



**UNIVERSAL, PRAGMATISM AND SPIRITUALISM:  
Theoretical Heirs to Socialism and Capitalism**

by

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## *A b s t r a c t*

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*Reflecting on a myriad of events that have become an integral part of the tapestry of 20<sup>th</sup>-century development worldwide, and in preparation for the coming Age of the Global Family, is the easier task. Painting the sunshine and sunset of the entire century that is terminating soon, without doing injustice to the twilight moments in between the two that often steal the limelight of center stage, is the more difficult assignment. It would take a life-time, even more, and this writer has only lived 55 years of it.*

*However, sandwiched between the emergence of the nation states and the “global village” is a treasury of tainted human development, a testimony of the bloody struggle of ideological differences and the mad scramble for commercial supremacy respectively. The latter is often shrouded in a blanket of questionable practices, tracking the occasional pathway of cancerous corruption and insidious deals with immoral overtures and social disruptions. The former is etched in the memoirs of history with a mix of commendable achievements and desolate failures that continue to raise the specter of holocaust and denouement.*

*In short, the contradictions of theoretical formulations and the paradoxes of real life experience in national and international development are still present. Spanning the temporal dimension of this century and the geographic boundaries of today’s “world without borders”, they continue to form the backdrop of human development as we enter the threshold of the next millenium. The mosaic in this tapestry (and the materials used to make it), however, may have changed over the years; and it is still changing in concert with the tempo of contemporary development although its alignment is sometimes out. Nevertheless, the basic foundation or the cornerstone of human development throughout the world, regardless of the economic status and the political platform of a diversity of rich and poor nations, remains solid, usually neglected, sometimes abused, but never lost.*

*In this context, therefore, the contradictions and paradoxes of socialism and capitalism (including other ideological "ism") have provided the showcases of anachronistic development that continue to overshadow the universal cornerstone of human development, viz, the symbiosis between NATURE (GOD) and HUMAN BEINGS (MAN, including WOMAN). On the one hand, the planned economy and the centralized administration of socialism have often ignored the vagaries of open market dynamics that can bring about some productive change. On the other hand, the unfettered forces of the open market, and the democratic interplay of government mechanisms, corporate investments and vested interests, have left the versatility of capitalism with blemishes of manipulation and exploitation that makes it vulnerable to the "invisible hand" and the wrath of NATURE! Thus, between the proverbial "devil and the deep blue sea" is the neglected but resilient anchorage base of the symbiosis between NATURE and MAN, the foundation of humanity and civilization, and the engine of human development.*

*And this premise constitutes the theme of my paper. In essence, the search for "theoretical heirs" to socialism and capitalism is not the difficult task; but the translation of these "theoretical heirs" into reality, especially transforming action plans into purposive and constructive behaviors, has never been easy. Thus, universalism, pragmatism and spiritualism are envisaged and tendered as the "theoretical heirs" to socialism and capitalism, sharing between them the synergistic bonds of ethos, enterprise and energy that are driven by discriminate and productive applications of human knowledge and technology, guided and reinforced by "God-conscious" attitude and behavior. In so doing, the goal is directed at regenerating a religious and cultural renaissance that promotes and underlines the importance and consistency of GOD-MAN relationship in any planned or/and market society, in the interest of humanity and civilization worldwide. The assumption, of course, is that universalism, pragmatism and spiritualism (especially the latter) have taken a backseat to socialism and capitalism for too long; and they have been long overshadowed by the selfish values of individualism and materialism, at the expense of religious values and spiritual endowment.*

*In summary, this paper introduces the character of traditional, transitional and contemporary societies by highlighting the "root" of all three types of societies as the "forgotten asset", that is, "Spiritual and Inspirational Manifestations" as encapsulated in the acronym "SIM". This exercise laments the demise of a God-given gift to us – "heightened consciousness". Subsequently, the paper shows the interactive relationships and the character of capitalism, socialism, and other (ideological) "ism", highlighting the egocentric values of "intellectualism, materialism, and individualism" as expressed in the acronym "IMI". With these two aspects providing the background, the paper then proposes that the "theoretical heirs" to socialism and capitalism are universalism, pragmatism and spiritualism, setting the conceptual framework for subsequent discussion and justification of the theme of this presentation. Contending that the "synergistic bonds" of universalism, pragmatism, and spiritualism are ethos, enterprise and faith, the paper then categorized the "theoretical heirs" as development forces (DF), human dynamics*

*(HD), and civilization bases (CB) respectively, each with its own value-orientation characteristics. It acknowledges the influence of three contemporary trends, that is, globalization, internationalization and networking (interconnectivity) which constitute the development forces of universalism. It also reiterates the interactive relationships between effort, result and reward that characterize the human dynamics in pragmatism. And, most importantly, it reaffirms the "forgotten" value orientation which suggests the omnipresence of NATURE and the intimate and lasting bonds between GOD, ethics and morality as the ubiquitous values that form the foundation of the civilization bases of spiritualism.*

*In conclusion, that which continues to determine the character and form of human development is the work of MAN; but that which continues to fuel and sustain the spirit of human development and that which refines and redefines the "soul" of humanity and civilization is the artistry of NATURE (GOD). Today's world, unfortunately, is almost devoid of the true spirit and sensitivity of humane society. Hence, to a significant extent, a diversity of social ills and degradation, moral and organizational decay, and cultural atrophy continue to erode the confidence of the old, the faith of the middle age, and the morality of the young. In this process, human development compounds the corruption of the "truth" and questions the existence of the Supreme Being (GOD.).*

*Hopefully, tomorrow's universe will witness a renaissance or rebirth of the "soul" of humanity, religion and civilization through the emergence of the "global family" who really shares, cares and works together to bring people and communities worldwide closer to one another and Nature, with due respect for their CREATOR. This, of course, would make the world a better place to live, work, play and rest, rebuilding the haven ("heaven") for posterity?*

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## I. INTRODUCTION

Reflecting on a myriad of events that have become an integral part of the tapestry of 20<sup>th</sup>-century development worldwide, and in preparation for the "*Coming Age of the Global Family*", is the easier task. Painting the sunshine and sunset of the entire century that is terminating soon, without doing injustice to the twilight moments in between the two that often steal the limelight of center stage, is the more difficult assignment.

However, sandwiched between the emergence of the **nation states** and the "**global village**" is a treasury of tainted human development, a testimony of the **bloody struggle of ideological differences** and the **mad scramble for commercial supremacy** respectively. The latter is often shrouded in a blanket of questionable practices, tracking the occasional pathway of cancerous corruption and insidious deals with immoral overtures and social disruptions. The former is etched in the memoirs of history with a mix of commendable achievements and desolate failures that continue to raise the specter of holocaust and denouement.

In short, the **contradictions of theoretical formulations** and the **paradoxes of real life experience** in national and international development are still present. Spanning the temporal dimension of this century and the geographic boundaries of today's "*world without borders*", they continue to form the **backdrop of human development** as we enter the threshold of the next millenium. The

**mosaic** in this tapestry (and the **materials** used to make it), however, may have changed over the years; and it is still changing in concert with the tempo of contemporary development although its alignment is sometimes out. Nevertheless, the **foundation** or the **cornerstone of human development** throughout the world, regardless of the *economic status* and the *political platform* of a diversity of rich and poor nations, remains solid, usually neglected, sometimes abused, but never lost.

In this context, therefore, the contradictions and paradoxes of socialism and capitalism (including other ideological “ism”) have provided the *showcases* of **anachronistic development** that continue to overshadow the universal cornerstone of human development, that is, the *symbiosis* between **NATURE (GOD)** and **HUMAN BEINGS (MAN, including WOMAN)**. On the one hand, the planned economy and the centralized administration of socialism have often ignored the vagaries of open market dynamics that can bring about some productive change. On the other hand, the unfettered forces of the open market, and the democratic interplay of government mechanisms, corporate investments and vested interests, have left the versatility of capitalism with blemishes of manipulation and exploitation that makes it vulnerable to the “invisible hand” and the wrath of NATURE! Thus, between the proverbial “devil and the deep blue sea” is the neglected but resilient anchorage base of the symbiosis between NATURE and MAN, the foundation of humanity and civilization, and the engine of human development.

## II. **THEME**

In essence, the search for “*theoretical heirs*” to socialism and capitalism is not the difficult task; but the translation of these “theoretical heirs” into reality, especially transforming action plans into purposive and constructive behaviors, has never been easy. Thus, **universalism, pragmatism and spiritualism** are envisaged and tendered as the “theoretical heirs” to socialism and capitalism, sharing between them the *synergistic bonds* of **ethos, enterprise and energy** that are driven by discriminate and productive **applications of human knowledge and technology, guided and reinforced** by “**God-conscious**” *attitude and behavior*. In so doing, the *goal* is directed at regenerating a religious and cultural

*renaissance* that promotes and underlines the importance and consistency of **GOD-MAN relationship** in any planned or/and market society, in the interest of humanity and civilization worldwide. The assumption, of course, is that universalism, pragmatism and spiritualism (especially the latter) have taken a backseat to socialism and capitalism for too long; and they have been long overshadowed by the selfish values of individualism and materialism, at the expense of religious values and spiritual endowment.

### III. SOCIETIES IN TRANSITION

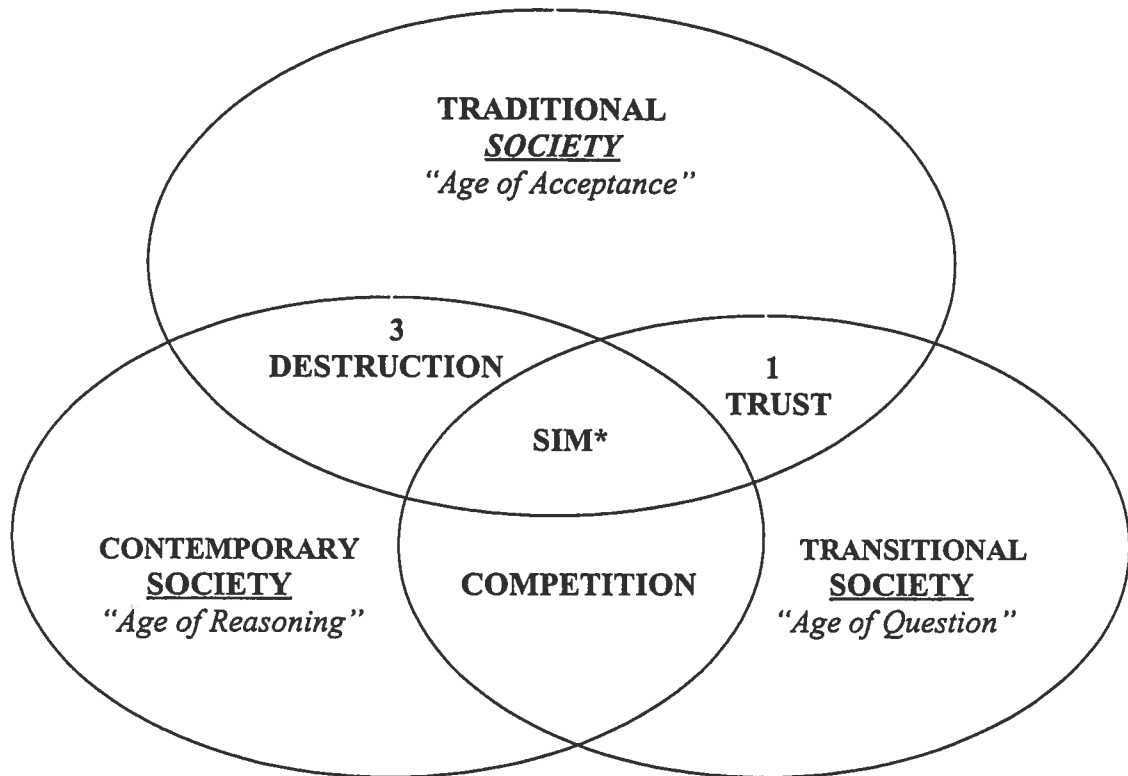
The *relationship* between **Nature, Man, Society and Culture** dates back to history that witnessed the *evolution* of the *Homo sapiens* and the *transition* of its communities over time and space. Sociologically, and for theoretical convenience, human communities have undergone a *three-stage transformation*, that is, from traditional society through transitional society to contemporary (modern) society (see **Figure 1**), each with its own hallmark of development that is characterized by achievements and failures.

The **traditional society** - labeled as the "*Age of Innocence*", among others, establishes *normative relationships* in economic and non-economic interactions founded on "**trust**", usually by "word of mouth" – the so-called "gentleman's agreement". The *modus operandi* is mutual help or assistance, a "*give-and-take*" disposition that anchors to a "**God-fearing**" *conscience*, shunning dishonesty and transgression for fear of punishment or perpetuating generation sin.

The **transitional society** – labeled as the "*Age of Question*", among others, establishes *transient relationships* in social and economic transactions based on "**competition**", usually keen and mercenary – the so-called "*rat race*" syndrome. The *modus operandi* is survival of the fittest, a "*superiority complex*" that suggests a "**Man-made**" *design*, directed at subjugating the feeble and the meek, often devoid of conscience and emotion.

**Figure 1**

**UNIVERSALISM, PRAGMATISM, & SPIRITUALISM:  
*The Root – the Forgotten Asset***



**\*Spiritual & Inspirational Manifestations**



The **contemporary (modern) society** – labeled as the “*Age of Reasoning*”, among others, establishes *niche relationships* in economic transactions and professional interactions premised on “**destruction**”, usually subtle but often blatant – the so-called “*kill or be killed*” stance. The *modus operandi* is to know, anticipate and incapacitate (even annihilate) the enemy, a “*predatory disposition*” that demonstrates “**Man-tempered**” *intelligence*, using the *animal instinct* to maximum advantage and optimum result at any cost!

In short, as these societies evolve from one stage to the other, the “**spiritual and inspirational manifestations**” behind human development and its diversity of enterprises gradually diminishes, usually sidelined and forgotten except when a crisis or catastrophe emerges. When the latter occurs, the root, that is, the “forgotten asset” of “God-fearing” or “God-consciousness” comes to the fore.

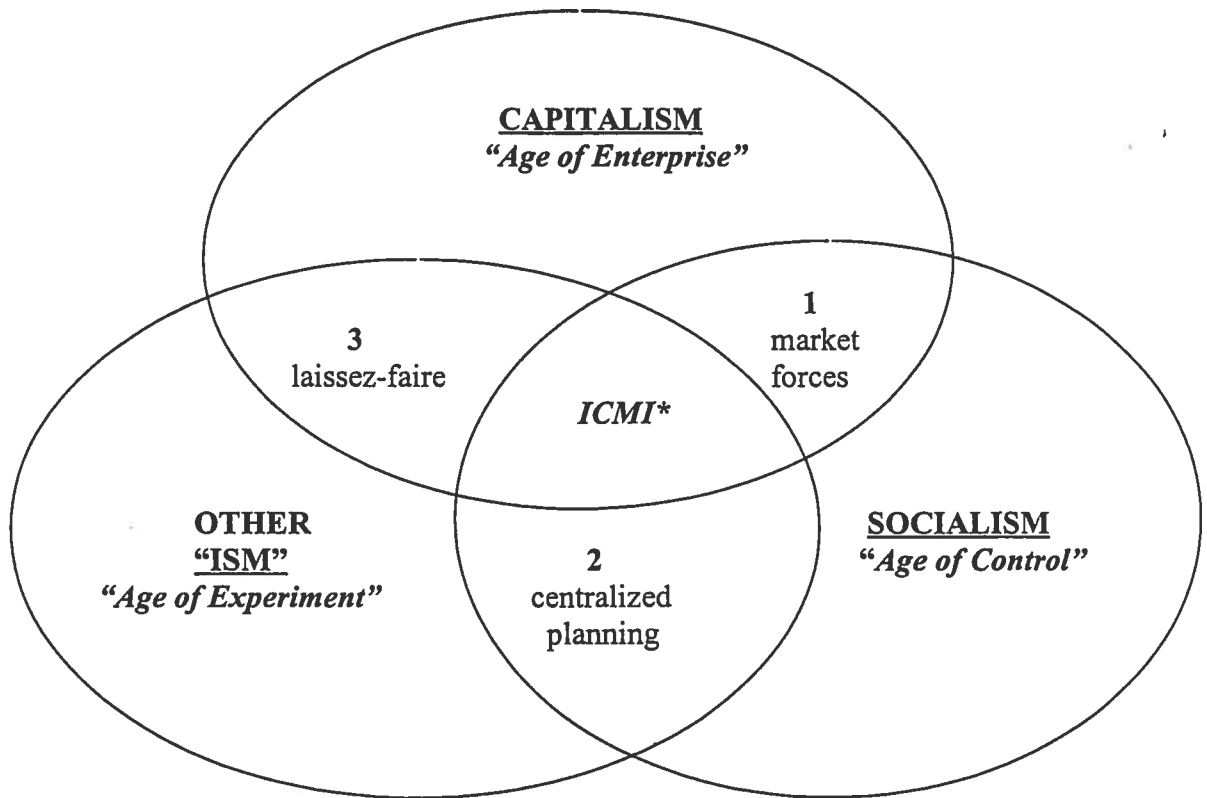
In this regard, therefore, it is the contention of this paper that “universalism, pagmatism, and spiritualism” as “theoretical heirs” to socialism and capitalism are indeed the manifestation of the “forgotten asset” that 20<sup>th</sup>-century society chooses to neglect, in the name of education and rationality.

#### IV. REIGNING VALUE-ORIENTATION

In searching for the “theoretical heirs” to socialism and capitalism, invariably we are drawn to make a cursory review of their values and those of other (ideological) “ism” that have come to characterize human development in this century (*see Figure 2*).

Figure 2

**UNIVERSALISM, PRAGMATISM, & SPIRITUALISM:  
In Contrast – Reigning Value-Orientation of Socialism,  
Capitalism, & Other “ism”**



\*Intellectualism, Collectivism, Individualism, & Materialism

**Capitalism** is viewed here as the “*Age of Enterprise*”, characterized by the interplay of “*market forces*” and *public policies* that are moderated by an occasional legislative or regulatory intervention, when *market manipulation* and *vested lobbying* become excessive and injurious to public interest. This is seen when profiteering comes in different guises, often linked to opaque transactions that are hazed by controversial management and crafty intrigue, threatening the stability of *status quo*.

Of course, as an economic system that favors *private ownership* of the means of production and distribution basically operating for *private profit*, **capitalism** reinforces the *concentration of power and influence* in the hands of a few who have possess or have access to private capital. Hence, it enhances Marx’s *inequality and class distinction* through, what historians such as Sombart (1915), Weber (1922/1930), and Tawney (1926) have identified as, the “*acquisitive spirit of profit-making enterprise*”.

Regardless of the historical and polemical perspective of **capitalism**, *material wealth* and *political influence* have displaced the *sanctity of spiritual endowment* and the *innocence of fellowship* respectively, replacing them with a value-orientation that places a high premium on *materialism and individualism*.

**Socialism** is viewed here as the “*Age of Control*”, characterized by the interplay of *collective (common) ownership and centralized planning* that advocate the replacement of market exchange with other forms of distribution based on social needs. As a political theory, **socialism** proposes an *egalitarian* society that champions Marx’s proletariat but strives to overthrow the bourgeoisie or the ruling class so as to create a new society without economic or state domination.

Since its existence following the industrial revolution, **socialism** has sought to replace the *anarchy of the market place* and the *mass poverty of the urban masses*, employing a menu of solutions that favor state ownership, co-operative and mutual ownership, decentralized and mutualist economy, or centralized economic planning.

Regardless of the plethora of diverse socialist systems, some utopian, as proposed by Saint-Simon, Fourier, Owen, Blanc, Proudhon, Marx and Engels, the practice of **socialism** in varying forms and emphasis has advocated the “*collective will*” of organized reforms in which spirituality and the “individual will” are inconsequential to human development. **Collectivism** is the valued commodity in the search for a utopia or an egalitarian society, attainable by “*a never-ending struggle*” for reforms.

Other “ism”, such as **corporatism**, is viewed as the “Age of Experiment” in which the *spirit of laissez-faire* prevails. As an economic system, *laissez-faire* promotes absolutely *uncontrolled industrial and commercial* competition, advocating non-interference that encourages indifference.

Nevertheless, like capitalism and socialism, and in the context of 20<sup>th</sup>-century society and change, this category of “ism” in one way or another, is influenced by, and also subscribes to, a value-orientation that promotes intellectualism and individualism.

In essence, therefore, the reigning value-orientation of socialism, capitalism, and other “ism” that has provided the motivational force behind human development comprises intellectualism, collectivism, individualism and materialism, minus the spiritual dimension of humanity to the gradual demise of proven religion.

## V. THE CONCEPTUAL FRAMEWORK

### 1. Overview

The dismal consequences of socialism and capitalism have paved the way for the resurgence of an advocacy of “universalism, pragmatism , and spiritualism.”

The latter, conceived as the “theoretical heirs” to socialism and capitalism, is seen in complementary interaction with society, its environment and change (*see Figure 3*) to produce the synergistic bonds that underline the significant relationships between faith, ethos, and enterprise (*see Figure 4*).

**Figure 3**

**UNIVERSALISM, PRAGMATISM, & SPIRITUALISM:  
*The Conceptual Framework***

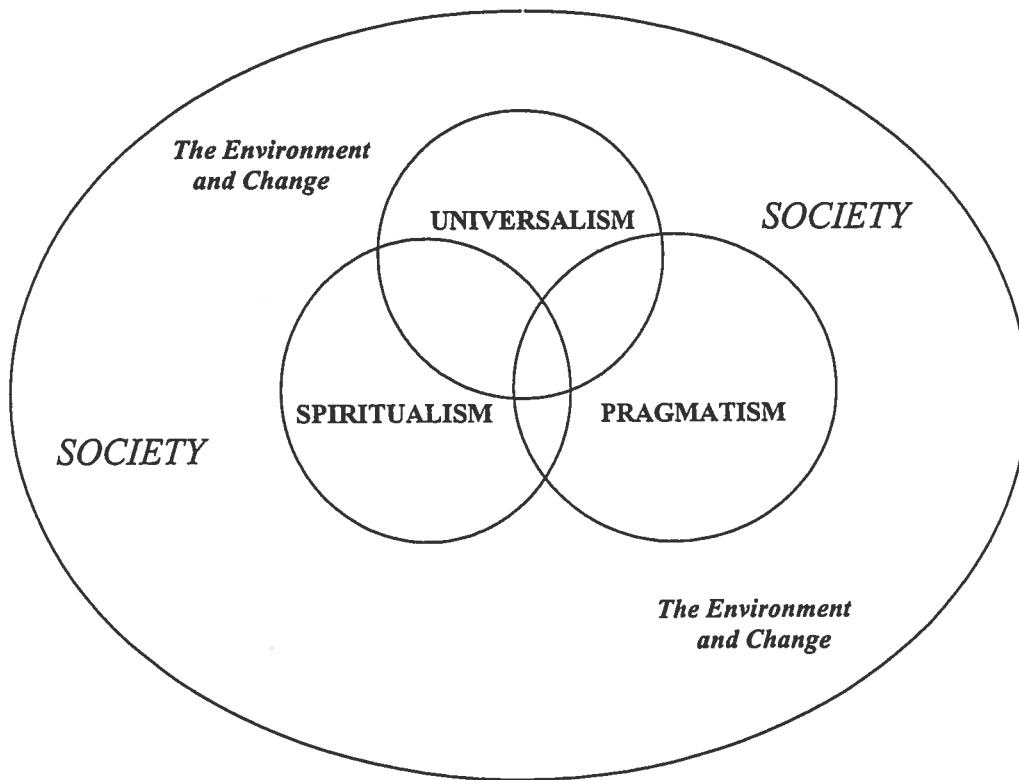
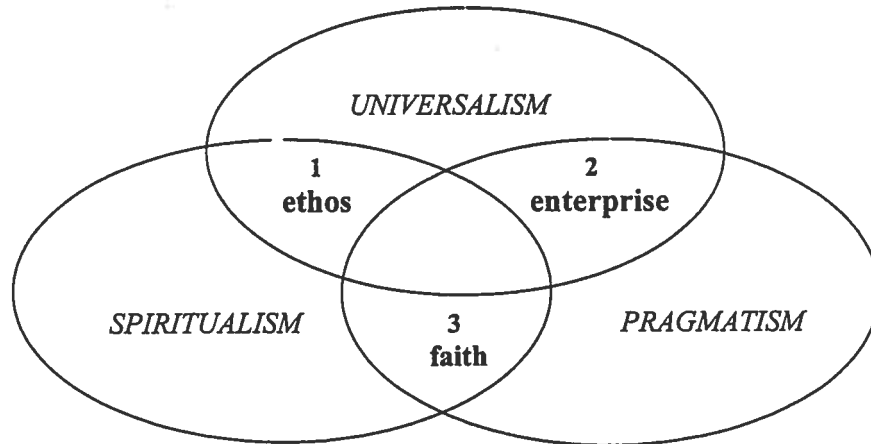


Figure 4

**UNIVERSALISM, PRAGMATISM & SPIRITUALISM:  
The Synergistic Bonds**



## 2. Key Concepts

**Universalism**, in the theological sense, has advocates such as Clement of Alexandria, Origen, John Scotus Erigena, John William Peterson, George Klein-Nicolai, John Relly, and John Murray. It refers to the doctrine that affirms the **ultimate salvation of human beings**, that is, all **souls** will finally be saved. This suggests that it is *God's (divine) love and desire* to bring all human beings to holiness and happiness.

Also, **universalism** refers to the **faith** or **belief** that the **good** will triumph universally. Both the theistic and non-theistic views are adopted here.

**Pragmatism**, as advocated by Charles S. Pierce (Collected Papers, 1935, p.5.402) is originally and essentially an epistemological theory suggesting that “**the total meaning of an idea** believed is the **sum total** of conceivable actions that the believer would be willing to undertake based upon his belief.”

William James (The Writings of William James, 1968, p.379) then combines **pragmatism** as a **theory of truth** with his **metaphysics** of *radical empiricism* to suggest that “there is no difference anywhere that doesn’t make a difference elsewhere. There is also *no difference in abstract truth* that doesn’t express itself in a difference in concrete fact”. He further suggests that man carves his facts out of an undifferentiated world of pure experience, to receive its final touches at our hands”.

John Dewey (A. Rorty, ed., Pragmatic Philosophy, 1996), whose **theory of truth** parallels Pierce’s notion that the function of thought is to fix belief, advocated that “**thought** itself is important only insofar as it is **instrumental** to the production of something others that the thought itself”. Believing that “**truth is created**” and that “ideas become true insofar as the future confirms and supports our belief in them”, Dewey’s ultimate criterion of truth is whether or not “thought is instrumental to both the immediate satisfaction and the establishment of a more satisfactory working relationship with the environment”.

In practical terms, **pragmatism** refers to a combination to a combination of a preoccupation with the scientific evolution of causes and effects with that of accomplishment of duty or of business pertaining to the civil affairs of a sovereign state, suggesting a **sense and spirit** of being **practical and competent**.

**Spiritualism**, whose ideas and terminology of Spiritualist thought are their origin to the writings of Andrew Jackson Davis (The Principles of Nature, Her Divine Revelations, A Voice to Mankind, 1847), is a doctrine founded on the belief that **communication** between the **natural world** and the **spirit world** is possible. It suggests that the spirits of the dead in various ways communicate with and manifest their presence to

the living, usually through the agency of a person called a **medium**.

Used in this context, **spiritualism** refers to the non-materialistic philosophy, a form of *idealism* that identifies ultimate reality as one universal conscious mind. It is also a doctrine that suggests that the **human being** is an **immortal spirit** and as such may know, love and worship God.

In essence, **spiritualism** is a *state of mind, mood, temperament or devotion*, reflecting the emotional or affective faculty of the human being, that is, the “**heart**”.

**Faith**, in the religious sense, is a *belief in God* or the *testimony of God* as revealed in the Holy Book. However, in practical terms, it refers to a *confidence* in or *dependence* on a person, statement, or thing as trustworthy, suggesting *credence* or *allegiance* that is grounded in conviction and trust.

**Ethos**, in essence, is the *genius* or *spirit* of an institution or a system, suggesting the characteristic spirit, disposition, or tendency of a people or community regarded as an *endowment* and as expressed in their *customs*.

**Enterprise** simply means an *undertaking*, a projected *task* or *work* that needs to be accomplished, showing results and yielding returns on investment in time, energy, effort and money.

### 3. Synthesis

Clearly, therefore, the world of the “theoretical heirs” to socialism and capitalism, that is, universalism, pragmatism, and spiritualism, requires the synergistic bonds of faith, ethos and enterprise to regenerate the dynamism and sensitivity of a change-prone environment and changing society. This, in turn, will redefine and reshape human development in preparation for the next millenium.



## VI. THE CORNERSTONE OF CHANGE

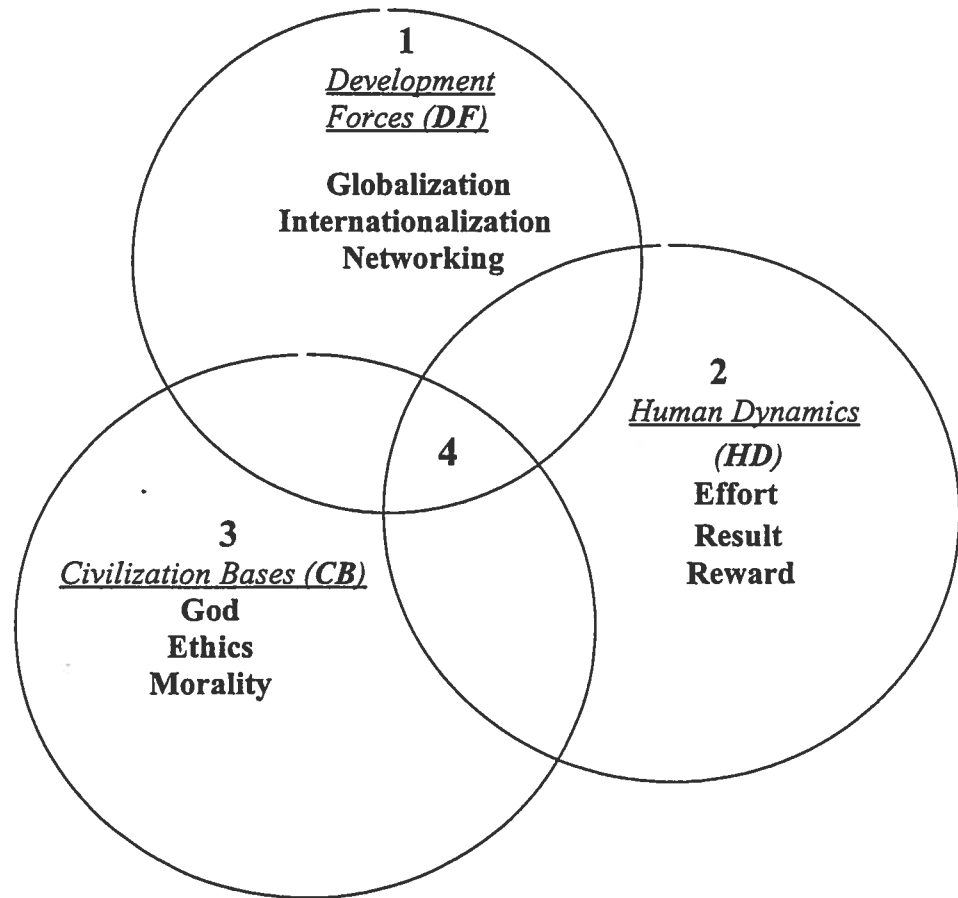
Conceived within the *universe* of each one of the “theoretical heirs” to socialism and capitalism is the cornerstone of change for universalism, pragmatism, and spiritualism, capsulated as the “development forces” (DF), “human dynamics” (HD), and “civilization bases” (CB) respectively. In turn, each cornerstone is represented by three principal elements, constituting the fundamental mechanisms that initiate, motivate and sustain the interactive world of the “theoretical heirs”. In short, they make “*the world go around*”, securely anchored to the *axis* of **Humanity, Religion, and Civilization** (see Figure 5).

The set of three elements that forms the development forces (DF) is **globalization, internationalization, and networking** (*inter-connectivity*). These interrelated forces have dominated, and left their indelible marks on, almost every facet of 20<sup>th</sup>-century human development worldwide. They have *penetrated* even the remotest parts of the globe with an arsenal of gadgetry, products, services, and technology that make *dependence* among, and *inter-dependence* between, people, institutions or organizations and investment interests household names. And this phenomenon is reinforced by meticulous, sometimes blatant and sometimes subtle, *media assault* at every available opportunity or excuse. Invariably, too, the values associated with socialism, capitalism, and other “ism” remain entrenched, often with undesirable and destructive social and moral consequences.

However, the set of three elements constituting the human dynamics (HD) serves to moderate and continue to inculcate the mutually reinforcing values of **effort, result, and reward** in *personal, professional or commercial transactions* that sustain human development. Through *re-engineering* and *socialization* at home, work-place or recreational venue, the next generation of humanity (people) will learn to unlearn the biases and illusions of “quick gains” and “fast fixes” with little or no sweat! This generation, too, will learn to relearning that a more meaningful and an enriched life is all about the so-called “*blood, sweat and tears*”. This entails a *combined effort* to

Figure 5

**UNIVERSALISM, PRAGMATISM, & SPIRITUALISM:  
*Reinterpreting the Cornerstone of Change***



produce the *desired results* and to secure the *target rewards*, monetary or otherwise, reminiscent of the "**Protestant ethics**" that guided the "*pilgrim fathers*" in the then "*brave new world*" of the United States of America. Contemporary immigrants to U.S.A. too reflect this *spirit and sacrifice* although the dwindling numbers who are imbued with such values are *telltale signs* of the market aggression and territorial transgression based on the values of manipulation and encroachment respectively. In short, *cunning and deceit* have replaced the proven dictum of "*what one sows one reaps*".

And, of course, the *spiritual foundation* is a necessity, without which the character and "soul" of human development are bankrupt and deformed. The set of three elements, forming the civilization bases (CB), can resurrect and reaffirm the human faith in God, with fair ethical practices and sound moral conduct. Thus, **God, ethics, and morality** can once again become the leading forces to instigate a *renaissance* in the "forgotten" and neglected asset of human development (*see Figure 1*).

## VII. THE RENAISSANCE, CORPUS AND SPIRIT OF THE NEXT MILLENIUM

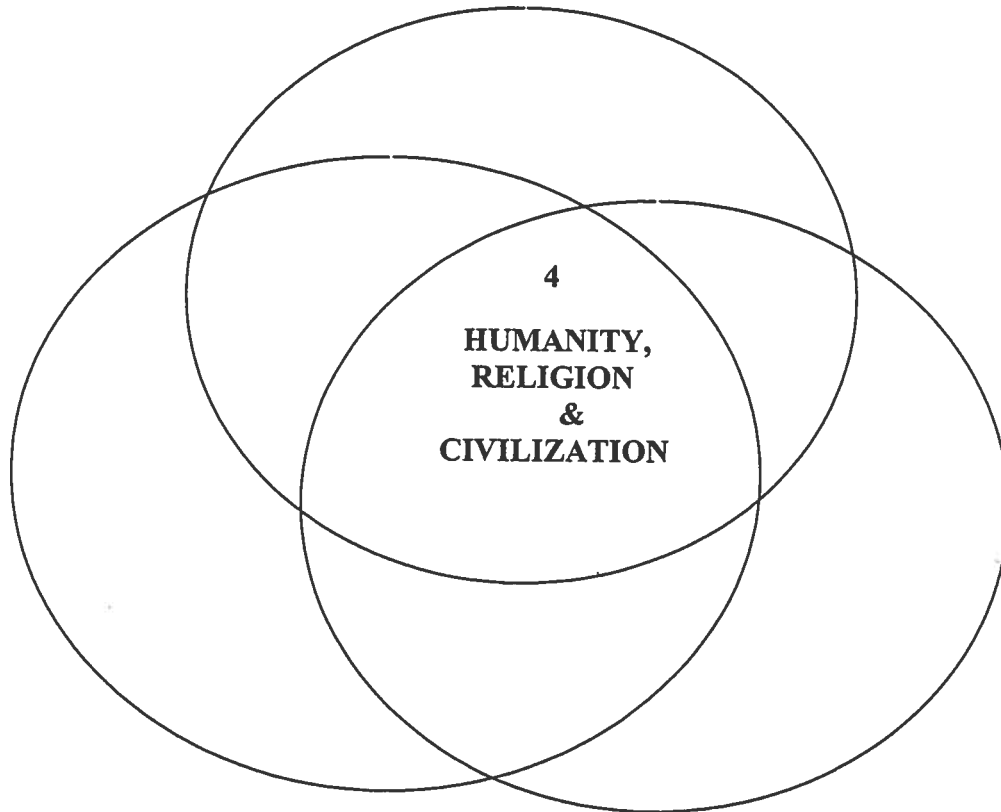
In this century, characterized by *anomie* and a plethora of *social ills, indiscretion* and *destructive behaviors*, among others, it is possible to engineer a *renaissance or rebirth* of the "*golden*" era of humanity, religion, and civilization (*see Figure 6*). Of course, this effort must be tempered by the *faith and trust* that are embedded in the theory and practice of spiritualism.

The task before us is not easy but it is not impossible. There is a **wealth of human knowledge** and a **myriad of technologies** available. The latter may change, become obsolete and even disappear as quickly as they are invented or upgraded and marketed. But the former, in whatever forms or media, can only be improved or enriched by the generation before, and rediscovered, revive and reinterpreted by the generation after. Nevertheless, in both instances, the **applications of knowledge and technology** for

the common good of humanity, religion, and civilization will make the *difference* between *life and death*. In this context, therefore, the judicious applications of knowledge and technology in human

**Figure 6**

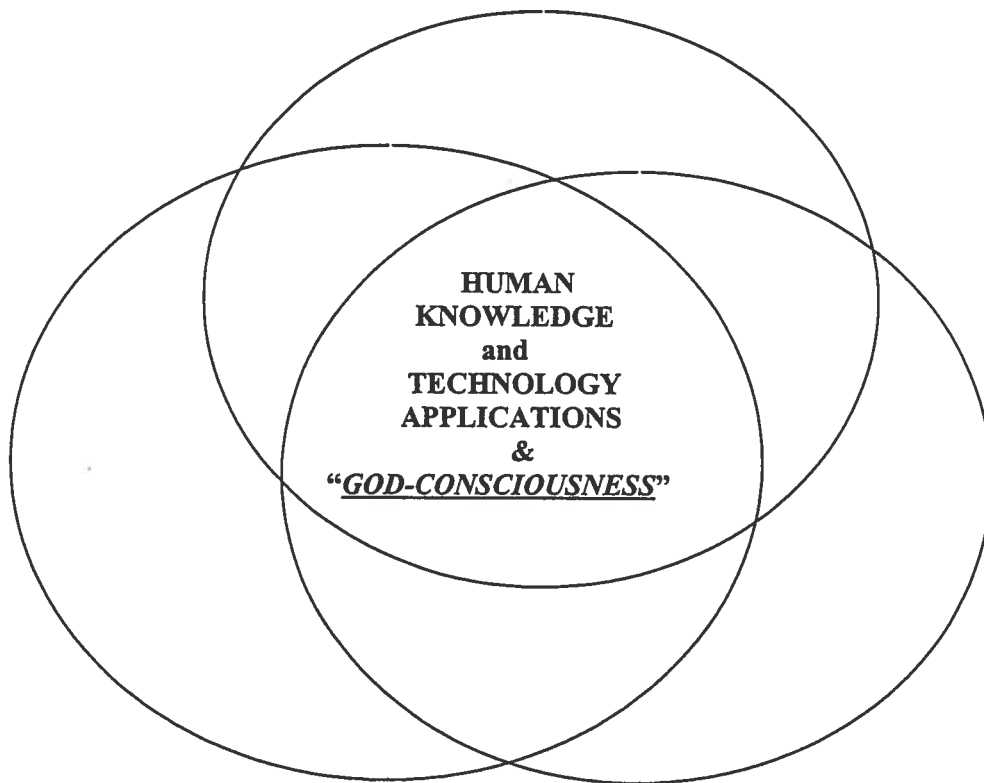
**UNIVERSALISM, PRAGMATISM, & SPIRITUALISM:  
*The Focus of 21<sup>st</sup>-Century Renaissance***



development must be tempered with and guided by a “God-conscious” attitude and behavior, at the personal, professional or commercial levels and in work and social organizations anytime and every time (*see Figure 7*).

**Figure 7**

**UNIVERSALISM, PRAGMATISM, & SPIRITUALISM:  
*The Corpus and Spirit of the Next Millenium***



## VIII. CONCLUDING REMARKS

In summary, this paper introduces the character of traditional, transitional and contemporary societies by highlighting the “root” of all three types of societies as the “*forgotten asset*”, that is, “**Spiritual and Inspirational Manifestations**” as encapsulated in the acronym “**SIM**”. This exercise laments the demise of a God-given gift to us – “*heightened consciousness*”. Subsequently, the paper shows the interactive relationships and the character of capitalism, socialism, and other (ideological) “ism”, highlighting the *egocentric values* of “**intellectualism, materialism, and individualism**” as expressed in the acronym “**IMI**”. With these two aspects providing the background, the paper then proposes that the “*theoretical heirs*” to socialism and capitalism are **universalism, pragmatism and spiritualism**, setting the *conceptual framework* for subsequent discussion and justification of the theme of this presentation.

Contending that the “*synergistic bonds*” of universalism, pragmatism, and spiritualism are **ethos, enterprise and faith**, the paper then categorizes the “theoretical heirs” as “**development forces (DF)**”, “**human dynamics (HD)**”, and “**civilization bases (CB)**” respectively, each with its own value-orientation characteristics. It acknowledges the *ongoing influence* of three contemporary trends, that is, **globalization, internationalization and networking (interconnectivity)** which constitute the “development forces” of universalism. It also reiterates the interactive relationships between **effort, result and reward** that characterize the “human dynamics” in pragmatism. And, most importantly, it reaffirms the “forgotten” value orientation which suggests the **omnipresence of NATURE** and the intimate and lasting bonds between **GOD, ethics and morality** as the ubiquitous values that form the foundation of the “civilization bases” of spiritualism.

In conclusion, that which continues to determine the *character and form of human development* is the **work of MAN**; but that which continues to fuel and sustain **the spirit of human development** and that which refines and redefines the “*soul*” of *humanity and civilization* is the **artistry of NATURE (GOD)**. Today’s world, unfortunately, is almost devoid of the **true spirit and sensitivity of humane society**.

Hence, to a significant extent, a diversity of *social ills and degradation, moral and organizational decay, and cultural atrophy* continue to erode the confidence of the old, the faith of the middle age, and the morality of the young. In this process, human development compounds the corruption of the “truth” and questions the existence of the **Supreme Being (GOD.)**.

Hopefully, **tomorrow’s universe** will witness a *renaissance or rebirth* of the “soul” of **humanity, religion and civilization** through the emergence of the “**global family**” who really shares, cares and works together to bring people and communities worldwide closer to one another and **Nature**, with *due respect* for their **CREATOR**. This, of course, would make the world a better place to live, work, play and rest. And, in this pursuit, therefore, the **haven (“heaven”) for posterity** can be realized, as manifested in the unity of the “*Global Family*” (see **Figure 8**) in which race, color, creed, ideology, religion and geographic separation are only manifestation of the *eminence, mastery, artistry and supremacy of GOD!*

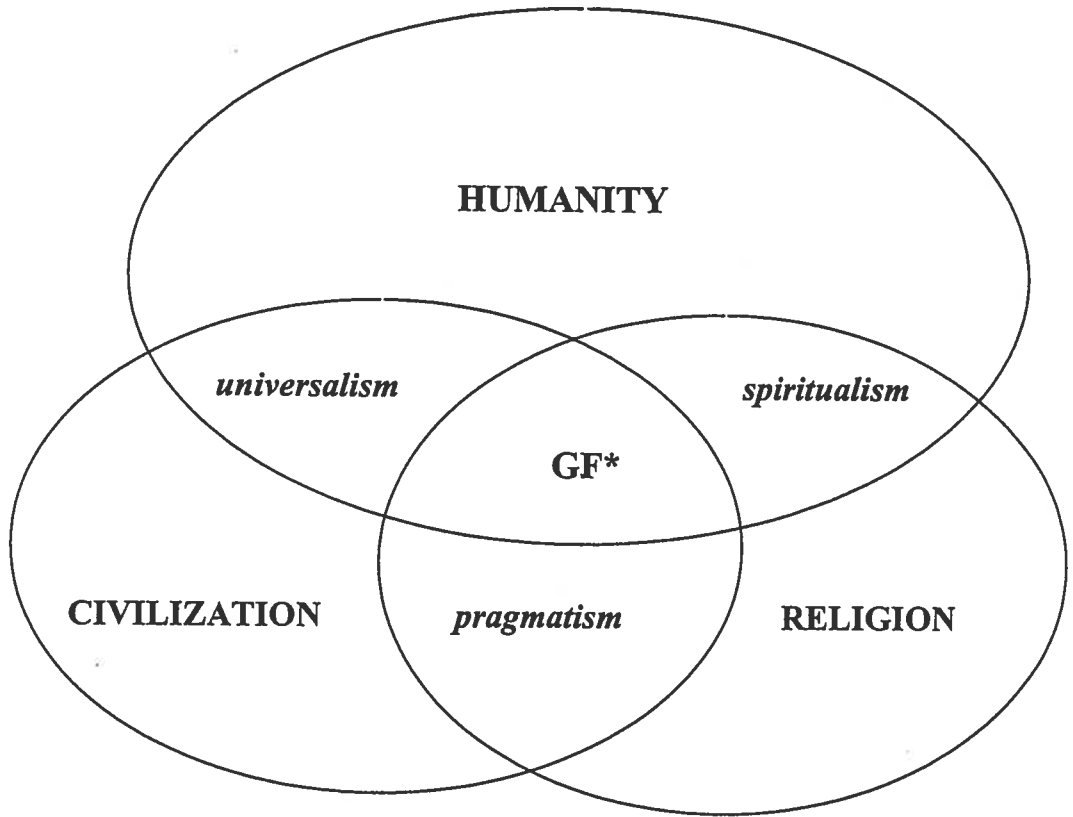
Hence, a **rediscovery, renaissance or rebirth (revive) and reinterpretation** (that is, the **3Rs** of “*life education*” and “*education for life*”) of the significant and proven values of universalism, pragmatism, and spiritualism are timely. This will abate the solution-seeking venture to arrest moral decadence and to demolish destructive social ills in contemporary society, paving the way for the “**Coming Age of the Global Family**”.

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**Figure 8**

**UNIVERSALISM, PRAGMATISM, & SPIRITUALISM:  
*The Unity – The “Global Family”***



**\*The “GLOBAL FAMILY”**