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Afro-Asian worldviews: Ideational narratives of Ubuntu and Confucian Communitarianism

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Abstract

The philosophical traits and historical experiences of Africa and Asia have not received due attention in the ideational structure of global affairs. The afro-Asian resurgence has created scope for the incorporation of pre-existing practices and values of these regions into the analytical construct of any global and humane response. The study is qualitative research and has used the case study method with an analytical framework. Apart from available literature, interaction, and discussions with concerned persons and their feedback has been used in the study. The paper consists of four parts, first, conceptualize the Afro-Asian world views, second looks at the significance of *Ubuntu*, third reflects on *Confucian Communitarianism,* and final part focuses on their relevance in globalizing the humanitarian interrelationships. Gradually evolved democratic institutions, inspiration from societal values of respective local spaces, rather than the arbitrarily crafted ones, are essential for global peace. The integration of the ancient civilizational ethos into the analytical frame enhances the likelihood of humanitarian response becoming global in scope and sensitive in substance.

Keywords: *Ubuntu, Confucian Communitarianism, Global affairs, Humanitarian response, Afro-Asian resurgence*

1. Introduction

The philosophical traits and historical experiences of Africa and Asia have not received due attention in the ideational structure of global affairs. As Martha Finnemore and Kathryn Sikkink aptly write on an international ideational structure, where shared ideas and dispositions provide order and stability to the word at the one hand, equally shifts in idea and norms catalyze systemic transformation on the other. Since norms held by states bearing the image of so-called successful and desirable models have a propensity to carry international prominence and diffusion, Western norms tend to become internationally prominent and diffused (Finnemore and Sikkink, 1998). The recent resurgence of civilizational actors with ancient roots creates scope for the incorporation of pre-existing practices and values of Afro-Asian regions into the analytical construct of any response, which intends to be global in scope and humane in substance. Community sense of perceiving fellow individuality based on mutual empathy and reverence underpins the common stand of African and Asian values (Chicoca, 2015). In this context, the ideas of Ubuntu and Confucian Communitarianism deserve reflection.

The philosophy of Ubuntu remains deeply rooted in indigenous cultures of Africa and interpreted by its many people, more specifically of Southern Africa, as a phenomenon of human interconnectedness. It denotes a cultural

worldview of humanity that is found in diverse forms in many societies throughout the continent, in particular among the Bantu languages of East, Central and Southern Africa. Broadly defined as an African variant of humanism, the concept of Ubuntu accordingly places communitarian interests above those of the individual, with the premise of existential mutuality. Having a long tradition in Africa, its general meaning and spirit are mostly understood in common practice and parlance throughout much of the continent. This ancient ethic offers a perceptual foundation for interdependent human behaviors and endeavors towards comprehensive peace and security in Africa. Post-apartheid South Africa's Truth and Reconciliation Committee (TRC) is a representative experiment, gaining its traction as an innovative conflict resolution approach in many countries of Africa and beyond.

A co-equivalent philosophical narrative of Asia is Confucian Communitarianism. Originating in China, this Asian value system prefers community values to individual values and argues that the pursuit of the former is the only method of achieving the latter. It views the government merely to be a tool for pursuing public good, which, along with social virtue, is considered as the highest goal of an ideal society. Due to its emphasis on values, (putting greater importance to personal morality of the governor in comparison to his ability to govern a state and society), Confucian Communitarianism tends to prohibit and spurn material wealth, crafts, and trends in state administration.

Thus, the research paper consists of four parts. The first part conceptualizes Afro-Asian world views based on the historical experiences of these two regions. The second part looks at the ideational and behavioral significance of Ubuntu. The third section reflects on the premise and practice of Confucian Communitarianism. The final part explains the relevance of Ubuntu and Confucian Communitarianism for efforts towards globalizing the humanitarian interrelationships.

2. Afro-Asian Worldviews

Worldview, in a precise sense, is a continually evolving outlook and conceptual framework for comprehending apparent chaos and the intrinsic complexity of the real world through subjective perceptions, experience and learning, shaping, in turn, one's behaviors and values (Cook and Meadows, 1990). The societal pursuit of humanitarian interaction underpins worldviews of Africa and Asia, which hold centuries together people's linkages with each other due to their geographic proximity and cultural affinity in terms of identifying existential interconnectivity with Nature. However, the pre-existing practices and values in Africa and Asia and their interrelationships have not been mainstreamed in the established discourse of globalism. There is evidence of Africa's long-standing connection with India, Indonesia and China. The pre-colonial interactions between India and the eastern seaboard of Africa were mainly economic and cultural. Trade was carried out between the two regions from very early times, some of it through intermediaries from the Persian or Arabian Gulf. India's cultural connectivity with East Africa extended to food and music (Mazrui, 1977).

Furthermore, South-East Asia and the Indian Ocean, with a long history of commerce and flow of ideas, but without unity by conquest, are seldom studied as international systems (Acharya, 2011). Contemplation on the roots of democratic dialogue in India, as reiterated by Amartya Sen in his masterpiece *The Argumentative Indian: Writings on Indian History, Culture and Identity* published in the year 2005, is again very instructive. Sen first identifies that democracy, as practiced in India, is not just about elections, but also about civic discourse, including a 'willingness to listen to different points of view'. This maintains the 'long and written-up argumentative tradition' of India (Acharya, 2011).

Equally, analytical attentions are also not drawn on the sphere of security prevailing in most pre-colonial African states through their indigenous customary and formal institutions. The maintenance of peace within many African communities was based on four legal principles: deliberation and discussion-based dispute settlement, rather than force driven justice system; compensatory rectification of misconduct (except in severe crimes such as killing); assessment and adjudication by elders with the standing of impartiality; and fairness. In this context, the 13th century's Mande Charter of West Africa deserves a proper notice. Its ruling ensured in Mali: (a) the prevalence of two inviolable principles guiding people's interrelationship: *sanankunya* (joking relation) and *tanamannyonya* (blood pact); (b) consequently establishing respect of the other and peaceful settlement of disputes as the rule; (c) significantly the absence of harm to foreigners and inviolability of foreign envoy's security (Martin, 2012). Reflecting on the security setting in Mali Empire, Ibn Battuta pertinently observed, "Among these qualities [of the Blacks] there is also the prevalence of peace in their country, the traveler is not afraid in it, nor is he who lives there in fear of the chief or of the robber by violence" (Hamdun and King,1975).

Ancient ideas of mutual existence and collective progress drive humanist endeavors in Africa and Asia, which have been subjected to the centuries-long process of domination and brutality unleashed by the external forces, more specifically the Western powers. With decolonization, the two continents had encountered the cold war encampment.

From an Afro-Asian perspective, cold war lines division of the world was considered as an unwanted imposition by former colonizers or an unfortunate limitation on opportunities for international connection (Stolte, 2019). Prominent Afro-Asian congregations including Afro Asian Writers Conference of Tashkent in 1958 or Afro-Asian Women's Conference of Cairo in 1961 resolutely marked down hierarchical categorisation of first, second and third worlds through the composition of their delegates across the globe (Halim, 2012). Such gatherings demonstrated that there was still space in the cold war period to incorporate divergent forms and conceptions of internationalist alliances. It was arguably more remarkable, on their part, to connect the local to the regional and global, than to attach the local to one single power bloc (Stolte, 2019).

The cultural manifestation of post-colonial Afro-Asianism culminated in 1968 when Afro-Asian Writers' Association began publishing *Lotus*, a triquarterly journal based in Cairo, counting among its contributors leading writers and poets from across Asian and African continents, including Chinua Achebe, Ngugi wa Thiong'o, and Leopold Senghor. *Lotus* kept reminding of the original charter of the Afro-Asian Writers' Association, asserting (Lewis and Stolte, 2019) that the "literary creations of this world are an integral part of the struggle waged by the peoples of Africa and Asia against colonial oppression and foreign domination" (Lotus, 1967). Throughout its lifetime, the journal not only explicitly condemned American aggression in Vietnam and the Israel-Palestine conflict but also featured the work of North Vietnamese poets like Thanh Hai and Palestinian writers like Ghassan Kanafini (Lewis and Stolte, 2019).

The globalist assertion was accompanied by humanitarian intervention by the Afro-Asian actors during the cold war period. Tanzania's intervention in Uganda, India's in East Pakistan and Vietnam's in Cambodia (1970s) achieved positive humanitarian outcomes by stopping large-scale atrocities. Despite their critique, these cases of conflict containment action that stopped widespread massacres and displacement in three regions are regularly cited in debates on humanitarian intervention (Seybolt, 2007).

Tanzania's use of force against Uganda in early 1979 removed a barbaric regime that had become an embarrassment to other African governments. After seizing power in 1971, Idi Amin imposed an eight-year dictatorship upon Uganda, which, according to Amnesty International, killed up to 300,000 people. Ugandan citizens lived in the daily fear of their security and there was a complete breakdown of rule of law as government forces killed and tortured people with impunity. Many African governments failed to oppose Amin's outrageous acts towards—citizens, owing to OAU's prohibition of intervention in the internal affairs of member states. However, Tanzania under the leadership of its President Julius Nyerere took a pro-active stance in condemning Amin's abuses and challenging the legitimacy of his rule (Wheeler, 2002).

The Pakistani government's brutal repression of Bengali speaking people living in East Pakistan resulted in the deaths of over a million of them. The atrocities took place between March and December 1971, when Indian intervention brought the massacres to an end and led to the creation of the new state of Bangladesh. This level of human rights abuses met the criteria of a supreme humanitarian emergency. Despite the society of states' non-indifferent approach insisting on domestic order, India's timely intervention as a responsible regional power brought a positive humanitarian outcome (Wheeler, 2002).

Vietnam used force against the murderous regime of Pol Pot in Cambodia in 1978-79 and ended its barbarism. In response, Vietnam faced draconian political and economic sanctions from the Western powers because of their cold war rivalry. John Girling aptly wrote, "The lesson of Cambodia is.....whose security? That of Pol Pot? Or of China and the United States against the security – that is, the lives – of Cambodians? To claim that the sanctity of frontiers (as breached by the Vietnamese) should have priority over the safety of thousands of Cambodians represents an appalling 'reversal of values'" (Girling, 1991). Thus, Tanzania, India and Vietnam behaved as responsible regional powers and the timely military response of these Afro-Asian actors brought positive humanitarian outcomes in their respective regions.

The end of superpower rivalry gave momentum to Afro-Asian resurgence, opening up the scope for the reinvigoration of cultural connectivity among non-Western civilizational actors, for their active engagement in the ideas shaping exercises of global affairs on humane terms. Indian Prime Minister Narendra Modi, during his visit to South Africa in July 2016, proclaimed, ".....Through the spirit of Vasudaiva Kutumbakum and Ubuntu.....Our relationship has been a story of resolve, determination, justice and the excellence of human endeavor" (Press Information Bureau, 2016).

3. Understanding Ubuntu

The philosophy of Ubuntu remains deeply rooted in indigenous cultures of Africa, being interpreted by its many people, more specifically of Southern Africa, as a phenomenon of human interconnectedness (Gade, 2012). Denoting a cultural worldview of trying to capture the essence of humanity, it is found in diverse forms in many societies throughout Africa, in particular among the Bantu languages of East, Central and Southern Africa. Clearly articulated in Southern Africa's

Nguni group of languages, it reflects the collectivist African philosophy of "I am human because I belong" in significant contrast to the individualistic Western philosophy of *Cogito, ergo sum* (I think, therefore I am) (Brock-Utne, 2004). Broadly defined as an African variant of humanism, the concept of Ubuntu accordingly places communitarian interests above those of the individual, with the premise that human existence is dependent upon interaction with others. Having a long tradition in Africa, its general meaning and spirit are mostly understood in common practice and parlance throughout much of the continent (McDonald, 2010). As a behavioral gift, Ubuntu is considered less an economy or even a philosophy, and more a lifestyle, a way of being, a way of seeing and acting. The gift is life itself, and at the root of each society (Muthien, 2008).

Ramose sees the word Ubuntu as 'two words in one', consisting of the prex ubu- and the stem ntu-, evoking a dialectical relationship of being and becoming. In this sense, ubu- and ntu- are 'two aspects of being as a oneness and wholeness' (Ramose, 2002). Desmond Tutu has described Ubuntu as "embracing hospitality, caring about others, being willing to go the extra mile for the sake of others. ...The solitary human is a contradiction in terms and therefore you seek the common good because your humanity comes into its own community in belonging" (Tutu Foundation, 2009). He has given one of the best definitions of the term in his book *No Future Without Forgiveness*, explaining the term thus:

Ubuntu is very difficult to render into a Western language. It speaks to the very essence of being human. When you want to give high praise to someone we say, 'Yu, u nobuntu'; he or she has Ubuntu. This means that they are generous, hospitable, friendly, caring and compassionate. They share what they have. It also means that my humanity is caught up, is inextricably bound up, in theirs. We belong in a bundle of life. We say, 'a person is a person through other people' (in Xhosa Ubuntu ungamntu ngabanye abantu and in Zulu Umuntu ngumuntu ngabanye). I am human because I belong, I participate, I share. A person with ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good; for he or she has a proper self-assurance that comes with knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are (Tutu, 1999).

Desmond Tutu's reiteration of the indigenous concept of Ubuntu, conveying the profound truth of interconnectivity in human experiences (happiness or distress), resonates in the post-apartheid campaign of South Africa for promoting an African Renaissance. Nelson Mandela gave a similar reflection in his autobiography, *Long Walk to Freedom* (Mandela, 1995), explaining mutuality in human liberation. The ancient principles of 'respect and gifting; of social egalitarianism and normative nonviolence' are critical for constructing alternatives to the pursuit of hegemony and domination. Ubuntu stands out to be at the core of such new forms of political practices, putting forwarding an enlightening message of inextricably connected humanities and freedoms (Muthien, 2008). In its 1997 White Paper on Social Welfare, South African government denes Ubuntu as "the principle of caring for each other's well-being...and a spirit of mutual support ... Each individual's humanity is ideally expressed through his or her relationship with others and theirs in turn through a recognition of the individual's humanity." The White Paper adds, "Ubuntu means that people are people through other people. It also acknowledges both the rights and the responsibilities of every citizen in promoting individual and societal well-being" (RSA, 1997).

An interdependent consciousness in the social, economic and political behaviors reasonably emerges from the conception that existential mutuality underpins human interrelationships. Pertinently, the ancient ethic of Ubuntu offers a perceptual base for striving towards comprehensive peace and security in Africa. For instance, the TRC in post-apartheid South Africa, a Committee chaired by Desmond Tutu, is a remarkable experiment to reverse the systemically inflicted dehumanization. Timothy Murithi appropriately notes, "Even the supporters of apartheid were victims of the brutalizing system from which they benefited economically and politically: it distorted their view of their relationship with other human beings, which then impacted upon their own sense of security and freedom from fear." Observing correlation between Ubuntu and TRC, Murithi writes, "The notion of Ubuntu sheds light on the importance of peacemaking through principles of reciprocity and a sense of shared destiny between peoples." He adds, "It provides a value system for giving and receiving forgiveness. It provides a rationale for sacrificing or letting go of the desire to take revenge for past wrongs" (Murithi, 2006). Manifestly, TRC experiment has gained its traction as an innovative conflict resolution approach in many countries of Africa and beyond, signifying relevance of Ubuntu, an African vision of humanism, for global endeavurs of peace and security.

4. Confucian Communitarianism

Communitarian elements in Confucianism are recognized as essential in making a viable alternative to individualistic Liberal Democracy. Confucian Communitarianism perceives Western Liberalism as too self-centered in its valorization of

individual autonomy, will, choice, and (negative) freedom at the expense of collective solidarity and the common good. Confucian self is a social self, not a self-choosing autonomous individual, and that it is in great harmony with society. In Confucianism, a morally cultivated man, by practicing ritual propriety in the complex web of human relationships, is the most authentic and authoritative person. The self is fundamentally a social self in which self and society are harmoniously reconciled and where their relationship turns out to be mutually constitutive. Individuality is an organic sociality from which social harmony entails (Kim, 2011).

The idea of individuality is, therefore, not excluded from the Confucian frame. William Theodore de Bary, an authority on Asian civilization and Confucianism, notes that in Confucianism, the individual is no less entitled to respect than in Western human rights concepts, that in Confucianism are found particular forms of human respect, personal responsibility and mutual support compatible with communitarianism and building a civil society: "...although the Confucian communitarian tradition has been overshadowed by state power and bureaucratism, it did continue to propose... consensual alternatives for promoting a more balanced relationship among the individual, the community and the state .... " (Theodore de Bary, 1998).

The Confucian scheme is not devoid of multiculturalism either. Confucian multiculturalism has a broader, worldwide perspective that goes beyond the boundaries of a liberal nation-state or society and is properly sensitive to and respectful of other cultural traditions. Confucian multiculturalism is based on a cosmological communitarian conception of the good which presumes the equal importance of the individual and the cosmos. Besides, it requires moral and intellectual cultivation and practice. Confucian multiculturalism can be best realized in the idea of an intercultural dialogue since it stays true to these two features of Confucian multiculturalism (Yeo, 2015). Intellectual engagement with Confucianism encourages contemplation on the particularity of traditions and the need for further intercultural dialogue and education in enriching all cultures and probing the common humanity (Yeo, 2015).

Articulating a philosophically credible and politically realistic vision of Confucian democracy, Sungmoon Kim observes that in East Asian societies democracy would be most politically effective and culturally relevant if it were rooted in and operates on the "Confucian habits and mores" with which East Asians are still deeply saturated, sometimes without their awareness—in other words, if democracy were a Confucian democracy. According to Kim, a Confucian civil democracy, though not rooted in Western culture and tradition, can also provide universal freedom, well-protected citizenship and democratic governance. For him, Confucian democracy can offer an important pluralist corrective to global value monism and cultural universalism from the perspective of East Asian non-parochial particularism (Zhu, 2014).

5. Globalizing Humanitarian Interrelationships

The mainstream discourse on globalism posits the inevitability of democratic governance for ensuring global peace. Dominated by an Anglo-Saxon version of eclecticism, it is premised on the notions of individualistic economic freedom and Euro-centric cultural determinism. Interventionist endeavors towards establishing democratic institutions in regions distant to the West have, indeed, been pursued in selective and unilateral styles. For bringing peace through the introduction of structural democracy in select parts of the Non-Western world, orchestration of regime change becomes the principal strategy of the extra-regional powers, especially the US-led actors of the West.

Interventionist endeavor towards establishing democratic institutions in Libya is a revealing case. The unilateral military intervention of the West in this North African country, ignoring the mediatory role of the African Union, has caused enormous domestic and regional destabilization. The then US President Barack Obama, under whose leadership the North Atlantic Treaty Organization forces carried out the military operation, admitted that failing to prepare for the aftermath of the ousting of Libyan leader Col. Muammar Gaddafi was the worst mistake of his presidency (BBC, 2016). However, American Institutional Liberalist like Robert Keohane, in the beginning, interpreted regime change through military means in Libya as one of the major indicators of the 'revival of moralism' in the post-Cold War world politics (Keohane, 2012). The *moralpolitik* supposition of this exercise is demystified, with timely revelation on the American scheme of capturing oil resource (*The Hindu,* 2012) and the French government's covert operation for killing Gaddafi in Libya (*Indian Express,* 2012). The exogenous imposition of the apparent political morality has recreated many such conflict theatres and insecurity zones in the Non-Western World.

The idea and practice of establishing democracy and peace through top-ward compelling methods have so far received enough critical reflection and enormous discredit. Roberts views liberal state-building and peace building as a "post-Cold War neo-imperial agenda of intervention" in which states in post-conflict environments are being built in the image of the West. For Roberts, such an approach which is invasive and imperial has failed and will continue to fail as long as there is a failure to recognize and understand that "transitional impositions of democratic practice cannot be a

substitute for or replace, in the short-term, political behaviors derived from needs, experiences, histories and evolutions quite different from those from which Western democracy is derived" (Roberts, 2008).

Similarly, Darby using a post-colonial critique of liberal peace building notes that it is a colonial enterprise that marginalizes the experiences, approaches and understandings of non-Western societies and does not connect with their everyday lives (Darby, 2009). Darby notes that as long as peace building initiatives are determined from "above and outside", they are "cast in the mould of colonialism" (Darby, 2009). Richmond observes that "The whole apparatus of peace is sometimes colonial and racist in that it implies the transference of enlightened knowledge to those who lack the capacity or morality to attain such knowledge themselves" (Richmond, 2005).

Patrick Tom argues that the practice of international peace building is grounded in the idea of the superiority of the liberal peace over other forms of peace, especially, local ones. He illustrates the case of Africa, where communities are rarely consulted about what kind of politics or state they want and as such, are being presented with no choice, but the liberal peace. For him, this assumes a priori that this is what they want, thus ends up looking like a colonial project. He adds that the liberal peace project has failed to achieve its aims including a democratic setting in which people's welfare and human rights are promoted. As such, it doesn't look like a very humanitarian practice, but as something that has been designed to recreate colonialism (Tom, 2011).

If liberal peace building is to be "saved", as Patrick suggests, it ought to be saved from its "cheerleaders" who offer prescriptive strategies without a critical reflection on their viability and acceptability in post-conflict environments and have witnessed local resistance to them. While the liberal peace model has worked well in the West, it is crucial to question whether transplanting it wholesale to non-Western societies with different cultural and historical backgrounds from it will work. In fact, war-torn societies need to be "saved" from problem-solving approaches that are biased towards these societies and ignore local agency, capacities for peacemaking, order and recovery. The locals' voices need to be heard (Tom, 2011), since as insiders they "possess the historical, cultural, and linguistic resources that outsiders lack, and that are essential not only to understanding the root causes of conflict but also to the search for sustainable solutions" (Donais, 2009).

The globalist discourse emanating from the West marginalizes experiences, approaches and understandings of non-Western societies. This exclusivist variant of liberal idealism systemically permeates the ideational structure of the global affairs, which bears century's together ascendancy of the West, especially prolonged dominance of the Anglo-Saxon powers like Britain and the United States. R. J. Rummel gave a compelling story of the horrors that occur in modern societies. He depicts how 'democide' has been very much a part of human history. Among other examples, his depiction includes the massacre of Europeans during the Thirty Years' War, the relatively unknown genocide of the French Revolution, and the slaughtering of American Indians by colonists in the New World (Rummel, 1998). The Western version of globalism conceals the brutality that has been unleashed under the existing global order that is constantly unleashed under the existing hierarchical global order, which is based on the presumption of supra-state anarchy (Bull, 1977).

The anthro-economic foundation of this Anglo-Saxon eclecticism is essentially based on individualistic economic freedom and Euro-centric cultural determinism. A globalist project is rooted in the Weberian thesis of 'Protestant Ethics and Spirit of Capitalism', which has overwhelmingly shaped the Western capitalist worldview. Max Weber, in his seminal treatise *The Religion of India — The Sociology of Hinduism and Buddhism* published in 1958 argued, "Capitalism would remain weak in India because the ancient religions of India have no element of the Protestant ethic, a necessary element for the growth and development of capitalistic thoughts" (Mishra and Kumar, 2014). Weber put forward further, "The irrational approach of Indian religious traditions, consisting of such dogmas as the *samsara* (illusionary world) and *karma* (doctrine of divine compensation), created a system that was highly traditional and progress-inhibiting" (Mishra and Kumar, 2014). Predating Weber more than a century, another such powerful thinker like Hegel, who has immensely contributed to idealist philosophy in the West, in his 1830-1831 *Philosophy of History* lectures at the University of Jena stated:

The Negro.....represents the natural man in his completely wild and untamed state. We must lay aside all thought of reverence and morality-all that we call feeling-if we would rightly comprehend him; there is nothing harmonious with humanity to be found in this type of character. The copious and circumstantial accounts of Missionaries completely confirm this ...(Hegel, 1956).

Exclusivist outlook had not gained traction, in contrast, in the early phase of human interaction. Free flow of well-meaning ideas and mutually beneficial economic exchanges had driven people to people contacts among various regions of the ancient world including Africa and Asia. Consequent to the aggressive external interventions under

medieval and colonial periods, this natural linkage between Africa and Asia and their interface with the rest of the world were replaced by a system of controlled contacts in terms of slavery, indentured labor practices and subservient economic linkages. The receding roles of civilizational entities in global affairs have resulted in the use of human energy and intelligence towards slavery, imperial subjugation, the pursuit of hegemony and sub-national/sectarian/terrorist violence. Reversal of such a cumulative dehumanizing process and redirection of human endeavors towards liberation from societal degeneration has become a global priority.

With the end of colonial-super power domination, resurging Afro-Asian actors, conferred with the immense civilizational heritage, express their intent to broaden the existing ideational template for humanitarian endeavors in the global affairs. Afro-Asian world views are underpinned by the societal pursuit of humanism, having substantial relevance for global efforts towards achieving peace, security and harmony in a comprehensive sense. Gradually evolved democratic institutions, gaining inspiration from societal values from their respective local spaces, rather than the arbitrarily crafted ones, are essential for global peace. In consequence, integration of the ancient civilizational ethos including Ubuntu and Confucian Communitarianism into the analytical frame enhances the likelihood of humanitarian response becoming global in scope and sensitive in substance.

Winding up, ideas of Ubuntu and Confucian Communitarianism are located in Afro-Asian worldviews, steered by the non-Western societal pursuit of humanitarian interaction with significant relevance for global efforts towards comprehensive attainment of peace, security and harmony. The prevalent pattern of humanitarian intervention in global affairs suffers from gross ineptness, ascribing to Western predominance on the existing ideational structure of globalism, an extension of Anglo-Saxon liberal discourse predicated on the notions of individualistic economic freedom and Euro-centric cultural determinism. Hence, there is an absence of standardized response to the humanitarian crisis across the globe. Growing identification of inadequacy in West-centered ideas and experiences for globalizing humanitarian response, consequently, creates an urgency to look for non-Western roots of humanizing global endeavors, underlining the inquisitive worth of Afro-Asian value systems of mutual existence and collective progress, represented in ideas of Ubuntu and Confucian Communitarianism. Integration of ancient societal ethos underpinning Ubuntu and Confucian Communitarian philosophy into its analytical frame increases the possibility of humanitarian response becoming global in scope and sensitive in substance.

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