

How to bridge China and Africa culturally?—New clues from the commensurability of Asiancentricity and Afrocentricity

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With the frequent economic cooperation and the cultural communication from China to Africa focusing on foreign policies and economic efforts is insufficient. Because culture-oriented investigations make more contributions to the development of the pan-cultural exchange, and they complement general culture inquiries. Chinese philosophies are very representative for Asiancentricity. The reason why is that a common key of the Asian values, beliefs, and worldviews which exceed many philosophies and religions, like Confucianism, Buddhism, Taoism. Secondly, the aspects of ontology, epistemology and axiology of Asiancentricity and Afrocentricity are quite similar. This can also be understood as commensurability existing in Chinese and African philosophies in some ways. In Chinese philosophy, everything and everyone can become valuable in relationships with others, and the myriad becomes perceivable and meaningful. In the meantime, conforming to the fundamental principles of the Asiancentricity perspectives, all of the elements in the universe, including animals, human beings, natural phenomena and inanimate objects, are connected with each other. Both of two philosophies emphasise the importance of being communal and harmony, rather than emphasising the characteristics of ego and individualism. Although, Asiancentricity and Afrocentricity are not totally common and universal, they do have enumerable commensurable factors and are embedded in the communicative and cultural particularities.

Keywords: Chinese philosophies, Asiancentricity, Afrocentricity, commensurability

Introduction

Using the Kuhnian concept of the incommensurability and the commensurability of Asian and African philosophy, the philosophical framework of these two concepts can be used to pinpoint the possibilities of Asiancentricity and Africancentricity to defend Eurocentrism. Based on Kuhn's studies, a series of elucidations of the theories use the term, paradigm, in regards to conceptual, observational, and instrumental applications (Kuhn, 1962). Actually, the definition of a paradigm is not a specific theory, a rule, or a model, but instead a worldview that the structure of knowledge is whole and systematic. That is about the foundational nature of research, research questions, and the methodologies that apply to research (Lang, 2013). In the Kuhnian definition of incommensurability, this term has been used to explain "irreconcilable differences" (Wang, 2014, p. 378) between diverse paradigms that contain a series of conceptions, meanings, interpretations, and problems. Although this term does not aim to interpret specific incommensurate theories or definitions only, it is possible to illustrate them with the expression of another paradigm on condition that effort is made to understand them.

In this lens, it is possible to analyse the commensurable factors between the paradigms of Afrocentricity and Asiancentricity. Also, no two human beings or cultures and societies are the same at any moment or in any way (Wang, 2014). Therefore, differences exist between people. In order to de-Westernise communication theory, it is necessary to point out and elucidate in this paper, as well. Nevertheless, many researchers in the non-Western world have ignored the application of commensurability and incommensurability in elucidating Asiancentricity and Afrocentricity and de-Eurocentrism in the study of communication. Failing to consider the local social reality and the indigenous theories have become general tendencies. Either scholars state that those realities and theories are no longer applicable or they blame the failure of the research on the particularity of the indigenous theories. Thus, the following points will be argued in this paper. (1) There are three misconceptions about Asiancentric and Afrocentric studies of Asian and African phenomena through the Eurocentric theory. (2) The cultural values and basic principles of Afrocentricity and Asiancentricity share a high level of similarity which can provide more chances to de-Westernise communication theory. (3) The value themes of Afrocentricity and Asiancentricity are not the same.

The Kuhnian Concept of the Incommensurability and the Commensurability

There are three main ways to elucidate incommensurability. Firstly, the key factor is similarity rather than commonality because there is no absolute boundary for characteristics in commonality and universality (Yin & Miike, 2008). This relationship is suitable for analysis through similarity and equivalence. That is to say, the concepts of commensurability and incommensurability are not separated or dichotomous; they do not exhibit features of absolutism. Based on an explanation of natural sciences, changes between commonality and similarity are quite evident with regards to the existence of exactness as any testing needs to be precise and to provide absolute answers (E. Cohen & S. Cohen, 2015). In contrast, in research of communication, no two people, cultures, and societies can be exactly the same in any way and at any moment (Lang, 2013). Miike and Asante have similar ideas on this. Firstly, Asiancentric studies about Asian communication should be studied from the perspective of Asian theories and Asiancentrists should associate the study of Asian communication and cultures with Asian cumulative wisdom (Miike, 2006). According to Asante (1983), African experts would not want to realise cultural, political, or intellectual liberation by following in the footsteps of Eurocentrism. The foundation of Eurocentric thoughts tends to oppose Africans cultures. Their voice becomes a source of efficient communication with others in terms of sociology, anthropology, economics, and history. Afrocentrists should raise a challenge against Western disciplines from an Afrocentric perspective that exhibits intellectual integrity consisting of the African ideal and vision, as well as geographic terms (Asante, 1983).

Secondly, being incommensurable is not to be incommunicable, but the precondition is that there are sufficient efforts being made to bridge the gap and translate the incommensurable elements in the language of another paradigm. The concept of Guan Xi in China can be understood as that of Ubuntu in the African language (Wang, 2014). Ricoeur (2007) explained that different languages and cultures may result in obstacles and challenges of communication. However, diverse approaches can overcome this such as translations and multilingual experts. In other words, different cultures and societies do not exist to the extent that they cannot communicate or be compared.

Lastly, interpreting the hermeneutics of the incommensurable, as a comparable standard, is an approach to achieving effective commensurability. This can guide researchers to explore the points that are related to

deep-seated differences in the historical background, context, and thoughts. In this situation, common experiences, knowledge, and ideas can be essential in elucidating commensurability by exploring the incommensurable (Wang, 2014). That is to say, while incommensurability is being explained fully and clearly, commensurability can be understood precisely because, according to prior research, commensurability does not explore itself automatically in the field of interpretations and definitions (Wang, 2014). The Kuhnian concepts of incommensurability and commensurability go beyond space and time which are not only existing boundaries of geography cultures but that are also boundaries that exist across centuries (Dissanayake, 2009). A specific example of this is that the meaning of Asiancentricity is associated with interpreting Confucian philosophies and the interpretation of Afrocentricity is related to the origin of African history.

Cultural Bias in Communication Theory

Asante explained that the

Classification of humans was initially done for racist reason: to try to show white supremacy and the inferiority of African or Asian he or she spoke with the perceptions of white superiority. Many non-white, educated in white studies, assumed their own inferiority and accepted the superiority of white culture as promulgated by white studies. The communication between such a person and a white person is superficial and often meaningless. (1983, p. 12)

Furthermore, according to Alatas (2002), Eurocentrism is the ideas, attitudes, values, and ideological orientations based on the idea of European superiority. As for the principal of Eurocentrism, it was defined by Monteiro-Ferreira (2008) as a practice and an ideology of exclusion and domination according to the hypothesis that all value and relevance focuses on European people and cultures and other people and cultures are, at worse, irrelevant and, at best, marginal. However, in certain situations, Eurocentric scholarship cannot be theorised from the communicative and cultural particularities about humanity's versions and visions which are not from Western norms and culture.

A constitutive meta-model was put forward by Craig (1999) in communication theory. Robert claimed that all communication theories are associated with a practical world where communication has become a valuable term. In a simple sense, communication theory is a meta-discourse in regards to the practices and communicational issues in daily life (Lang, 2013). However, the current Eurocentric theories of communication neither precisely show nor respond to the discourse about the realities of communication in Asia, Africa, and other non-Western regions (Waisbord & Mellado, 2014). Under the circumstances as described above, the historical considerations and philosophical foundations are far from representing the discourse of communication shown by the particularities of African or Asian culture.

According to Miike (2007), in Asiancentric studies, the concept of the cultural centre should not be mistakenly considered as the core of any Asian culture. According to Asiancentricity, Asian people have a collective representation and shared identities. Asiancentrists do not aim to create one Asian centre. Asante accepted the idea that to mention a centre is not to mention one cultural centre opposed to another culture diametrically (Miike, 2007). Asante (1983) considered that no group or person can become superior over other people during the process of humans. Nonetheless, there are three misunderstandings of the Asiancentric and Afrocentric studies of Asian and African phenomena. From a Eurocentric perspective, Asiancentricity and Afrocentricity fail to make contributions to the development of pan-cultural theory (Anderson, 2012). Afrocentricity is a critique of Eurocentrism as an ethnocentric method of analysis for people of non-Western

heritage and the non-Western world and a universalist ideology instead of an attack on Eurocentricity which is a legitimate cultural method and a particularist position for the people of European culture. Asante (1983) explained that some irresponsible scholars consider that Afrocentricity is only a black version of Eurocentrism and that Afrocentricity is as ethnocentric as Eurocentricity. Asante (1983) stated that the Afrocentric movement cannot be used to evaluate European philosophies, thoughts, cultures, and myths but it can evaluate European ideas as a representative of cultural power (Asante, 1983). The world is multidimensional, and instead of studies focusing on limited cultural ideas, communication scholars should focus on the abundance of possibilities (Asante, 2014). However, Africans were wiped off the terms for the previous 500 years (Asante, 1983). That is to say; the African people have been underrepresented in terms of language, philosophy, culture, myth, and religion. Karenga (1983, p. 213) further pointed out that “cultural as a unique, instructive, and valuable way of being human in the world—as a foundation and framework for self-understanding and self-assertion”. However, according to the casual observation and analyses of the African image in the media, much less attention has been paid to Africa than other areas of the world (Henderson, 2000). Representations are frequently criticised for displaying homogenisation. In other words, ignoring the context promotes the familiar and often negative images and tropes of dysfunction, disease, poverty, and conflict in Africa (Fair, 1993; Brookes, 1995; Ibelema, 2014). Therefore, such a context poses an issue of self-consciousness and self-construction which determines or shapes self-consciousness if the cultural construction or the value and the reality of a people’s culture are deformed, doubted, or denied (Karenga, 2006).

Secondly, they can be considered as ethnocentric just like Eurocentric methods. They often oppose Eurocentric methods (Miike, 2010). According to Asante (1983), the majority of communication doctrines are created by the West to protect the status of the exploiters. The misconceptions are denied by Miike who considered that Asiancentricity and Afrocentricity of cultural exoticism and romanticism are further accused by some critics (Phipps, 2014). Cultural diversity and human commonality are in continuity instead of in opposition. Thus, culture-oriented investigations make contributions to the development of the pan-cultural theory, and they complement general culture inquiries (Cheng, 1997). The purpose of Afrocentricity and Asiancentricity is not to reverse hegemonic Eurocentric theories (Asante, 2002; Miike, 2008). The value of other cultural perspectives on Asians and Africans is not denied. As a matter of fact, to be Asiancentric and Afrocentric is to be embedded in the communicative and cultural particularities of Asia and Africa. Being Asiancentric or Afrocentric does not refer to being the opposite of Eurocentric. To be Asiancentric and Afrocentric in practice and theory is not being opposed to other cultures (Asante, 2002; Miike, 2007). Therefore, Asiancentricity and Afrocentricity are not cultural separatism, cultural chauvinism, or ethnocentrism (Ullah, 2014).

In terms of the Eurocentric theory, from the Western perspective, communication can be considered a way to promote individual freedom and it is a type of liberation from oppression. However, liberty and rights should be complemented by obligation and responsibility (Tu, 1996). Reciprocity, the critical condition of frequent interaction cannot be present without a sense of responsibility and the duty of every communicator. Theoretical research in the future should describe communication as the procedure of assuming and asserting responsibilities. The more influential and powerful the communicator is, the higher the level of responsibility they should take for the consequences and the outcomes of communication. The more privileged the communicator is, the more obligation they have to make sure that the disadvantaged are heard.

Without a doubt, theoretical diversity can be found in the scholarship of Eurocentric communication. It has been argued by communication theorists that they have pinpointed the profundity of feelings and the salience of interdependence (Harper-Bolton, 1982). The significance of morality and civility has long been argued by communication ethicists (Fourie, 2007). However, the Western ideas on “human communication” have not directed their attention to non-Western ideas (Chen, 2006; Miike, 2006). Additionally, Asante (2006) argued that, from an Afrocentric perspective, history begins with Europe or can be written by the greatest arrogance in the scholarship of human-beings. Thus, communication which theorises on both the local community scale and the international scale should move beyond the dualistic thinking of universal applicability versus provincial specificity. Any type of theory might have both international importance and local resonance (Hikins, 1977). An increasing amount of effort should be made to create theories that completely resonate with the local context while having possible international implications (Miike, 2002). It can be said that the Eurocentric theory has overstated the international importance of its local knowledge. It is late for Westerners to silence and unheard the voices from other places. Eurocentric scholarship can introduce alternative tropes and topics to communication studies to improve spiritual liberation, humanistic communion, ethical responsibility, altruistic compassion, and international coexistence.

The Commensurability in Afrocentricity and Asiancentricity Paradigms

When faced with Eurocentric theory, Afrocentricity and Asiancentricity could cooperate together to de-Westernise the existing theories. This is because, from the findings of this study, the aspects of ontology, epistemology, and axiology of Afrocentricity and Asiancentricity are quite similar. This can also be understood as commensurability existing in Afrocentricity and Asiancentricity in some ways. The theory that supports that “the key to commensurability is similarity or equivalence” (Wang, 2014, p. 380) is transformed by the incommensurability of the Kuhnian concept.

Both of them emphasise the importance of being communal and harmony, rather than emphasising the characteristics of ego and individualism that Eurocentrism does. Thus, Afrocentricity and Asiancentricity are not common and universal, but they do have commensurable factors.

In fact, according to the Afrocentric orientation, consciousness determines being and refers to the way a person or an individual considers their relationship with the self, other people, nature, and other superior beings or ideas (Dixon, 1976). Actually, being is considered to be determined by consciousness. The variety of expressions from the vernacular to the classical in African American and African culture conforms to such a phenomenon. For instance, according to the “Man Know Theory Self” (Nsamenang, 1998, p. 23), the way that an individual considers and conceptualises the world determines their life opportunities more than deprivation of or exposure to a variety of material conditions. Some consider that being in Afrocentric epistemology and ontology is determined by consciousness.

Characterised by a shared notion of existence, the Afrocentric ontology can be seen through the notion, “We are. Therefore I exist” (Nsamenang, 1998, p. 25). Such a shared notion opposes the Eurocentric orientation demonstrated by the assertion of René Descartes, “I think. Therefore I am” (1640). The Afrocentric epistemology legalises the knowledge by combining intuition and historical understanding. What is proven is shown by harmonising the individual consciousness with the finest traditions in the history of Africa. Afrocentric epistemology and ontology are of great importance. For instance, the idea of racial responsibility has been socialised into the individual ontology as it is associated with empowerment.

By comparison, the individualistic notions of Eurocentricity rely on the hypothesis that consciousness is determined by being. Such a hypothesis is materialistic. For example, a higher income, a better job, a nicer outfit, or a new car may have an inherent meaning in that a new person is created by the consciousness of Eurocentric ontology (Asante & Henderson, 1997).

Afrocentric ontology is common. Thus, the people affected by this notion find their most inspiring expressions of existence and worth in their relationships to nature, to the community, and to some supreme beings or ideas. In contrast, the Eurocentric ontology can be individualistic. As assumed by the Eurocentric epistemology, the world's only order can be demonstrated scientifically (Macke, 2008). On the one hand, the Afrocentric epistemology assumes a transcendent order in the world. The Eurocentric epistemology emphasises distance from what it tries to comprehend. On the other hand, African epistemology attempts to immerse certification on the requirements of knowledge. Thus, the differences between Eurocentric and Afrocentric epistemologies can greatly impact on the approaches to the operation of society and American Africans' life chances (Ishii, 2009). The less Afrocentric the orientation is, the narrower will be the contribution. The more Afrocentric the epistemology of the African American is, the more powerful will be their contribution to humanity (Ishii, 2009).

As for Asiancentricity, Ho (1995) focused on the three Asian cultures of Japanese, Filipino, and Chinese. From these cultures, indigenous concepts were found stemming from other Asian cultures and three common themes were revealed: harmony, other-directedness, and reciprocity. Miike explored three major themes of the Asiancentric paradigm in terms of communication theory: harmony, circularity, and relationships (2006). According to the ontological hypothesis for the Asiancentric paradigm, everything and every person are related to each other across time and space. Human communication is considered by Westerners to be an atomistic procedure (Anderson, 2012) whereas a holistic perspective of human communication is held by Eastern cultures. According to the holistic view, the object and the subject in the great whole are mutually unified and interpenetrated. Therefore, people are likely to integrate into a group or become embedded in the changing processes of the interactions in society.

According to the epistemological hypothesis of the Asiancentric paradigm, everything and everyone can become valuable in relationships with others. In Eastern values, the myriad becomes perceivable and meaningful. Therefore, the centre of genuine knowledge is the interconnectedness between the known and the knower. According to the axiological hypothesis of the Asiancentric paradigm, harmony plays an important role in the survival of everything and everyone (Miike, 2013). Eastern people consider that harmony is the ultimate objective of human communication and the guidance in the modification of a never-ending process. Thus, the objective of human communication is to realise collaboration between the participants according to mutuality and sincerity.

Lastly, the methodological hypothesis of Eastern human communication requires a thinking method which is non-linear and cyclic. This approach can be conducted in different ways that can be utilised in a web of complementary relationships (Chew, 2006). The non-linear cyclic method of Eastern thinking is likely to choose a non-linear, accommodative, ritual, and ambiguous communication pattern. Thus, human beings not only exist as interrelated and interdependent beings but also as independent individuals, as defined in the Eastern ways of thinking (Ishii, 2009). Additionally, in Eastern ways of thinking, the power of human beings can influence nature. Also, in epistemological patterns, there is a corresponding lack of dualism as the universe

is considered a harmonious organism. Knowledge aims to “see” the interconnectedness of everything and transcend the apparent contrasts (Kim, 2008)

According to black people’s perspective, two norms, including survival in a group and oneness with nature (Mbiti, 1970; Nobles, 1974), conform to Asiancentric paradigms. The African-American perspective is deeply embedded in the philosophical, cultural, and historical transitions of Africans (Asante & Henderson, 1997). Such a perspective can interpret the mental functions and behaviours of black people from the angle of a value system that prioritises the lives of black people. According to the principle of oneness with nature, all of the elements in the universe, including animals, human beings, natural phenomena, and inanimate objects, are connected with each other (Nobles & Cooper, 2013). In other words, the same phenomenon can be conceptualised by the self, humanity, and nature (Dixon, 1976). The survival of the whole, including all of the black people instead of the individual person or some parts of the community, can be prioritised by the principle of the survival of the group (Dixon, 1976). The key of the two principles can be best concluded by an African adage: “I am because we are, and because we are, therefore, I am” (Mbiti, 1970, p. 171).

Conforming to the fundamental principles of the African-American perspective, the cultural values are unity, collaboration, interdependence, reconciliation, and mutual responsibility (Dixon, 1976; Nobles, 1974; Harper-Bolton, 1982). Therefore, Asiancentricity and Afrocentricity have more chance of interacting and collaborating with each other in communication theory through the lens of the basic principles of cultural values.

Interpreting Incommensurable Differences in the Paradigms of Afrocentricity and Asiancentricity

According to the above arguments about the similarities between Asiancentricity and Afrocentricity in terms of ontology, epistemology, and axiology, there are common issues of Eurocentric biases that they are both confronted with. However, the value themes of Asiancentricity and Afrocentricity are different. The value structure of Asiancentricity relies on religion and philosophy; the Afrocentric cultural values rely on the foundation of black relationships (Cobbah, 1987).

Manyi and Wong (1995) explained that, in regards to Asia, Asiancentric scholarship can explain a common key of Asian values, beliefs, and worldviews beyond many philosophies and religions like Confucianism, Buddhism, Daoism, and Hinduism, as well as overlapping in people’s impact on certain regions and nations. Asiancentricity can try to emphasise a post-orientalist Asia, embedded in the dynamics of a post-colonial region. The root reason for this is that in Asian history, Asian thinking has been colonised by the British way of thinking for centuries (Glück, 2016), either directly or subtly. Although Asian philosophy has diverse thoughts based on the ancient ideas of Confucianism, the limited value of Asian philosophy is being presented and explored in this paper, today.

The basic premise of the Buddhist paradigm is that everything in the universe is dependent, correlated, and ever-changing, which generates a “dynamic self-organising system” (Glück, 2016, p. 18). Similarly, Confucianism, Daoism, and Hinduism present ideas of interconnectedness, which are contrary to Western theoretical ideas. Under the background of globalisation, Asiancentricity has the power to promote Asian countries’ political strategies and for them to play more significant roles in the world. This counteracts Eurocentricity (Goh, 2012). Afrocentricity is established on four main value components of inspiration, sacrifice, victory, and vision (Asante, 1983). As one of the value components, sacrifice means that individuals

need to prioritise communal-spiritual qualities as equally important as material-physical qualities based on their relationships (Asante, & Henderson, 1997). According to this component, couples need to emphasise the importance of the community and their sense of corporate responsibility to their families. Thus, couples should be committed to the well-being and the continued survival of the black community and its families.

As part of Afrocentric relationships, there is a focus on partners associating with each other in a mutually holistic and affirmative manner (Asante, 1980). Each partner offers intellectual, physical, social, and emotional stimulation in a holistic relationship. Neither partner is exploited in the relationship (Karenga, 1995). Instead, in their creative and productive responsibilities and tasks, they inspire, encourage, and support each other (Karenga, 1995). Therefore, the inspiration component of Afrocentric relationships identifies reciprocity and mutuality as key components of heterosexual relationships for black people (Mbiti, 1970).

Afrocentric relationships are defined by Asante (2002) as being visionary. This concept focuses on the role that the couple plays in the building of a family-community. That is to say, couples should focus on the objectives, aspirations, and accomplishments which are associated with the development and the survival of black families in the black community. According to the notions and beliefs of the black community (Asante & Henderson, 1997), vision can be considered as important in the preservation and revitalisation of African-American culture.

Lastly, as a value component of Afrocentric relationships, victory defines the belief and the faith of the couple that all the objectives associated with African affirmation can be achieved (Karenga, 2008). In other words, couples celebrate their aspirations, achievements, and developments as Africans as these elements can be considered culturally related. The concept of Afrocentric celebration integrates race-cultural-oriented achievements or self-development, for instance, the gain of power on behalf of the black community or the family (Phipps, 2014). Therefore, in the celebration of accomplishments, family-community participation is more highly valued than material-related celebrations, such as present-giving. Subsequently, Afrocentric relationships are established on themes of African cultural values, for instance, the Afrocentric cultural consciousness and holistic relationships. Therefore, according to the African worldview, African heterosexual relationships would be expected to show more self-affirming or Afrocentric behavioural or cognitive orientations, to a great extent (Bell, Bouie, & Baldwin, 1990).

In a material-oriented world, according to the observations and the analyses of the image of Africa in the media, less attention has been paid to Africa than other international regions although, in the celebration of accomplishments, spiritual participation is more highly valued than material-related celebration (E. Cohen & S. Cohen, 2015). As the concept of Asian values has emerged, liberal economics have developed dramatically since the 1970s. One reason for this is that Asian values consider Asia to be quite different from the West, presenting sharp differences in terms of value orientation, such as concepts of society, community, and the value of harmony. What is more, Asian values advocate that people can gain a better life through hard work (Jenco, 2013; Zakaria & Yew, 1994). Asia pays more attention to developing economic posterity and maintaining social stability than democracy.

In Africa, representations are frequently evaluated for erasing through homogenization. In other words, images of dysfunction, disease, poverty, and conflict, as well as other negative tropes are often associated with Africa. According to Fair (1993, p. 10), the narrative of “Africa as victim” has long been found in much Western media and integrates with the tourism-oriented media. For instance, a student may visit Africa and put a picture of themselves on Facebook with many African children around stating “Made new friends in Ghana”.

The brother of the student can repost this picture, saying “My brother is helping those children in Ghana” (Glück, 2016, p. 10). This presents that audiences tend to consider Africa as needing to be saved and that the people are suffering especially when African people’s voices cannot be heard. In the existing context, the progress of financial independence can transform the stereotypes of the black community. According to Asante (1983, p. 14), as guiding theorists, Afrologists should generate a foundation for financial progress. To develop a financial victory is to establish a symbol system about what people purchase and what people wear (Asante, 1983, p. 14). When scientists check the African mysteries and secrets about herbs; when architects establish buildings that show African symbols and values; when Afrologist scholars provide more findings in journals of African research and black studies; when historians write unifying histories of the continent, the ideology important to Afrocentricity can enable Afrologists to enhance “creativity” (Asante, 1983, p. 16).

Meanwhile, in media studies research, scholars from the West are still externally influencing African academic development (Ndlela, 2009), although they are presenting their findings in African ways. According to Skjerdal’s research (2012), the journalism industry in Africa is very different from Western researchers’ thoughts. Some people think that journalists should be the mediating component of social change. Oral expressions and conversations can inspire and motivate journalism in Africa. For example, a philosophical term “Ubuntuism” originates from South Africa and it represents “values humanness, dialogue, the public good, consensus, and community care” (Fourie, 2007, p. 25) and compassion (Ullah, 2014). The essential value of Ubuntuism is cooperation between black communities to create a common belief for the value system in Africa (Dube, 2010; Cobbah, 1987). As mentioned above, in Asant’s model, black communities consisting of black families can be regarded as showing pan-cultural unity, which means that there is an aim to build a cooperative and deliberative relationship, rather than a rigid system for all of the people. This way of understanding Ubuntuism could lead to indigenous journalism, differing from “the professional identity of journalism” (Skjerdal, 2012, p. 21) of the Western journalism system.

Nevertheless, the concept of Ubuntu is easy to be manipulated to serve the elite classes meaning that the marginalised voice is ignored (Dube, 2010; Skjerdal, 2012). The uncritical journalism in Africa will be applied by the upper class and politicians to fend off the criticism of corruption and unfair social events that are happening under the table, which means that journalism should expose corruption, rather than serving as the corruption (McDonald, 2010). “African values” can be used as an excuse to cover up hidden facts and truths. Differing from the definition of Asian philosophy, African morality is a part of Afrocentricity, as suggested by Kasoma (1996, p.53) who first introduced this notion. The essence of African morality urges Africans to strengthen their own beliefs and values and oppose the irresponsible divisionism driven by Western media. He disagreed with elite power-centred journalism but supported journalism that speaks for African societies and communities in order to maintain African justice and common values. However, African morality does somewhat ignore cultural diversity and implicates on Westernisation and colonialism to generate a “hybrid identity” (Glück, 2015, p. 22) of Africans.

Conclusion

In a nutshell, the three misconceptions about Asiancentric and Afrocentric studies of Asian and African phenomena through the Eurocentric theory have been elucidated in greater details by the Kuhnian conception of commensurability and incommensurability. As above mentioned, on the path of defending Eurocentrism in communication field, the cultural values and basic principles of Afrocentricity and Asiancentricity share a high

level of similarity which can provide more chances to de-Westernise communication theory. But, the value themes of Afrocentricity and Asiancentricity are not the same.

Before communicologists, the task was to delineate the intersection of diversity and humanity to ruminate on the relationships and communication in the international society and the local communities. Communicologists are exhorted by “the transversal vision” to theorise about particularity in humanity and humanity in particularity (Miike, 2007; 2008). Undoubtedly, transversality, diversity, and humanity will play important roles in the international communication research in the future. Any field of communication study should locate itself between them, and it cannot deny either cultural diversity or human community (Milofsky, 2006). The Afrocentric and Asiancentric methods can create knowledge and guide people to a higher sense of communication, diversity, and humanity. To conclude this essay with the message of Hass (n.d., p. 31), “our diversity defines us rather than divides us” (p. 31).

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