimed its policy of pursuing human rights in greater vigor. Colonialism, which became a form of monopoly capitalism, was the worst enemy of human rights as the colonialist occupied territories, people lost their individual rights both politically and socially, by way of political subjugation, economic exploitation. However, after the colonial struggle was over and emancipation of nations took place from foreign rule, democracy triumphed in many state assuring liberty of thought, expression, faith, belief and worship there by guaranteeing rule of law. Organizations like the Amnesty international have forayed into the area of human exploitation and tried their best to release the suffering people, who were behind the bar and assured the world for an escape from flagrant violation of human rights.

One of the most interesting facts remains to be discovered is the status of human rights under various economic systems. Under capitalism, Karl Marx had discovered the blatant violation of human rights and exploitation of human dignity when the proletariat worked under such unhygienic conditions, with low pay, long hour of work, no social security, which was not only inhumane but also degrading. Though capitalism as a theory is involved in assuring individual liberty, in the face of extreme inequality, the human rights are deemed to be suppressed. The story of communism or socialism has been very disgraceful. Putting people behind the bars, detention and exploitation is imposed, so vividly narrated by noble laureate Alexander Solzhenstyn in his book *The Gulag Archipelago*, One day in the life of Ivan Dennisovich and cancer ward. This despotic, authoritarian system does not listen to the far cry for justice and equality. liberty is lost in the dreary desert of communism. Even in case of state socialism like that of China, the press freedom, the human rights are suppressed under state absolutism. However, the experiment under democratic socialism has been favorable towards growth and extension of human rights.

The story of human rights is as poignant as possible. There was no universal adult suffrage in either USA or Britain for long many years thereby depriving the womenfolk from voting, speaks of the unjust system, where inequality prevailed, with exploitation of women. Similarly, the protest of Rosa park on the ground of human inequality in USA has remained a

Economic Systems and Human Rights: Challenges of Our Time

guiding light against gross violation of human rights. The recent death of Lloyd George in an atrocious manner speak of racism running high in USA soil. The report card of violation of human rights through excesses perpetrated against political protests have been very disturbing. The disappearance of Jack Ma and many a industrialist from the financial market of China is a grim reminder of the fact that human rights are not adequately protected by the protector of democracy. The most heinous attack against human rights and violation thereof has been in the sexual harassment of women, who have been captured by militant organization like ISIS. The case of sex slave and noble laureate Nadia Murad, the abducted girl who was sexually abused in violation of her dignity is really disturbing. Her story of captivity and her heroic escape, written in the book "The last girl", speaks of a new threat to human rights.

Under each economic system, the violation of human rights is a different story. Therefore, the United Nations brought a charter of universal Declaration of Human Rights, that declares that human rights are universal- to be enjoyed by all people, no matter who they are or where they live, irrespective of economic systems. They proclaim some of the economic and political rights which are inalienable, indivisible, interdependent and interrelated. Everyone is born with the rights and in the fitness of things, enjoys the same irrespective of cast creed, religion, economic systems, cultural or ethnic antecedents. It is said that eternal vigilance is the price of liberty and continuous monitoring by International Watchdog Amnesty International.

Vasudhaiva kutumbakam: An Indian Philosophy of One World, One Family and One Future

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Ayam nijah paro veti ganana laghu chetasam Udaracharitanang tu Vasudhaiva Kutumbakam is a wonderful hymn that occurs in Maha Upanishad (Chap-6, L-71-73) which speaks volumes about the pathbreaking, enlightening Indian Philosophy that attempts to sensitize the people to inculcate camaraderie and universal brotherhood to counter mutual conflict, confrontation, rivalry and animosity among the Nations. It is pertinent to remember the renowned British Philosopher Thomas Hobbes who rightly observed in his book Leviathan, "Man's life was solitary, poor, nasty, brutish and short".

Swami Vivekananda, the renowned Indian Monk is quoted to have said in an Essay "Universal Religion of Swami Vivekanand: A Way towards Religious Integration" that "Nothing

Economic Systems and Human Rights: Challenges of Our Time

makes us so cruel as religion and nothing makes us so tender as religion". This has been in the past, in the present and shall continue in future. He expresses his utter shock and deep anguish that the ignorant human beings treat religion as a plaything and the ideal tenets and values of religion are not executed.

Consequent upon Globalization and explosion of Information Technology unfolding myriad social media, the sprawling world has been constricted into a small accessible borderless platform to which any one can reach out for any purpose. Horizontal and vertical divisions on the give and take lines of materialism have made the lives of common people miserable putting spirituality at its lowest ebb. The dominance of the West over the East has changed the life style of people culminating in the present unstable socio economic, cultural and political conditions. The only possible way to salvage the human race is to count on the magic of Indian Philosophy of **Vasudhaiva Kutumbakam**.

One of the most significant contributions in this direction was that of Swami Vivekanand to the Modern world when he advised to "see everyone in oneself and oneself in everyone". He interpreted religion as a universal experience of transcendent reality, common to all humanity. During his Chicago address Swamiji said "Srunyantu Viswe Amrutasya Putra" considering all the people of the world as Children of Divinity.

Swamiji combated the challenges of Modern Science by showing that religion is as scientific as Science itself. Religion he argued is the science of consciousness. Hence science and religion are not contradictory to each other but complementary to each other. This concept makes religion free from superstitions, dogmatism and makes it a tool for the pursuit of supreme freedom, supreme knowledge and supreme happiness.

Another remarkable contribution of Swamiji was his successful effort to build a bridge between the Oriental culture and Occidental culture through the interpretation of Hindu scriptures, Hindu way of life and Hindu philosophy. Swamiji during his visit to Western and European countries while speaking on intellectual sessions explained in clear, simple and lucid language with an idiom which they could easily understand and realize that they had to learn much from Indian spirituality for their own wellbeing and healthy hassle free and harmonious existence. He advocated for learning science and technology and practicing humanism and spiritualism.

Swami Vivekanand's legendary address in baritone voice at Parliament of World Religions, Chicago was not only a turning point in the history of Hinduism encapsulating the tenets of Sanatan Dharma but also it is considered as a milestone in building the bridge between the Oriental and Occidental Spiritualism. When Swami Vivekanand, the saffron clad Indian monk rose to address the erudite audience, the delegates looked askance at him for his

Economic Systems and Human Rights: Challenges of Our Time

humble profile and simple style. Swamiji began his speech and with his initial address the Hall reverberated with huge acclamation, He said, "Sisters and Brothers of America, it fills my heart joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of the monks in the world, I thank you in the name of mother of religions and I thank you in the name of millions and millions of Hindu people of all classes and sects. My thanks also to some of the speakers on this platform, who referring to the delegates from the Orient have told you that these men from far off nations may well claim the honor of bearing to different lands the idea of toleration.

I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnants of the Israelites who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I will quote to you brethren! a few lines from a hymn which I remember to have repeated from my early childhood, which is everyday repeated by millions of human beings: As the different streams having their sources in different places, all mingle their water in the sea, so oh! Lord, the different paths which Men take through different tendencies, various though they appear crooked or straight all lead to thee". The present convention which is one of the most august assemblies ever held is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita: "Whosoever comes to me through whatsoever form, I reach him, all Men are struggling through paths, which in the end lead to me". Swamiji's ultimate aim was to lead the entire mankind to a place where there is neither the Vedas nor the Bible nor the Quran but a synthesis of them all preaching oneness. He also explained how Indian spirituality is capable of unifying, harmonizing, synthesizing, energizing and pacifying the diverse ideologies across the globe and tying them up in one thread of fraternity culminating in the manifestation of the concept of **Vasudhaiva Kutumbakam**. During his talk he copiously referred to Hinduism or Sanatan Dharma and made an attempt to remove the misgivings by explaining that Hinduism based on Sanatan Dharma is not a religion but a way of life. It is indeed a beacon of hope on the stressful journey of challenges in life.

Hinduism, Swamiji explained owes its allegiance to Adwaita Vedanta, that entails regarding the all comprehensive, all inclusive and universal way of life, embodying the immutable, moral, ethical and spiritual truths governing the lives of all beings and the universe they live in. It postulates the potential divinity of the soul, unity of existence and harmony of all religions. It does not depend on doctrines or dogmas, rituals or books but is rooted in realization, in being and becoming and as such it is scientific, universal, all encompassing and

Economic Systems and Human Rights: Challenges of Our Time

all pervasive. By its nature it admits no privileges or discriminations of any kind. Vedic hymn like "Ekam Satya Bipra Vahudha Vadanti" (Reality is one but sages call it by various names) sound very much appropriate here. So the immortal concept of Hinduism or Sanatan Dharma **Vasudhaiva Kutumbakam** (the whole world is one family) is quite relevant here. Hinduism according to Swamiji is treated as mother of all Religions as it always believes in peaceful and harmonious coexistence, Sarva jana hitaya sarva jana sukhaya and spurns conflict and enmity. It is not simply an aphorism but it entails in loud and clear manner that the philosophy of oneness continues to be relevant and effective to resolve the global conflicts. But alas! The warring Nations viz-Russia Ukraine Israel Palestine fail to realize this.

In this connection the incidents described in the Indian Upanishads appear quite relevant to focus on the issue. To begin with the description of "Jabali Satyakam" in Chandogya Upanishad may be taken up. Satyakam was the son of a poor slave woman who grew up and showed keen interest in studying at Gurukul. His mother appreciated his interest and sent him to sage Gautam. Accordingly Satyakam reached Gautam's Monastery and requested him to enrol him as a disciple. Gautam asked his father's name, his family, heritage and Gotra etc to which he expressed his ignorance and said he would ask his mother and let him know about it. Gautam allowed him to go to his mother for consultation. When Satyakam asked his mother the name of his father, she replied that she was not sure about his father, as due to abject poverty she had slept with so many people, it would be better, if he simply told the sage that his mother's name was Jabali and he was Jabali Satyakam. Accordingly Satyakam told the same thing to Gautam and Gautam hugged him saying, he had spoken the truth, so he must be a Brahmin. Gautam accepted him as his disciple and gave him the task of taking care of 400 sick cows in the forest and he would return to the ashram(monastery) after they multiply into 1000 cows. Satyakam tended and nourished the cows with missionary zeal and the health of the cows improved in a remarkable way.

One night a bull suddenly rose and said Satyakam you may return to the Ashram as the cows have already multiplied into 1000, but before you proceed I would like to teach you Brahmagyan. The Bull, disguised form of Vayu dev said, Satyakam, there is Brahma in the East, in the West, in the North and in the South, Brahma is everywhere, omnipresent. He said go ahead Fire God or Agni dev would give you Brahmagyan. Satyakam went ahead with his flock of cows. Fire God appeared and said there is Brahma on the earth, on air, on atmosphere, on ocean. Go ahead the Swan, Aditya or Sun God in disguise would teach you Brahmagyan. The Swan appeared and said there is Brahma on the sun on the moon on the stars on the sky. Go ahead the waterfowl would share the wisdom relating to Brahma with you. The waterfowl disguised form of Prana said there is Brahma on the nose on the ears on the eyes on the breath. He said your learning is complete you may proceed to the Ashram.

Economic Systems and Human Rights: Challenges of Our Time

When Satyakam reached the Ashram Guru Gautam noticed the aura of brilliance on his face and he embraced him being overwhelmed with joy. Coming to the next description on Nachiket in Kathopanishad, it depicts the greed of Nachiket's father sage Vajashravasa or uddalaka who wanted to perform some rituals to earn piety and spiritual bliss. In this case one has to give up all his material possessions and make the complete surrender to the Almighty. But Vajashravasa made serious deviations owing to his personal greed and selfishness. He offered a few sick cows to the Brahmins and some unused things to indigent people. The five year old boy Nachiket asked his father about it and his father explained to him that by doing it he would be blessed with spiritual bliss. Nachiket suggested that he should offer healthy cows to the Brahmins. His father did not listen to him. Nachiket said if he would give away everything then who did he propose to offer his son, Nachiket. Vajrashavasa out of annoyance said he would give Nachiket to Yama raj, the God of Death.

Nachiket after hearing that left for Yama loka and found Lord Yama raj absent. Lord Yama raj returned after three days and was very much shocked to see a small boy waiting for three days in hunger. Yama raj offered him food and offered him three boons. While asking for first boon Nachiket said his father should have a peaceful life and forget his anger on him. Yama raj granted it. For his second boon he said that no body dies or suffers in heaven. He should know how to reach heaven for a blissful life. Yama raj taught him Homa agni rituals and serious penance to reach heaven. Nachiket asked for the third boon and said what happened after death. Lord Yama was flabbergasted at this intriguing question and said he could not answer this question as he himself is ignorant about it. Nachiket did not relent and kept on pestering. Finally Lord Yama said that a human being has a body and a soul. Body is perishable, subject to death, decay and degeneration but soul is immortal and it does not perish.

Nainam chhindanti sashtrani nainam dahati pabaka

Na chainam kledayantyapo na sosayati maruta (Bhagvat Gita- Chap-2, Verse-23, Sankhya yoga). The soul leaves or changes the body as we used to reject an old piece of cloth and change over into a new piece of cloth, similarly the soul rejects one body and enters another body which is wonderfully depicted in Gita :

Bashanshi jirnani yatha vihaya navani gurnhati naroparani

Tatha sarirani vihaya jirna nyanyani sanjati navani dehi (Bhagvat Gita- Chap-2 Verse-22, Sankhya Yoga)

This was a great spiritual attainment, transcendental enlightenment for Nachiket, a five-year-old boy who had possessed the profound intensity of purpose and exemplary commitment. Indian scriptures contain numberless narratives to help people imbibe the immortal concept of "Vasudhaiva Kutumbakam".

Economic Systems and Human Rights: Challenges of Our Time

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Legendary Biju Babu and UNESCO Kalinga Prize for Popularization of Science

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Perhaps no other leader occupied the imagination of the people of Odisha like Biju Patnaik; freedom fighter, pilot, industrialist, politician and philanthropist. He was Odisha's restless son and became a legendary hero. His ability to create confidence among people and inspire them was phenomenal. He had a remarkable capacity to transmit his cheerful strength to others. Biju was basically a secular man and was an instinctively nationalist as his hero Napoleon Bonaparte. Like Pandit Jawaharlal Nehru, he navigated by the four immutably fixed stars of his convictions-national unity, democracy, secularism and the end of imperialism. Sir Julian Huxley, UNESCO's First Director General and also a Kalinga Prize Winner, had described Biju Patnaik as a 'remarkable Indian whose adventures would fill a book'. In an obituary reference, the prestigious magazine The Economist says- "It is worth writing about Biju Patnaik for at least two reasons. His long life can be read as something of a history of India back to the time when the country was run by the British. And he gave Indian politics a rare fresh of colour". The Encyclopedia Britannica described Biju as "Indian Politician; who parlayed his fame as a World War –II aviator, anti-British freedom fighter and commercial airline entrepreneur in to a political career, notably as Chief Minister of Odisha State, 1961-63 and 1990-95".

UNESCO Kalinga Prize for Popularization of science is an international distinction created by UNESCO, Paris, France in the year 1952 following a generous grant from Late Sri

Economic Systems and Human Rights: Challenges of Our Time

Biju Patnaik, Founder & President of Kalinga Foundation Trust in the year 1951. Biju Babu founded Kalinga Foundation Trust in the year 1950 in his birth place at Anand Bhawan, Tulsipur, Cuttack. From 1952 to 2005, The Kalinga Prize for Popularization of Science was being presented annually by UNESCO to a person or persons (maximum two persons), who have made outstanding contribution to the interpretation of science & technology to the general public barring the years 1973 and 1975. From 2006 to 2008, the award was not presented since the statute and financial guidelines were being revised. Since 2009, name of the prize has been changed from 'Kalinga Prize for Popularization of Science' to 'UNESCO Kalinga Prize for Popularization of Science' and the prize is being presented biennially. The UNESCO Kalinga Prize for Popularization of Science is regarded as the most prestigious international recognition for outstanding science popularization work. It has so far been awarded to 71 brilliant promoters of science & technology since its inception including 5 women. Some of the great scientists/ personalities who have been awarded Kalinga Prize are Louis de Broglie, NL , France (1952), Julian Huxley, UK (1953), George Gamow, USA (1956), Bertrand Russell, NL, UK (1957), Karl von Frisch, NL , Germany (1958), Arthur C Clarke, UK (1961), Fred Hoyle, UK (1967) and Sergei Kapitsa, USSR (1979). Seven Nobel Laureates have also been decorated with this magnanimous honour of the world in the field of Science Popularization.

The purpose of the prize is to reward the efforts of a person who has had a distinguished career as a writer, editor, lecturer, radio/television programme director or film producer, which has enabled him/her to help to interpret science, research & technology to the public. He/she is expected to have knowledge of the role of science, technology and general research in the improvement of public welfare. The UNESCO Kalinga Prize for Popularization of Science is administered by the Science Analysis and Policy Division of UNESCO. So far the prize has been awarded to 71 people from 27 countries. They are United Kingdom(10 times), USA (8 times), France (7 times), India (5 times), Russia (5 times), Brazil(5 times), Venezuela(4 times), Mexico(3 times), Pakistan (2 times) , Germany(2 times) , Italy (2 times) , Canada (2 times) and Vietnam, Armenia, Ghana, Philippines, Czech Republic, Nigeria, Romania, Egypt, Finland, Austria, Bangladesh, China, Argentina, Belgium and Australia (1 time each).

So far ONLY five Indians have been honored with this prestigious international prize. They are: Late Dr. Jagjit Singh (1963), born on 15th May , 1912 at Amritsar , Punjab, a Statistician and Author, Former Director of Indian Railway Board and Former Chairman & MD , Indian Drugs and Pharmaceuticals Limited (IDPL) ; Late Dr. Narender Kumar Sehgal (1991), born on 7th November, 1940 at Lahore (now in Pakistan) , a Physicist and Author and Former Advisor, NCSTC, DST, Government of India; Dr. Jayanta Vishnu Narlikar (1996) , born on 19th July, 1938 at Kolhapur, Maharashtra, an Astrophysicist and Author and Former Director, Inter University Center for Astronomy & Astrophysics (IUCAA), Pune; Padmashri Dr. Doorairajan

Economic Systems and Human Rights: Challenges of Our Time

Balasubramanian(1997) , born on 28th August, 1939 in Tamilnadu, a Biophysical Chemist & Ocular Biochemist and Author and Former President of Indian Academy of Science, Bangalore and presently working as Director Research, LV Prasad Eye Institute , Hyderabad and Padma Bhusan Late Prof. Yash Pal (2009), born in 1926 in Jhang, Punjab Province, British India, now in Pakistan, a Renowned Physicist, Academician & Author and Former Director , Space Application Centre, Ahmadabad and Former Chairman, UGC.

Initially, the Prize Money was 1000 Pounds which was gradually raised over the years. From the initial year 1952 to 2002, for a period of 50 years, entire expenditure including the prize money and administrative expenses were fully borne by the Kalinga Foundation Trust. After completion of 50 years to Kalinga Prize in the year 2002, Department of Science & Technology, Government of India and Science & Technology Department of Government of Odisha joined hands with the Kalinga Foundation Trust, Bhubaneswar and became partners in the Prize and expenditures were shared among the three participating agencies in mutually agreed proportions. Presently, the Prize Money is USD 40,000 besides other administrative expenses.

It is a matter of great pride for Odisha that on the occasion of 50th anniversary of the establishment of the Kalinga Prize, the International Astronomical Union through its Commission of Minor Planet Nomenclature has decided to name Minor Planet(i.e. **Asteroid**) **No. 26214 'KALINGA'**. The Asteroid was discovered in 1997 by the Czech Astronomer Dr. Petr Pravec from the Ondrejov Observatory of the Czech Academy of Sciences. The total number of Asteroids discovered from Ondrejov is 152. The **Asteroid KALINGA** is at a distance of 2,946 Astronomical Units (AU) from the planet earth. An AU is equivalent to 149,597,871 kilometers.

UNESCO Kalinga Prize for Popularization of Science is the highest award in the world in the field of Popularization of Science and is the ONLY International Prize from India in the field of science. The Prize constitutes a Cash Award of USD 40,000, Albert Einstein Silver Medal, and a Citation. Besides, Department of Science & Technology, Government of India decorates the UNESCO Kalinga Prize Awardee with '**Kalinga Chair**' carrying a Cash Prize of USD 5000 and a Certificate in a mega function organised in India and expenditure thereon is fully borne by DST, Govt. of India. As per the statute, maximum two persons can be awarded the Kalinga Prize in a particular year and in that case the Prize Money is to be equally divided between them. UNESCO Kalinga Prize Awardee is selected by a four member jury constituted by the UNESCO. UNESCO Kalinga Prize for Popularization of Science is presented by the Director General of UNESCO on 10th November, the World Science Day for Peace & Development, organised by a Member Country of UNESCO anywhere in the world. It is worthwhile to mention it here that Nobel Prize is awarded to maximum three persons in a particular year and the prize is awarded annually and Prize Money is divided as per the decision of the award committee.

Economic Systems and Human Rights: Challenges of Our Time

Furthermore, UNESCO Kalinga Prize Awardees visit India for a period of one month with their family and delivers scientific talks in various universities & research institutes including Odisha for a period of one week. During his stay in Odisha, the UNESCO Kalinga Laureate becomes the Hon'ble Guest of Govt. of Odisha and Kalinga Foundation Trust. The UNESCO Kalinga Laureate is accorded a Grand Public Reception in Bhubaneswar and is felicitated by the Hon'ble Chief Minister of Odisha Sri Naveen Patnaik in presence of who is who of Odisha. Entire expenditure on account of the visit of the UNESCO Kalinga Laureates to India for a period of one month is completely borne by DST, Govt. of India.

Kalinga Foundation Trust jointly organised International Conference for Celebration of 60th Anniversary of UNESCO Kalinga Prize for Popularization of Science during 4th and 5th January, 2012 at Bhubaneswar in association with the Department of Science & Technology Govt. of India, Science & Technology Department of Govt. Odisha and UNESCO, Paris. The event was a grand success. All UNESCO Kalinga Laureates from all over the world participated in the mega event and they were all felicitated by the Hon'ble Chief Minister of Odisha Sri Naveen Patnaik. This event was held concurrently with the 99th Indian Science Congress at Bhubaneswar. During the occasion, a Book entitled **UNESCO Kalinga Laureates for Universal Peace** supported by DST, Govt. of India and published by Kalinga Foundation Trust was released by the Hon'ble Chief Minister of Odisha Sri Naveen Patnaik. The Book was Compiled & Edited by the author of this article. This is a gigantic book of 436 pages in A-4 size paper; both bound and paper back, contain biography of 66 UNESCO Kalinga Laureates from 1952 to 2011 and are available in the website of Kalinga Foundation Trust www.kalingafoundationtrust.com. UNESCO, Paris has acknowledged that this is the only book available in the world containing Biographies all UNESCO Kalinga Prize Awardees. The book has been sent by Kalinga Foundation Trust through DST, Govt. of India to all the countries of the world through their respective embassies and is available in their National Libraries. Furthermore, a Souvenir to mark the International Conference of 60th Anniversary of UNESCO Kalinga Prize for Popularization of Science was also released on the occasion by the Hon'ble Chief Minister of Odisha Sri Naveen Patnaik. The Souvenir contains valuable articles on Popularization of Science contributed by the experts in the field from India and abroad and is a precious document to be kept in the library. The Souvenir was also edited by the author of this article.

It may kindly be mentioned it here that UNESCO Kalinga Prize for Popularization of Science is the Oldest Prize in the history of UNESCO and UNESCO started giving other prizes after this prize only. The Prize has completed 71 years of its glorious existence keeping its head high and continuing its unending journey on the International Highways of Science & Technology.

Economic Systems and Human Rights: Challenges of Our Time

But there is a bitter pill too. Though world's most prestigious award UNESCO Kalinga Prize for Popularization of Science was instituted by the Legendary Son of the Soil, the Maker of Modern Odisha Biju Babu, after 71 years of existence of the prize, no Odia has received this coveted UNESCO Kalinga Prize. Keeping the honour of the state in view, Kalinga Foundation Trust took a historic decision to institute another prize namely '**Kalinga Samman for Popularization of Science**' meant only for Odias working anywhere in the world for the cause of Popularization of Science for the Common Man. The first Kalinga Samman for Popularization of Science was presented in the year 2010 and it was received jointly by the author of this article and Dr. Pramod Kumar Mohapatra, Former Editor, The Samaja. The award constitutes a Cash Prize of Rs. 1 lakh, a Memento and a Certificate signed and presented by the Hon'ble Chief Minister of Odisha Sri Naveen Patnaik in a gala function held at Bhubaneswar on 12th November, 2010 to mark 59 Years of UNESCO - India Day and 58 Years of Institution of UNESCO Kalinga Prize for Popularization of Science. Mr. Davidson Hepburn, Hon'ble President of UNESCO, Paris, France graced the occasion along with Mr. A. Parsuramen, Director, UNESCO, New Delhi as Distinguished Guests. The Prize aims to encourage Odias to dedicate themselves for the cause of Popularization of Science for the Common Man for which the Kharavela of Odisha, The Legendary Biju Babu passionately stood for. So far 11 Eminent Scientific Personalities of Odisha have been decorated with the **Kalinga Samman for Popularization of Science for the Common Man**. A brief account about these eminent personalities is available in the website of Kalinga Foundation Trust.

Kalinga Foundation Trust also awards Scholarships to the poor & meritorious students of the state to undertake higher studies in any disciplines of education. It also renders financial assistance to critical patients under treatment. At the time of natural disasters like flood, cyclone, fire, earthquake, etc., the Trust comes forward to help the needy persons besides contributions to the Chief Minister's & Prime Minister's Relief Fund. The Trust undertakes various Popular Science & Technology activities like organizing Science Fairs in various parts of the state in association with District Education Authorities and other state agencies with financial support from DST, Govt. of India.

The Trust is managed through a Trust Board headed by its Chairman Sri Bimal Das, a noted Social Worker supported by a band of scientists and technologists, former PSU senior executive, financial experts, former Hon'ble Minister & MLA & other Eminent Personalities of the State including Secretaries of DST, Govt. of India and DST, Govt. of Odisha. Sri Prafulla Kumar Samal, Hon'ble MLA, Bhandaripokhari, Bhadrak is working as the Managing Trustee and Treasurer of the Trust. Sri Atanu Sabyasachi Nayak, Hon'ble Minister of Food Supplies & Consumer Welfare & Cooperation, Govt. of Odisha is working as the Secretary of the Trust. Till recent past, Late Padmashri Bhabani Charan Pattanayak, Noted Freedom Fighter & Social

Economic Systems and Human Rights: Challenges of Our Time

Worker was the Chairman of the Trust. Personalities of Great Eminence like Late Dr. Harekrushna Mahatab, Late Nabakrushna Choudhury and Late Neelamani Routray, all former Hon'ble Chief Ministers of Odisha, were Chairmen of the Trust. Legendary Biju Babu, Late Chandra Mohan Singh and Late Kamini Kanta Patnaik were working as the Managing Trustees of Kalinga Foundation Trust.

UNESCO Kalinga Prize for Popularization of Science

List of Prize Winners

(From 1952 to 2021)

| Sl. No. | Name of the Awardees | Country | Year |
|---------|---|--------------------------------|------|
| 1. | Dr. Louis De Broglie (Nobel Prize - 1929), Physics | France | 1952 |
| 2. | Sir Julian Sorell Huxley, FRS | UK | 1953 |
| 3. | Dr. Waldemar Kaempffert (Bernhard) | USA | 1954 |
| 4. | Dr. Augusto Pi Suner | Venezuela | 1955 |
| 5. | Dr. George Gamow | USA | 1956 |
| 6. | Bertrand Arthur William Russell, (Nobel Prize – 1950), Literature | UK | 1957 |
| 7. | Dr. Karl von Frisch (Nobel Prize - 1973), Physiology or Medicine | Federal Republic of Germany | 1958 |
| 8. | Mr. Jean Rostand | France | 1959 |
| 9. | Prof. Peter Ritchie Calder | UK | 1960 |
| 10. | Dr. Arthur C Clarke | UK | 1961 |
| 11. | Dr. Gerard Piel | USA | 1962 |
| 12. | Dr. Jagjit Singh | India | 1963 |
| 13. | Prof. Warren Weaver | USA | 1964 |
| 14. | Dr. Eugene Rabinowitch | USA | 1965 |
| 15. | Prof. Paul Couderc | France | 1966 |
| 16. | Prof. Sir Fred Hoyle, FRS | UK | 1967 |
| 17. | Sir Gavin Rylands de Beer, FRS | UK | 1968 |
| 18. | Dr. Konrad Lorenz (Nobel Prize -1973), Physiology or Medicine | Austria | 1969 |

Economic Systems and Human Rights: Challenges of Our Time

| | | | |
|-----|---|--------------------------------|------|
| 19. | Dr. Margaret Mead (Woman) | USA | 1970 |
| 20. | Dr. Pierre Victor Auger | France | 1971 |
| 21. | Dr. Philip H. Abelson | USA | 1972 |
| 22. | Mr. Nigel Calder | UK | 1972 |
| 23. | Dr. Jose Reis | Brazil | 1974 |
| 24. | Dr. Luis Estrada Martinez | Mexico | 1974 |
| 25. | Sir George Porter (Nobel Prize-1967) , Chemistry | UK | 1976 |
| 26. | Prof. Alexander Ivanovich Oparin | USSR | 1976 |
| 27. | Prof. Fernand Seguin | Canada | 1977 |
| 28. | Dr. Hoimar Von Dittfurth | Federal Republic of Germany | 1978 |
| 29. | Dr. Sergey Petrovich Kapitza | USSR | 1979 |
| 30. | Mr. Aristides Bastidas | Venezuela | 1980 |
| 31. | Sir David Attenborough | UK | 1981 |
| 32. | Mr. Dennis Flanagan | USA | 1981 |
| 33. | Dr. Oswaldo Frota Pessoa | Brazil | 1982 |
| 34. | Dr. Abdullah- Al-Muti Sharafuddin | Bangladesh | 1983 |
| 35. | Prof. Yves Coppens | France | 1984 |
| 36. | Prof. Petrianov Sokolov Igor Vasil'evich | USSR | 1984 |
| 37. | Sir Peter Brian Medawar (Nobel Prize-1960), Physiology or Medicine | UK | 1985 |
| 38. | Dr. Nikolay Gennadiyevich Basov , (Nobel Prize- 1964), Physics | USSR | 1986 |
| 39. | Dr. David Takayoshi Suzuki | Canada | 1986 |
| 40. | Dr. Marcel Roche | Venezuela | 1987 |
| 41. | Dr. Bjorn Olof Lennartson Kurten | Finland | 1988 |
| 42. | Dr. Saad Ahmed Shabaan | AR of Egypt | 1989 |
| 43. | Prof. Misbah –Ud-Din Shami | Pakistan | 1990 |
| 44. | Prof. Radu Iftimovici | Romania | 1991 |
| 45. | Dr. Narender Kumar Sehgal | India | 1991 |
| 46. | Dr. Jorge Flores Valdes | Mexico | 1992 |
| 47. | Prof. Peter Okebukola | Nigeria | 1992 |
| 48. | Mr. Piero Angela | Italy | 1993 |

Economic Systems and Human Rights: Challenges of Our Time

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| 49. | Dr. Nikolay Nikolayevich Drozdov | Russia | 1994 |
| 50. | Prof. Julieta Fierro Gossman (Woman) | Mexico | 1995 |
| 51. | Dr. Jiri Grygar | Czech Republic | 1996 |
| 52. | Prof. Jayanta Vishnu Narlikar | India | 1996 |
| 53. | Prof. Doorairajan Balasubramanian | India | 1997 |
| 54. | Ms. Regina Paz L. Lopez (Woman) | Philippines | 1998 |
| 55. | Prof. Ennio Candotti | Brazil | 1998 |
| 56. | Prof. Marian Ewurama Addy (Woman) | Ghana | 1999 |
| 57. | Prof. Emil Gabrielian | Armenia | 1999 |
| 58. | Prof. Ernst W. Hamburger | Brazil | 2000 |
| 59. | Prof. Stefano Fantoni | Italy | 2001 |
| 60. | Ms. Marisela Salvatierra (Woman) | Venezuela | 2002 |
| 61. | Prof. Pervez Amirali Hoodbhoy | Pakistan | 2003 |
| 62. | Prof. Jean Audouze | France | 2004 |
| 63. | Prof. Dr. Jeter Jorge Bertolotti | Brazil | 2005 |
| 64. | Prof. Yash Pal | India | 2009 |
| 65. | Prof. Trinh X. Thuan | Vietnam | 2009 |
| 66. | Dr. Rene Raul Drucker Colin | Mexico | 2011 |
| 67. | Prof. Xiangyi Li | China | 2013 |
| 68. | Prof. Diego Andres Golombek | Argentina | 2015 |
| 69. | Mr. Erik Jacquemyn | Belgium | 2017 |
| 70. | Dr. Karl Kruszelnicki | Australia | 2019 |
| 71. | Mr. Jean - Pierre Luminet | France | 2021 |

In 1951, Biju Babu at the age of 34 exhibited exemplary leadership by instituting Kalinga Prize for Popularization of Science globally. We need to follow his footprints in spreading the wings of scientific temper far and wide, so that common man gets the benefits of science & technological advancements. By bridging the gap between science & society the benefits of scientific knowledge can be used to improve daily lives, empower people and find solutions to global, regional and local challenges. In order to strengthen communication between science & society it is important that efforts made in bridging the gap do not go unnoticed. Popularizing science needs to be championed, including all activities that communicate scientific knowledge and scientific methods to the public outside the formal class room setting and promote public understanding of the history of science. UNESCO Kalinga Prize winners know the potential power of science, technology, and research in improving public welfare, enriching the cultural

Economic Systems and Human Rights: Challenges of Our Time

heritage of nations and providing solutions to societal problems on the local, regional and global level.

Jai Bigyan.