

Nature of Society

The import of the word *society* is collective movement. Those beings who move ahead together are collectively known as society. The very existence of movement implies inspiration, strength, and a goal.

As life is a process of growth – a struggle to proceed from finite to infinite – the **goal** of society is nothing less than perfection.

Social **inspiration** may be furnished by either of two credos: the principle of selfish pleasure or the principle of social equality. At present, the principle of selfish pleasure is the dominant motivation in every sphere of collective life. It is the cold heart of capitalism and the concealed heart of communism. Only the principle of social equality can enable the formation of a healthy society, a society that marches in unison toward the attainment of cosmic stature.

The **strength** that society requires to progress may best be derived from a rationalistic and proto-spiritual mentality. Following is a description of the ideal society that rationality and proto-psycho-spirituality (inspired by the principle of social equality) will empower humanity to create.

PROUT (Progressive Utilization Theory)

At the base of society is ethics. Without an appropriate code of law, no society can long maintain cohesion. To contemplate the performance of any social activity prior to the formulation of a legal constitution is impractical, because society itself is at risk of disintegration. Thus, the first social concern is law or ethics. The guiding principle is: **There should be no accumulation of wealth without the permission of society.**

After ensuring social integrity, society is obliged to guarantee the minimum requirements of life to its members. That is to say, after taking steps to secure the life of the society, steps must be taken to secure the life of its members. That is why the second social concern is economics. The guiding principle is: **There should be maximum utilization and rational distribution of the crude, subtle, and causal resources.**

Science can only take society forward when the refinement of civilization is a dominant priority. All living beings, both individually and collectively, have immense latent potential. So the third social concern is self-development. The guiding principle is: **There should be maximum utilization of the physical, mental, and spiritual potentialities of the individual and collective beings.**

Society must find the best way to materialize its objectives in light of many possible approaches with various advantages and disadvantages. This problem is primarily political, and it concerns both the method of decision-making as well as the selection of the decision-makers. Thus the fourth level of social concern is administration. The guiding principle is: **There should be a proper adjustment among the crude, subtle, and causal utilizations.**

Finally, all motivity requires direction if it is to be productive. So also society requires a vision of where it is going and how to get there. On the fourth level, good leadership is ensured, but leadership without ideology is blind. That is why the fifth and final concern of society is an ideology for all-round expansion. The guiding principle is: **Utilizations vary in accordance with time, space, and form; the utilizations should be progressive.**

Conclusion

None of the past social and economic theories have taken the view that the human race is an integral and indivisible entity. Neither capitalism nor communism proclaims this fundamental truth. With their biased dogma, they can never bring peace to our troubled planet. Hence, there is still so much infighting and intolerance among human beings. This is the seed cause of war, the darkest blemish on our collective conscience. But PROUT is unique. PROUT will put an end to intolerance and war, because the practical guidance of PROUT is founded on a synthetic approach, activated by universal love.