

Hanno detto del PROUT

Compiled below is a sampling of praise for PROUT (the Progressive Utilization Theory) and its propounder, P.R. Sarkar. These comments reflect the range of interests of those who have developed appreciation for PROUT. Economist Hazel Henderson emphasizes PROUT's contributions to an anti-globalization analysis. Venezuelan President Hugo Chavez lauds PROUT's emphasis on cooperatives. Liberation theologian Leonardo Boff appreciates PROUT's holistic vision of human liberation.

Noam Chomsky values the equity and humanism of PROUT's economic vision. They are also spoken by people having diverse roles. They include presidents (Hugo Chavez and Gyani Singh), futurists (Johan Galtung and Sohail Inayatullah), economists (Jaroslav Vanek and Ravi Batra), political analysts (Howard Zinn and Noam Chomsky), liberation theologians (Leonardo Boff and Frei Betto), activists (Bette Hoover and Marcos Arruda), new paradigm thinkers (Mark Satin, Hazel Henderson and O.W. Markley), a socially responsible business advocate (Kit Bricca), and more. This diversity of praise attests to PROUT's broad relevance to those engaged in social transformation.

And in their various national origins — coming from Russia, Norway, India, Australia, Brazil, America, Venezuela, Pakistan, and Czechoslovakia — these speakers indicate the global appeal of PROUT among progressive thinkers. And, these speakers reflect, in their work and their character, exceptional examples of the best of the human spirit and intellect. They reflect greatness in themselves, and they appreciate that which has capacity to nurture greatness in humanity as a whole.

- PROUT is the theory of a self-reliant economic and political system that is spiritually rather than materialistically inspired. The goal is true human growth that satisfies basic needs. . . .
Sarkar will stand out as one of the truly great thinkers in this century. He is an intellectual giant of our times.
— Johan Galtung; professor; winner of Right Livelihood Award; co-founder of the World Futures Studies Federation; author of 70 books on politics, history and peace studies
- PROUT is spiritual and utopian, while remaining grounded in reality. Its analysis is intelligent and its vision inspiring.
— Howard Zinn, professor emeritus, Boston Un.: author of "A People's History of the United States"

- P. R. Sarkar is very important for all who yearn for a liberation which starts from economics and opens to a totality of personal and social human existence.
— *Leonardo Boff, founder of Liberation Theology; author of more than 50 books*
- P. R. Sarkar provides us with a vision of the future that remembers the poor and the weak, that touches the hearts of all, that appeals to our deepest need to create a good society, a planetary civilization that is dynamic and ecologically balanced.
— *Sohail Inayatullah, professor, Queensland University of Technology; World Futures Studies Federation council member; editorial board of Futures*
- *After Capitalism: PROUT's Vision for a New World* is a book that we appreciate very much. It speaks about cooperatives, just like the food coops in the food plan of our Agricultural Minister.
— *Hugo Chavez, President of Venezuela*
- P. R. Sarkar, in his own way, is more than the equal of the great historian Arnold Toynbee. Sarkar not only illuminated the growth and inevitable decline that comes from the capitalist stage in societal evolution, but offers wise counsel on what to do instead.
— *Oliver Markley, professor, Un. of Houston; author of Changing Images of Mankind*
- At last, someone who balanced the exoteric and esoteric, who loved his fellow humankind in a way that showed respect for people's day-to-day lives and did not leave them deserted in the here and now by preferring tomorrow's salvation.
— *Paul Wildman, professor, Southern Cross University, Australia; author of over 60 articles, books and videos on community development*
- PROUT is an explicit and coherent alternative to Marxism and liberalism. PROUT is a synthesis of decentralist theory, Tantra, cooperative economics and transpersonal psychology.
— *Mark Satin, author of New Age Politics; former editor of New Options*
- Alternative visions are crucial at this moment in history. PROUT's cooperative model, based on cardinal human values and sharing the resources of the planet for the welfare of everyone, deserves our serious consideration.

— *Noam Chomsky, professor, Massachusetts Institute of Technology; author of more than 70 books on linguistics, politics, and cognitive science; recipient of the 1988 Kyoto Prize*

- As PROUT advises, the best use of developmental finance is to develop cooperatives.
— *Jaroslav Vanek, professor emeritus, Cornell Un.; author, The Participatory Economy*
- P. R. Sarkar was one of the greatest modern philosophers of India.
— *Gyani Zail Singh, former President of India*
- In generality and breadth, Sarkar's theory of civilization surpasses all others espoused before, including the contributions by Marx, Toynbee, and Spengler.
— *Ravi Batra, professor, Southern Methodist University; author of The Myth of Free Trade*
- PROUT is an important contribution to rethinking the disastrous course of the economic globalization.
— *Hazel Henderson, economist; author of Beyond Globalization*
- The proposals of PROUT are the ethical summary of everything that humanity needs to accomplish universal fraternity. PROUT's vision of a new world is not just concerned with political, social and economic relationships, but also with education, gender relationships and spirituality.
— *Frei Betto, Dominican friar and political activist; author of more than 45 books*
- Around the old reptile brain at the base of our skull was folded the mammal brain. Another brain called the 'new brain' has been folded around this one. Cold comes from the reptilian brain, warmth from the mammal brain, and light from the new brain. The new brain is where P.R. Sarkar lived.
— *Robert Bly, poet and translator*
- Sarkar's Neohumanism: The Liberation of Intellect is the greatest poem to the human spirit ever written.
— *Evgeny Mikov, Director of the Russian Noosphere Institute*
- PROUT is an alternative economic model whose principles of economic democracy and planning can contribute to a solution that benefits all.

— Mark Friedman, former mayor of El Cerrito, California; author of “How to Prepare for the Coming Depression”

- The socially responsible business movement should look into Sarkar’s economy. Sarkar believes that the new economy should be created in service of a greater ideal than the maximization of individual profit.
— Kit Bricca, co-author of Business for Social Responsibility
- After Capitalism: PROUT’s Vision for a New World includes a brilliant analysis of the perils of global capitalism, as well as rich spiritual teachings to envision a better world for the welfare of all. A must read for spiritual warriors and peace activists.
— Bette Hoover, Washington, DC American Friends Service Committee Director
- I had no idea! I’m a Proutist! [upon hearing a presentation on PROUT]
— Trent Schroyer, chair of The Other Economic Summit [TOES]

Characteristics of PROUT

The Progressive Utilization Theory (PROUT) is a visionary political philosophy that offers a new paradigm of development based on the following characteristics:

- PROUT is comprehensive, covering all core facets of a political philosophy, including: values base, theory of history, political system, economic system, ecological philosophy, social and cultural concepts, future vision, and methodology of change.
- PROUT synthesizes into one theoretical framework a wide array of progressive concerns, such as: cooperatives, economic democracy, bioregionalism, economic decentralization, social justice, environmental protection, guaranteed basic necessities, social equity, world government, fair trade, rights of species, spiritual values, global peace, cultural autonomy, and sustainable development.
- PROUT is a viable alternative to materialist-based political philosophies: anarchism, communism, and capitalism. It starts from a new, post-materialist worldview that gives rise to a profoundly different political vision from that of existing political paradigms.
- PROUT has a values base that is grounded in the holistic cosmology found in such diverse places as the perennial philosophy of the wisdom traditions, indigenous peoples spirituality, deep ecology, and the philosophical implications of quantum physics and modern cosmology.
- PROUT is compatible with an emerging shift in planetary consciousness that synthesizes the strengths of Western, Eastern, indigenous, and holistic scientific contributions to human knowledge.
- PROUT is designed to serve the totality of human nature: physical, mental and spiritual. It does not neglect or suppress the development of any facet of human nature, but promotes their balanced and integrated expression.
- PROUT does not privilege the material development above the spiritual development, nor spiritual development above material development, but recognizes their interdependent contributions to nurturing a healthy, balanced, and fulfilled human society.
- PROUT affirms that doctrines and policies must arise from, and get validated by, practice; and that policies of the present must be proactively changed in response to changing social and economic conditions.
- PROUT expands the concept of humanism beyond a concern for human welfare and attainment to a new humanism that has concern for the welfare of all living beings. Neohumanism asserts that the welfare of individuals, groups, and species cannot be separated from the welfare of the whole.
- PROUT reconceptualizes the idea of progress from one based in material and technological change to one based in improvement in the all around welfare of human beings. Progress is best indicated at a material level by an increase in people's quality of life; at the mental level by expansion of neohumanist consciousness; and at the spiritual level by growth of love, inner peace, and cosmic feeling.
- PROUT takes core social ideals — such as economic democracy, social equity, world peace, and ecological protection — and provides a practical framework for their attainment.
- PROUT is not a reaction to social problems, but is a positive effort to envision and build a wholesome, viable and sustainable human society. It does not stem from a critique of current global realities, but starts from the needs of human beings to find holistic fulfillment.
- PROUT does not place collective interests above individual interests, nor individual interests above collective interests, but views individual and collective interests as being inherently interrelated. The well-being of individuals lies in the development of the collective, and collective well-being lies in the development of

individuals.

- PROUT asserts that the liberation of society can only arise from the liberated consciousness of individuals. It therefore does not give primacy to political change, but stresses cultural change, proper education of the human intellect, moral development, and spiritual growth. Change in political power should be driven by a change of collective consciousness, not imposed by 'vanguard' parties.
- PROUT proposes fundamental shifts in the locus of power, such that the locus of economic, social and cultural power must devolve from transnational corporations and nation-states to local and regional levels, and the locus of political and military power be taken from nation-states and invested in a world confederation.
- PROUT rejects profit as the core motive for economic activity. While profit is an important practical consideration in operating enterprises, it must not supercede in importance such concerns as consumer needs, community well-being, resource sustainability, environmental health, social equity, and worker fulfillment.
- PROUT cannot be characterized as either conservative or liberal; neither can it be called libertarian, socialist, or anarchist. It arises from its own values base, transcends the left-right political spectrum, and acknowledges the strengths of many social philosophies.
- PROUT conceives of a deep sustainability that is based in maintaining balance at all levels of material, mental, and spiritual development in the society.
- PROUT models the way nature works. Those with knowledge of ecological science, complexity theory, systems theory, or the philosophical implications of quantum physics will feel a familiarity with its values, principles, and operational structure.
- PROUT calls for neither a free market nor a command economy, but a regulated and planned market economy. It does not support control of enterprises by large corporations or by the state, but by cooperative, small private entrepreneurs, and — in the case of key industries — by public boards.
- PROUT affirms the relativism of post-modernism with respect to the phenomenological world, but rejects the notion that there is no basis for universal values; PROUT asserts that a sound and durable value base lies in the transcendental ground of material existence.