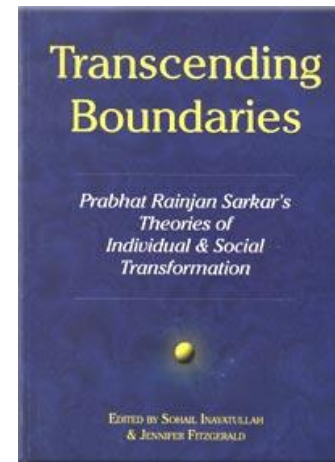


PROUT: Ways to transform the world

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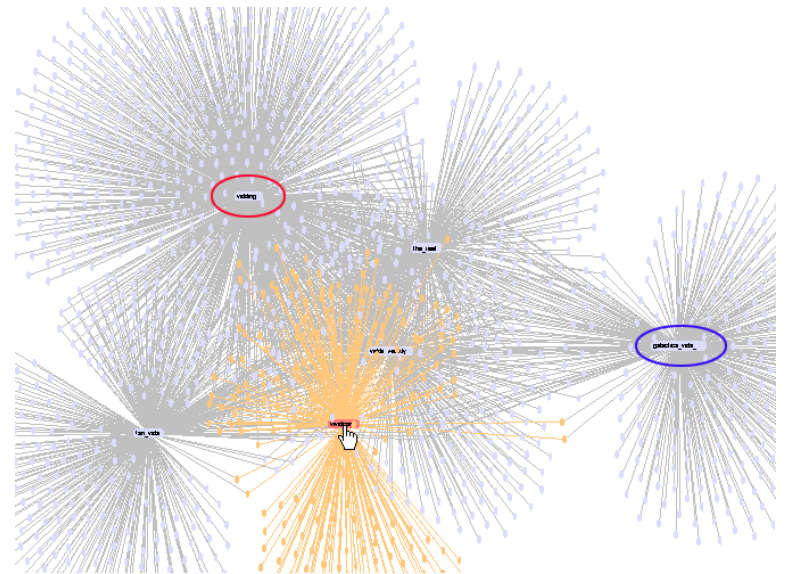
P.R.Sarkar

Founder of Prout



Dimensions of Prout

- Prout has 5 interlinked dimensions. These are
 - (1) spiritual practice,
 - (2) Neo-humanism,
 - (3) The Social cycle,
 - (4) Governance and
 - (5) Socio-Economy



Spiritual practice as foundational

- Spiritual practice moves Prout from theory to a lived process.
- Spirituality indeed would be the fourth bottom line in a Prout

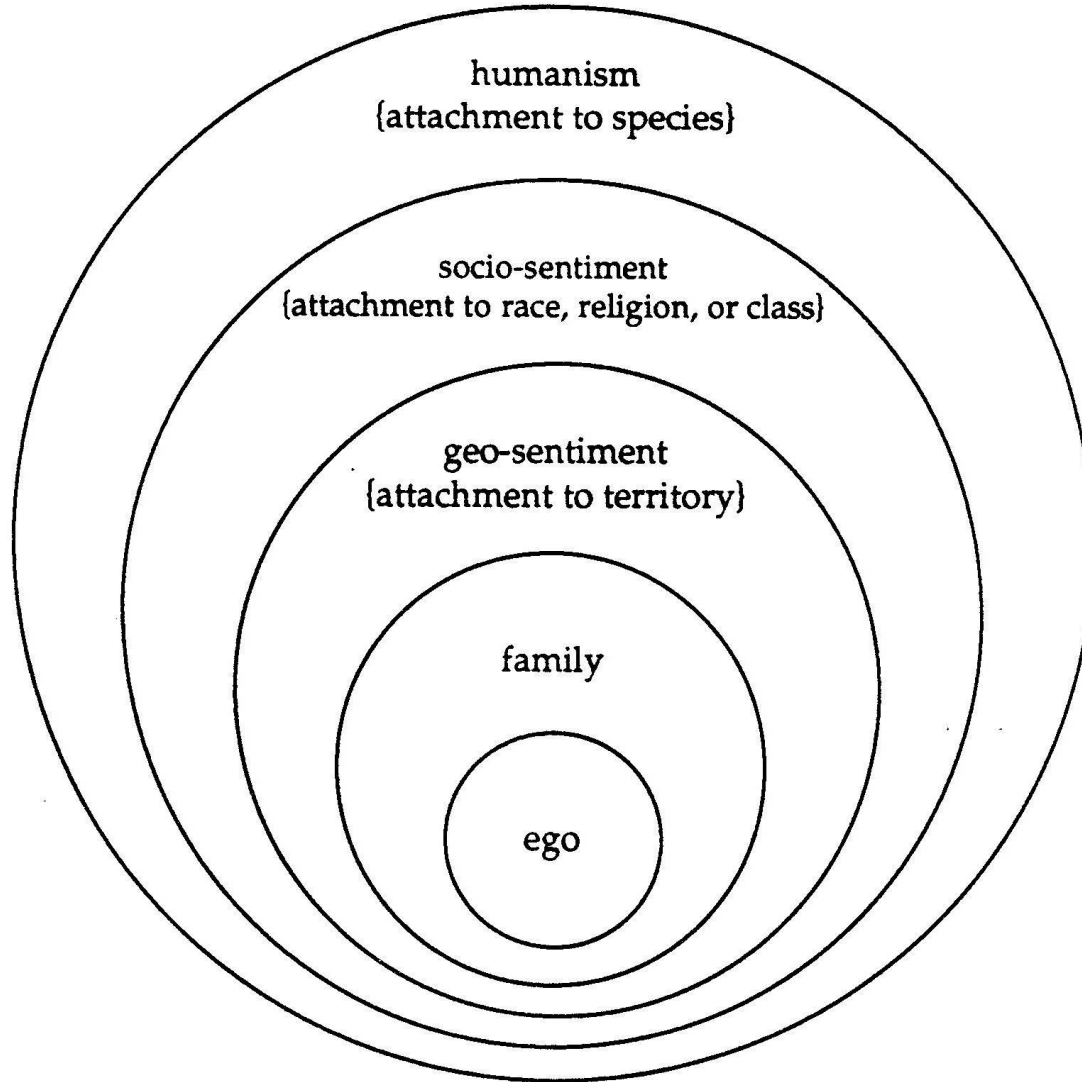


NEOHUMANISM

- PROUT transforms the world by moving our identity from focused only on our ego to our nation, to our religion to humanity, to all species. This is Neohumanism – a progressive approach that respects all living beings. It builds on humanism by including plants and animals.
- Among the central causes of war is the foundational belief that my group – family, nation, society – is good and the other is evil. Neohumanism as an ethic thus reduces the chance of major conflicts.
- We see ourselves in everyone. Compassion guides us.
- Neohumanism is also a research method – a way of analyzing the social world. Are the lenses that are being used to analyze privileging nation or religion or are they broader more inclusive?
- A broader view, suggests PROUT theory, is the way forward.

neo-humanism

{love and respect for all beings, animate and inanimate, in the universe}



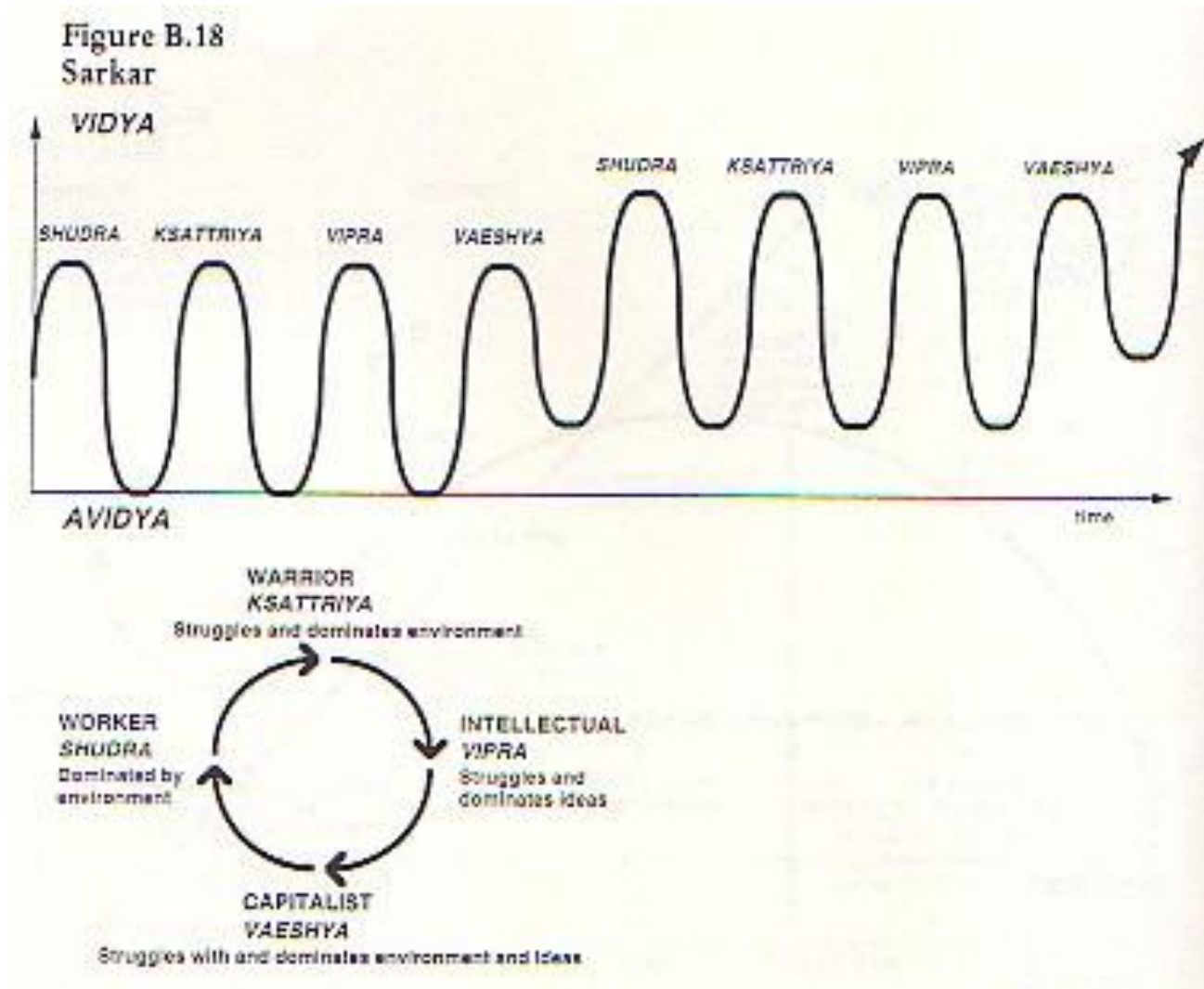
The spiral

- PROUT transforms the world by developing a theory of macrohistory that has as its basic shape the spiral. Linear approaches, while providing a goal, a vision, a direction to move toward, can become imperialistic as those behind the sequence are judged inferior. Thus, those at the center of world power are able to define truth, power and beauty. Others develop inferiority complexes as they see themselves as less. Or they fight back with violence. In both cases, the centre defines reality.
- Cyclical approaches bring about humility as the basic view is that those who rise shall fall. Life is seasonal. Everyone has their turn, hubris does not develop. However, a passive culture can develop, incentive to grow is lost.
- A spiral approach to culture, economy and power includes linearity (there are stages, there is a direction) and the cycle (there is a life cycle, all go through certain up and down phases). History can thus become progressive – with direction but inclusive.

The spiral

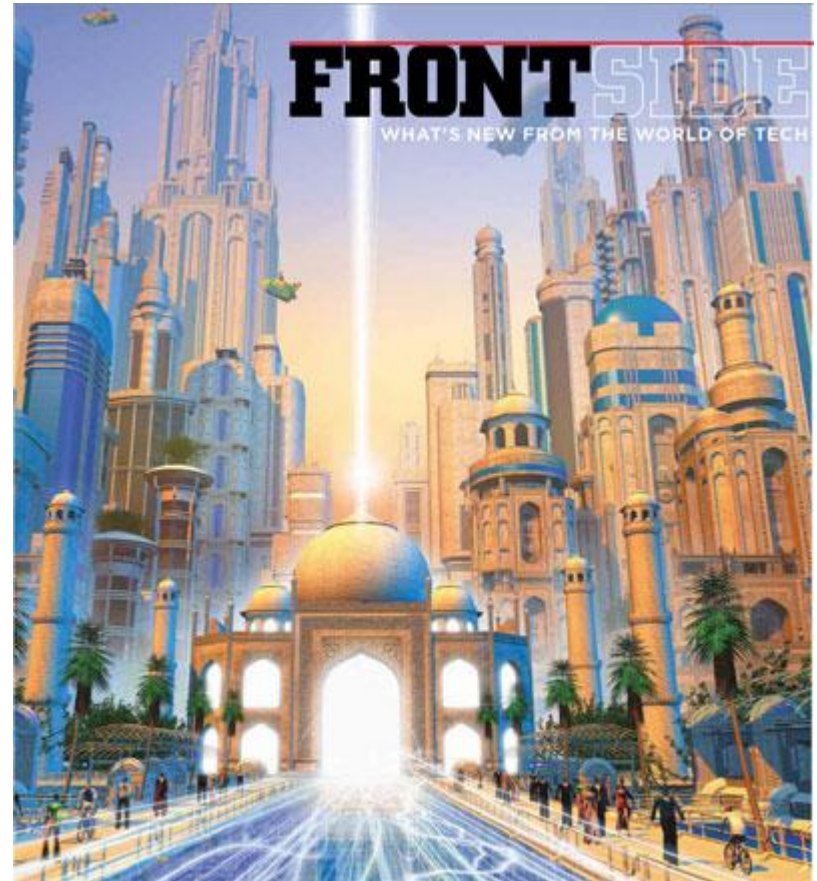
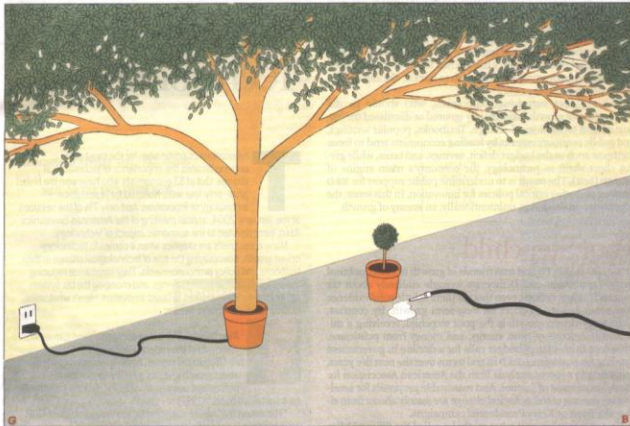


Sarkar and the social cycle



TECHNO-OPTIMIST

- PROUT transforms the world by having a new view of technology. Often we are dualistic. One group argues that technology can save the day. Peak oil, global warming, even the problem of cross-cultural communication can be solved by new technologies.
- They are techno-optimist

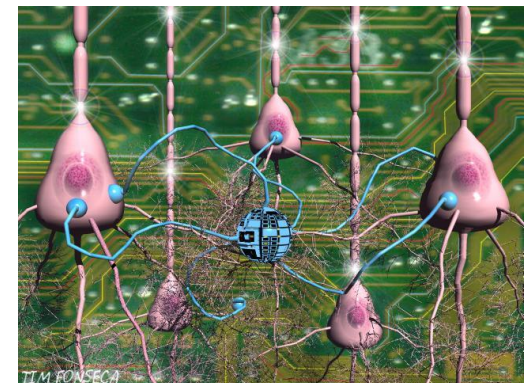


Mind-optimist

- Others believe is only through inner change – of heart – that progress can be made. We must change our behavior. One is often overly-techno-optimist, the other overly mind-optimist.

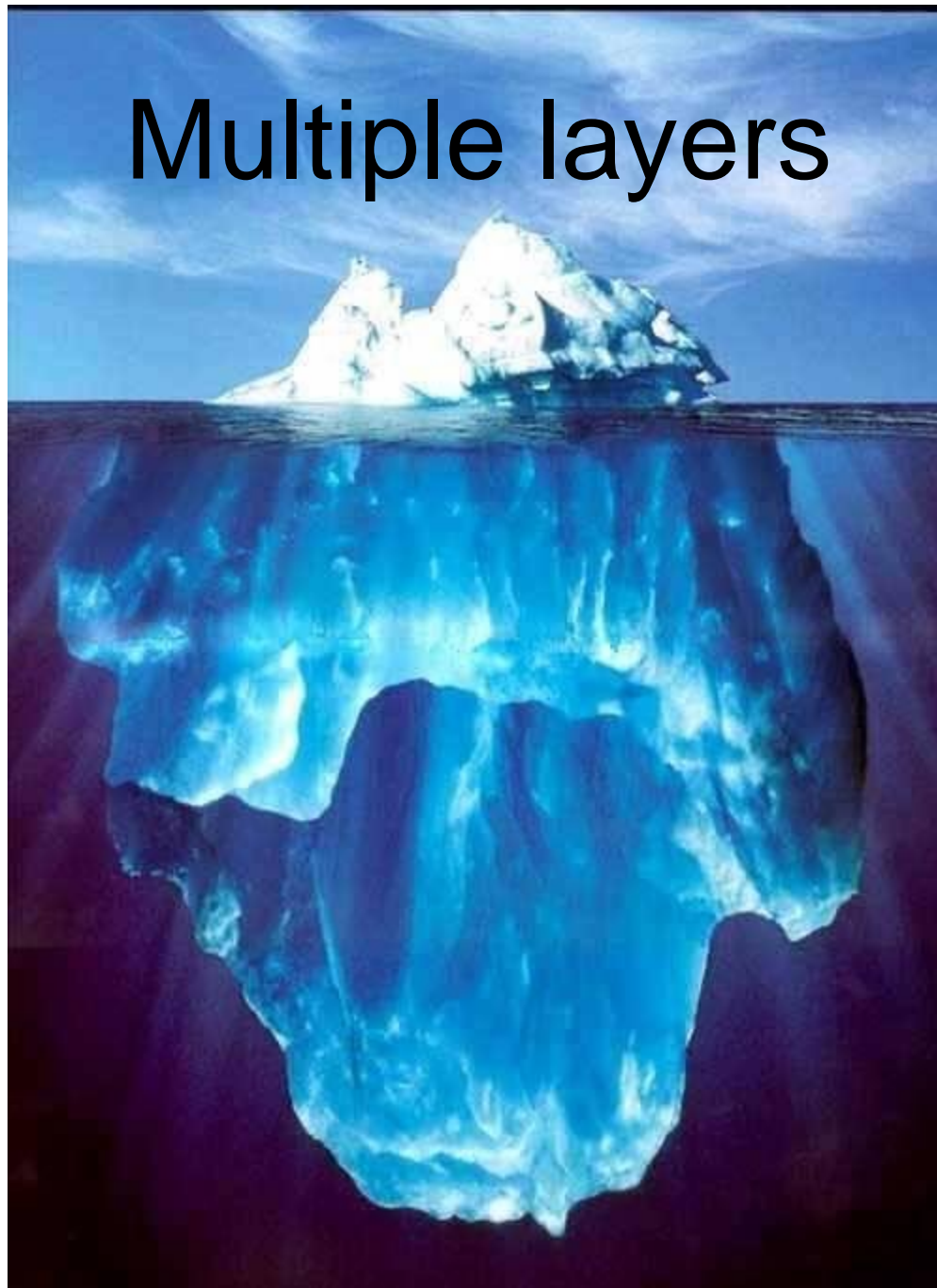


- PROUT believes solutions are at multiple levels – through new technologies, through social technologies, through new behavior and through a change in heart – the stories we tell ourselves. Moreover, PROUT does not see technology as dead and lifeless and nature as living; rather technology may one day develop with "mind". Technology can perhaps then be livened ...used to transform our inner and outer world.





Multiple layers



The **“Litany”** official public description of issue

Data

Systems

Social Science Analysis: Short-term historical facts uncovered. Solution values with structures

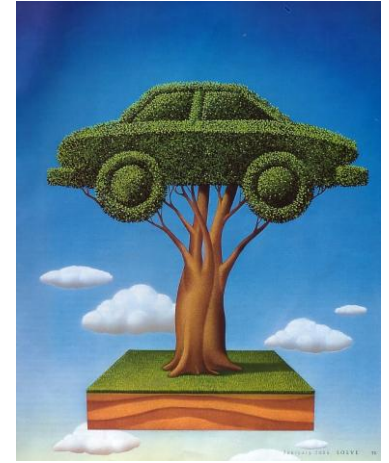
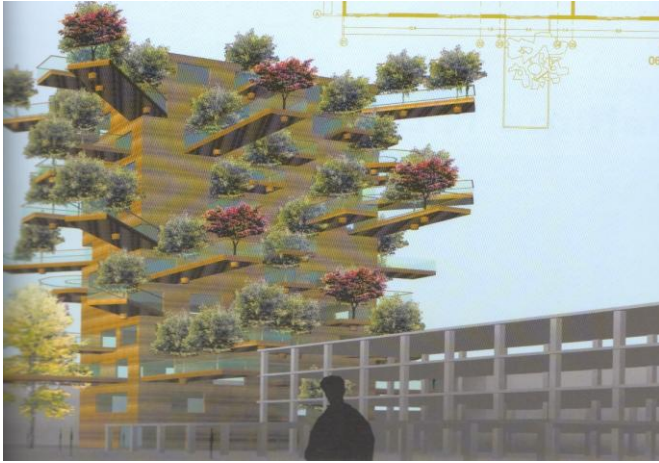
Discourses

Discourse Analysis: World-view solution often in consciousness transformation

Metaphors and Myths

Myth/Metaphor Analysis: Solution can rarely be rationally designed

PROUT thus imagines a world of Gaia Tech – deep ecology with new types of technologies.

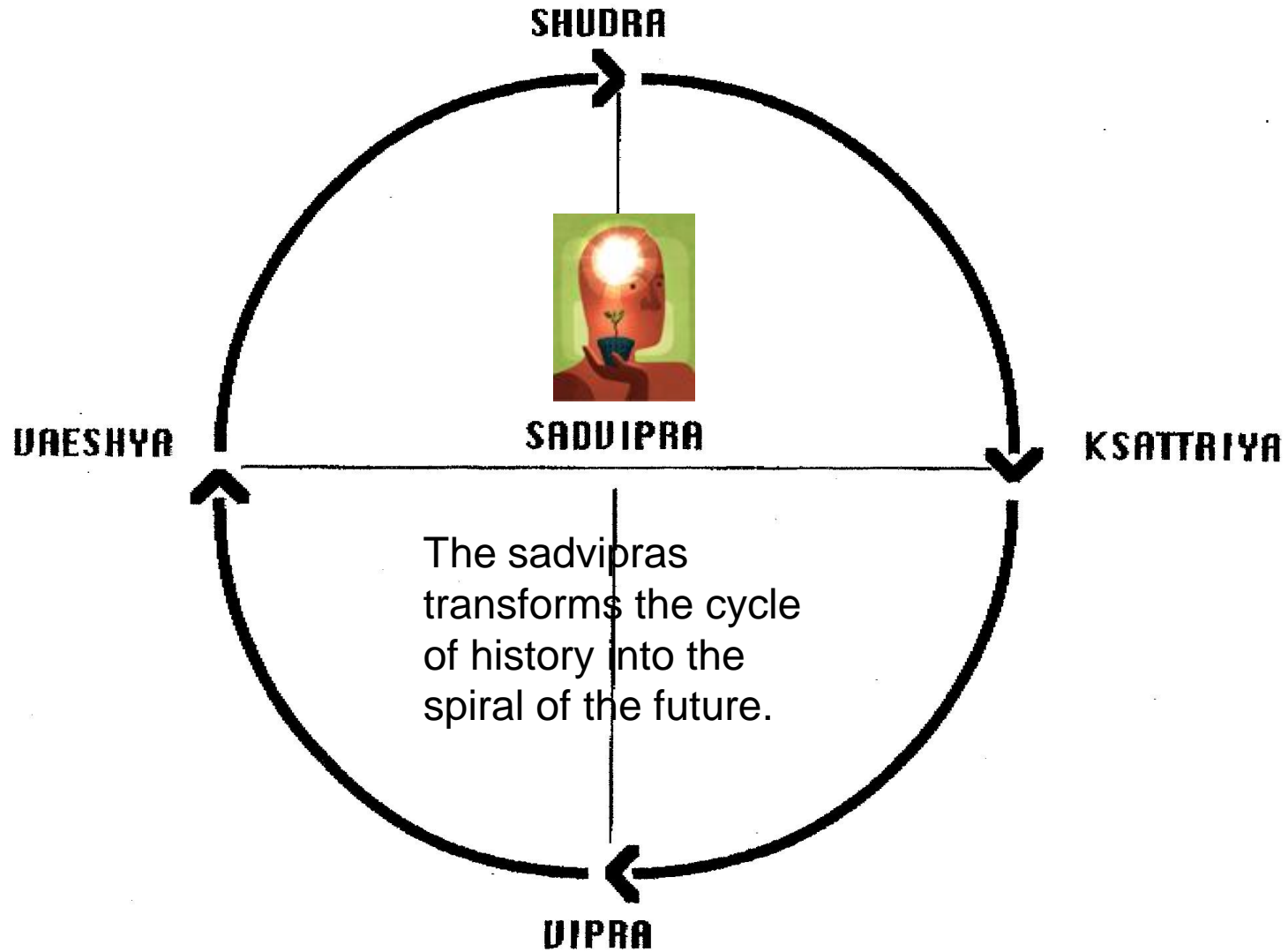




Sadvipra leadership

- PROUT transforms the world by articulating a new practice of Leadership – the sadvipra integrates four historical archetypes: the servant leader; the warrior leader, protects others; the intellectual leader, innovates through new ideas and the entrepreneur leader, who creates value through new inventions. Thus, worker, warrior, intellectual and merchant dimension of our personalities are integrated. The sadvipras uses the potentialities to guide society – however, she or he maintains her inner strength not just through the inclusion of the other but through regular and deep spiritual practice.
- Sadvipra is not just an external concept but relates to the circulation of inner selves in a person – their inner warrior, intellectual, entrepreneur and worker

SOCIAL CYCLE



PROUT takes an optimistic view of the future

The flame of a lamp lights up countless other lamps. The touch of a great personality wakes up innumerable sleeping hearts.

In the same way, the eternal glow of the boundless *elan vital* of Cosmic Consciousness has been illuminating the life lamp of universal humanism since time immemorial, is illuminating and will do so in the future even more intensely.

That is why I say, the future of the human race is not dark, rather it is strikingly resplendent

PR. Sarkar – 1921-1990
Founder of Prout

