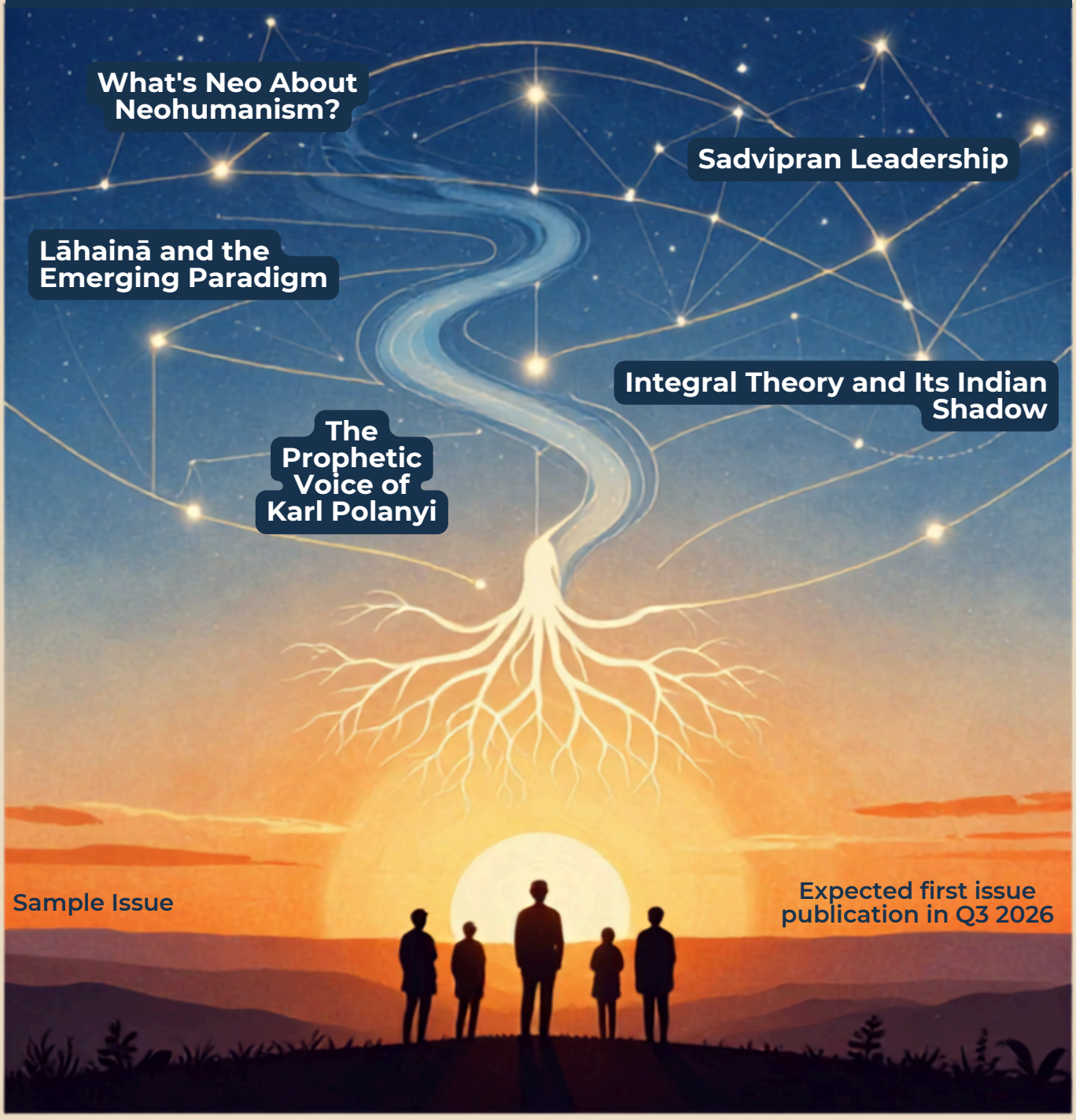
PROGRESSIVE HORIZONS

A Journal of Research and Inquiry into Progressive Utilisation Theory and Social Transformation



Sample Issue

Expected first issue publication in Q3 2026

You must always ascertain which comes first, the theory or the practice. If theory succeeds practice it will definitely be materialized. One of the main variables is the time factor, and that will depend on the effort applied. The greater the effort, the less time required for its materialization. Even if little effort is applied, it will still be materialized, but after a long time.

P.R. SARKAR
Theory and Practice, A Few Problems Solved Part 6

A Forum for the Ongoing Work of Prout

By Dr. Ralph Andrews · Editor-in-Chief

Progressive Horizons is one such effort.

It is a small effort, but a deliberate one: an effort to help materialise the Progressive Utilisation Theory through research, reflection, dialogue, and practical investigation.

Human beings have spent millennia experimenting with different ways of organising society. Through successes and failures, cooperation and conflict, prosperity and hardship, we have accumulated a vast body of collective experience. Theory emerges from this experience, helping us to understand patterns, identify principles, and chart a course forward. Practice then tests those ideas in the real world, generating new experiences that further refine theory.

Theory and practice therefore form an iterative loop, each informing and developing the other. Practice generates experience; theory helps us interpret that experience and imagine new possibilities.

Progressive Horizons exists to help keep that loop spinning.

Progressive Utilisation Theory emerged not merely as an abstract philosophy but from observation of the dynamics of human society and the natural world. Drawing upon the principle of prama, dynamic equilibrium, P.R. Sarkar described how societies move closer to or further from peace, prosperity, and collective wellbeing according to how they organise themselves and how they relate to one another and to the Earth.

Yet Sarkar did not offer a rigid blueprint for society. He provided broad principles, guiding values, and numerous practical applications, while repeatedly emphasising that the method of utilisation must continually evolve. Utilisation, he argued, should vary according to changes in time, space, and person, and it should always be of a progressive nature.

The work of Progressive Utilisation is therefore never complete.

Prout is not a static set of prescriptions, nor is it a single field of inquiry. It is a holistic framework that encompasses economics, sociology, ecology, governance,

psychology, ethics, culture, education, and spiritual philosophy. As society evolves and new challenges emerge, our understanding of how these domains interact must also evolve. The principles may remain, but their application requires continuous observation, experimentation, evaluation, and adaptation.

For this reason, Prout should not be approached as a doctrine to be defended or as a deterministic system that claims to possess all the answers. Such an approach would be contrary to its own progressive spirit. Rather, it should be understood as a benevolent and ongoing endeavour: a collective effort to discover how human beings can organise society in ways that maximise welfare, cultivate human potential, foster cooperation, and maintain harmony with the natural world.

The purpose of research is therefore not merely to validate existing ideas. It is to deepen understanding, challenge assumptions, identify shortcomings, and uncover new possibilities. Constructive criticism, honest inquiry, and cooperative dialogue are not threats to the development of Prout; they are essential to it.

Through research, Progressive Horizons aims to serve as a beacon for documenting and examining the application of Prout in the world. Whether the examples are large or small, local or global, successful or unsuccessful, it is important that we continually scrutinise where and how Prout's principles are being expressed in practice. Just as importantly, these experiences should be open to cooperative discourse, allowing practitioners, researchers, and communities to learn from one another and identify ways to improve.

Discussion within these pages should therefore be constructive in nature. Our purpose is not merely to evaluate what exists, but to illuminate the next steps in the ongoing development of a more balanced, cooperative, and progressive society.

Progressive Horizons can only fulfil its purpose if it becomes a collective endeavour. We therefore invite researchers, practitioners, activists, cooperative organisers, educators, students, and community members to participate in the development of this journal and the broader project of Prout research.

We welcome theoretical development and original empirical research. We welcome investigations into economic democracy, cooperative development, ecology, education, governance, culture, psychology, spirituality, and social welfare. We welcome studies that examine contemporary challenges through a Proutist lens, as well as research that explores Prout's predictive insights regarding social and economic development.

Research need not be confined to universities or formal institutions. Valuable knowledge exists wherever people are sincerely attempting to understand and improve society.

We welcome a wide range of contributions. These may include diagnostic surveys of community needs and aspirations; assessments of the ecological carrying capacity and resource base of bioregions; analyses of local economies, economic leakage, and patterns of ownership; studies of cooperative enterprises and community-led initiatives; investigations into agriculture, education, governance, culture, and social welfare; interviews with practitioners and organisers; reports from the field; historical analyses; comparative studies; and original theoretical work that develops, critiques, or extends Prout's conceptual framework.

We are equally interested in research that employs Prout as an interpretative lens for understanding contemporary social, economic, ecological, and political developments, and in work that explores its value as a predictive framework for anticipating future trends and challenges.

Methodological diversity is encouraged. Quantitative and qualitative studies, participatory action research, case studies, policy analysis, interviews, surveys, historical research, systems modelling, and interdisciplinary approaches all have a place within these pages.

We are interested not only in what works, but also in what does not. Failed experiments, unintended consequences, unresolved tensions, and critical examinations often provide insights as valuable as successful outcomes. What matters is a sincere commitment to understanding reality and contributing to the ongoing development of knowledge.

The future development of Prout will depend not on the authority of any individual or institution, but on the collective capacity of people to observe, research, experiment, reflect, and share what they learn. Progressive Horizons aims to provide a forum for that work.

We invite contributions from anyone engaged in the ongoing task of understanding how society can better utilise its resources, develop human potential, and advance collective welfare under changing conditions.

Forthcoming Articles

Expected publication Q3 2026

Lāhainā and the Emerging Paradigm: What the Disaster Reveals About Systemic Vulnerability

The Role of Sadvipran Leadership in the Evolution of a Proutist World Government

Integral Theory and Its Indian Shadow

What's Neo About Neohumanism? The Transmodern and Decolonial Philosophy Of P.R. Sarkar

The Prophetic Voice of Karl Polanyi About How Free Markets Commodifies People and Planet

Lāhainā and the Emerging Paradigm

Interdisciplinary and Applied Research

Abstract

On August 8, 2023, a fast-moving wildfire devastated Lāhainā, Maui, producing catastrophic loss while raising urgent questions about how such a disaster could occur in a community with deep local knowledge and strong social ties. This article argues that the fire was not only an acute emergency but the exposure of long-standing structural vulnerabilities embedded in centralized systems governing water, energy, land, housing, and emergency management. Drawing on disaster scholarship and post-incident analyses, the article shows how centralized control, deferred infrastructure responsibility, and bureaucratic inertia contributed to cascading failures during the event and constrained adaptive response under rapidly shifting, climate-amplified conditions. In contrast, the early survival and recovery efforts in West Maui were driven by dense social networks, mutual aid hubs, and culturally grounded practices of kuleana and aloha ʻāina that mobilized resources quickly in the absence of timely institutional response. Using Progressive Utilization Theory (Prout) as a guiding conceptual framework, the article interprets these contrasting outcomes through the lens of economic democracy: the distribution of resource control, decision-making authority, and accountability. Finally, it examines emerging regenerative approaches in Lāhainā, such as community land control, decentralized resource systems, ecological repair, and institutional pathways for community participation, arguing that regenerative recovery requires governance architectures that formally support community-led capacity without displacing it. Lāhainā's experience thus illuminates an emerging paradigm in disaster governance, one in which resilience and recovery are rooted in economic democracy, ecological alignment, and community-led control of essential resources under conditions of climate instability.

The Role of Sadvipran Leadership in the Evolution of a Proutist World Government

Cyclical Social Dynamics & Governance

Abstract

Beginning in the 1950's, Indian philosopher and spiritual leader, Shrii Prabhat Ranjan Sarkar, created a vision for a world government, which would be based on his spiritual, intellectual and socio-economic precepts. This government was meant to guarantee the needs of all humanity and to protect other beings throughout the world. Sarkar recognized that the evolution of a world government would require the efforts of a wide range of skilled, motivated people. He called for the development of a group of morally and spiritually elevated people, who he called sadvipras, to promote, establish, and oversee the new world government.

Integral Theory and Its Indian Shadow

Integrated Human Development

Abstract

Ken Wilber's Integral Theory represents one of the most ambitious attempts to synthesize psychology, science, and spirituality into a unified framework. Central to this project is the AQAL model, which integrates multiple perspectives across developmental levels and has been widely applied in psychology, education, leadership, and cultural analysis. From the mid-1990s onward, Wilber sought to strengthen Integral Theory's credibility by grounding it in evolutionary narratives and developmental stage models drawn from Western science. While this move broadened Integral's appeal, it also introduced unresolved tensions.

This essay examines those tensions by placing Integral Theory in dialogue with classical Indian psychology, particularly the concepts of varṇa and vāsanā. Whereas Wilber emphasizes vertical developmental ascent, Indian traditions foreground horizontal typologies of human disposition (varṇa) and the deconditioning of latent psychological imprints (vāsanā). In these traditions, consciousness itself is not understood as evolving, but as timeless awareness obscured by conditioning. Liberation is achieved not through evolutionary advancement but through the dissolution of habit and identification.

By mapping Indian concepts onto AQAL, the paper argues that Integral Theory risks conflating descriptive developmental models with ontological claims about cosmic evolution, especially through notions such as Eros or Spirit-in-action. This reflects a deeper East–West fault line between Western historicist progress narratives and Indian nondual traditions that privilege recognition over ascent. Drawing on modern applications of the varṇa cycle in social theory and futures studies, the paper proposes an "Integral 2.0" that treats evolution as an interpretive lens rather than a universal law. Such a reframing would preserve Integral's pluralistic intent while enhancing its civilizational literacy and philosophical coherence.

What's Neo About Neohumanism? The Transmodern and Decolonial Philosophy Of P.R. Sarkar

Integrated Human Development

Abstract

Neo-humanism is a philosophy developed by the eminent Indian thinker Prabhat Ranjan Sarkar that promotes both a revision and a reformulation of classical humanism, and that can thus be characterized as a way of thinking and acting which is at the same time transmodern, for renewing the foundations of modernity from a position of alterity, and decolonial, for deconstructing the bases of coloniality from a condition of subalternity. With its visionary and even revolutionary discourse, neohumanism thereby represents another form of knowledge, an "other" thinking, the renewed expression of the tantric epistemology – or ancient science of yoga – from which it was conceived and elaborated as a primarily spiritual and profoundly mystical philosophy.

The Prophetic Voice of Karl Polanyi About How Free Markets Commodifies People and Planet

Ecology and Sustainability

Abstract

Polanyi argues that the self-regulating market is a totally new concept and a reversal of previous trends of economic development. True, no society can exist without a system that ensures order in the production and distribution of goods. But that does not imply the existence of separate economic institutions. Historically, the monetary order has merely been a function of the social order. Neither under tribal, feudal, nor mercantile conditions was there a separate economic system in society. Nineteenth-century society, in which economic activity was isolated and imputed to a distinctive economic motive, is a dramatic departure.

Calling Artists for Social Transformation



Progressive Horizons holds that art is not merely decorative. Art participates in shaping civilisation. It inspires, challenges, reveals hidden possibilities, and gives form to emerging futures.

We invite artists, illustrators, photographers, designers, and visual storytellers to contribute work that engages with themes of human potential, ecological harmony, social transformation, cooperation, spirituality, and the future of civilisation.

The most meaningful art does not simply reflect society as it is. It helps illuminate what society might become, guiding attention toward its highest possibilities.
Artists interested in contributing to future issues are warmly invited to contact the editorial team.

We are especially interested in work that is:
Thoughtful
Visionary
Human-centred
Beautiful
Transformative

Read. Watch. Listen.

Progressive Horizons is committed to making research accessible, engaging, and adaptable to different ways of learning and understanding.

Over time, each article will be available in multiple formats, including:

- Written article
- Audio narration
- Video presentation
- Podcast discussion
- Interviews with authors and contributors

This multi-format approach is designed to broaden access to research while preserving the journal's commitment to scholarly rigour, methodological care, and intellectual depth.
Progressive Horizons seeks to support both careful reading and wider public engagement, allowing ideas to be encountered in ways that suit different contexts, preferences, and modes of attention.

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Progressive Horizons is published by Proutist Universal, an international organisation dedicated to advancing the Progressive Utilisation Theory and supporting initiatives that promote economic democracy, ecological sustainability, social justice, and holistic development.

Join Together

Progressive Horizons is it is an evolving space of inquiry, dialogue, and collective exploration.

We welcome those who are actively engaged in understanding and transforming society: researchers, practitioners, cooperative organisers, educators, policymakers, activists, artists, and community members.

If you are working on ideas, projects, or questions that relate to economic democracy, ecological balance, human development, or new approaches to collective life, we invite you to take part.

This is an open call to contribute thinking, evidence, experience, critique, and imagination. We are especially interested in work that bridges theory and practice, and in perspectives that challenge, refine, or extend existing understandings.

Submissions, collaborations, and enquiries are warmly and genuinely welcomed.

This journal grows through participation.

Connect with us

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