

AN EXPOSITION OF AFROMODAL: EXPLORING A NEW FRAMEWORK OF CONNECTEDNESS

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Abstract

In Africa, communal existence and family interaction as well as extended relationships are often defined and championed in a eurocentric model of communalism and communitarianism. These concepts have not expressed the needed differential reflections of African communal engagements and familial involvements. However, these concepts are better and uniquely expressed within the umbrella term of a neologism: Afromodal. The concept and idea of Afromodal, springs from the words: Africa for *Afro* and modal from modes or modalities, expresses and explores all the differential avenues for connectedness and interconnectedness in a form of relation or connexion within the bounds of African Weltanschauung. Afromodal is the interconnection of African modalities of being expressed and cobwebbed in concepts like *igwebuike*, *onyeaghananwanneya*, *ubuntu*, *kwetuism*, *ibirikambiri*, *egbeberegobere*, *ibuanyidanda*, *ohazurume*, *njikoka*, *et cetera*. Afromodals are all about the African connecting models, that is, African models of connectedness and interconnectedness as shown and specified above. It can equally be referred to as an ,afrocommunal modality. Through hermeneutics the researcher tried to piece together what he conceives as afromodals.

Keywords: African, afro, modal, afromodal, connectedness.

Introduction: Background to the Formation of the Neologism-Afromodal

African thought and trado-culture, borrowing heavily from African philosophy, African philosophical tradition has over the decades of years garnered acceptable relevance with the development of ideas in complementarity with global issues and attendant circumstances. As a viable institution, African Philosophy continues to develop and grow in lexical expressions and thematic demonstrations. Some of these African modalities of being are however Afrocentric. As an African critical researcher, the idea of having an umbrella term that can accommodate African modalities of beings always expressed in vagaries of terms has occupied me for years. To me, such modalities of beings have this LCM running through them that makes them differentially tallying ideas unique and appreciable in meaningful application. Such a lexicon that applies this critical understanding is seen in the coinage of AFROMODAL.

Afromodal is a compelling and evocative word. It carries both African identity (Afro-) and a structural or philosophical aspect (-modal, from mode or modality). Etymologically, *Afro* ties the concept to African identity, thought, culture, or context. And, *modal* suggests a way, method, form, or modality as it is common in philosophy, linguistics, and logic. Afrodal, therefore, explores the tapestry of a uniquely African mode of thinking, being, or doing. It is a framework or lens through which African realities are experienced or interpreted under one umbrella term. Hence, Afromodal is a philosophical modality rooted in African ontologies, epistemologies, and values.

In this appreciable understanding, Afromodal (an adjective or a noun), a compound traditional word, pertains to or expresses fundamentally a distinctly African mode of being. This mode of being can be understood as one understands, organizes or engages with the world. As a conceptual new framework, Afromodal primarily embodies the African ways of being, knowing and acting. In simple usage therefore one can think of *An African Philosophy of Education must adopt an Afromodal approach that reflects indigenous African values and cosmologies*. Equally another usage can be: *The great thinker developed an Afromodal theory of justice grounded in communal mutuality*. In the context of this paper the afromodals are and not limited to: *igwebuike*, *onyeaghananwanneya*, *ubuntu*, *kwetuism*, *ibirikambiri*, *egbeberegobere*, *ibuanyidanda*, *ohazurume*, *njikoka*, *et cetera*. Afromodal is a new

afrocentric framework of connectedness, It is a new paradigm for solidarity and cooperation amongst humanity. An exposition below will vindicate such a good appreciation of afromodal.

Appreciation of *Afro*

Afro as a noun is a hairstyle of tight curls in a full evenly rounded shape. As an adjective, it is a combining form of, or variants of *Afr* as *Africa* in words like *AfroAmerican* or *Afro-Asitic*. Etymologically, *afro* is derived from the term Afro-American. During the history of slavery in the United States, most African Americans styled their hair in an attempt to mimic the styles of the predominantly white society in which they lived. Equally, the derivative of AFRO-, taken as an adjective in a combining form is from the Latin *Āfr-*, *Āfer* "of Africa" + O-more at African. Phrases containing Afro are Afro Latino, Afro Latina (Merriam-Webster, n.d.). Merriam-Webster (n.d.) maintains that later in history, *afro* became a powerful political symbol that reflects black pride and a rejection of notions of assimilation and integration—not unlike the long and untreated hair sported by the mainly White Hippies. To some African Americans, the *afro* also represented a re-constitutive link to West Africa and Central Africa. Nevertheless, variations of *afro* have been worn by one or both sexes in the many disparate cultures of the African continent. In our context, Afro represents everything about Africa.

HarperCollins (2019) explains that as an adjective *afro* is used to describe something that is associated with African people or culture. In a combining form *afro-* is used to form adjectives and nouns that describe something which is connected with Africa. *Afro* is related to afrocentric models or afrocentricism against eurocentric models but to a large extent, in favour of cosmocentricism or humanocentricism. *Afro-* in British English indicates Africa or African. *Afro-* in American English means African and *Afro-American*. Also, it is always used before a vowel, *Afr-*. *Afro* in American English equally is an adjective of, or pertains to African American or to Black traditions, culture like *Afro societies* and *Afro hair-styles*. It is a prefix to any word that has anything to with Africa, hence, we have *afro-beat*, *Afro-dance*, *Afro-origin* and Afromodal.

Understanding Modal

Merriam-Webster. (n.d.) defines modal as an adjective that is of or relating to modality; containing provisions as to the mode of procedure or the manner of taking effect—used of a contract or legacy. Modal is an adjective that relates to mode or form as opposed to substance. A statistical understanding of modal relates to a value that occurs most frequently in a given set of data. HarperCollins (2019) describes the word modal as a countable noun, which in grammar, as a modal or a modal-auxiliary is a word such as 'can' or 'would' which is used with a main verb to express ideas such as possibility, intention or necessity. Wikipedia (n.d.) suggests that in linguistics and philosophy, modality refers to the ways language can express various relationships to reality or truth. For instance, a modal expression may convey that something is likely, desirable, or permissible. Quintessential modal expressions include modal auxiliaries such as "could", "should", or "must"; modal adverbs such as "possibly" or "necessarily"; and modal adjectives such as "conceivable" or "probable". However, modal components have been identified in the meanings of countless natural language expressions, including counterfactuals, propositional attitudes, evidentials, habituals and generics. Modality has been intensely studied from a variety of perspectives. Within philosophy, linguistic modality is often seen as a window into broader metaphysical notions of necessity and possibility. Modal in British English relates to or is characteristic of a mode or manner. Modal relates to a mode. Modal in American English indicates a mode, mood or manner. As a *grammar*, it expresses mood, (HarperCollins, 2019).

On the Modalities of Beings

Modalities of being have to do with ways and forms in which a being belongs or exists. A being cannot but belong. Belongingness is one of the modalities of being (Onebunne, 2019a). In the strictest sense, modes or modality of being are different manners by which being, or

presence, can appear or be known. It responds to the question: *in what way is something said to exist?* This has been a key preoccupation of both Western philosophizing and African critical enterprise, though quite differently in each of the traditions. Below is an expanded view.

The modalities of being are based on ontology, which is the study of being in philosophy. Philosophers use the distinction of different “modes” to characterize how things exist differently. For example, the existence of a physical object (such as a tree), the existence of a concept (such as justice), or a person’s consciousness all engage different kinds of being. This distinction was particularly stressed by Heidegger (1962) in his seminal work, *Being and Time*. The difference between being (*Sein*) and beings (*Seiendes*), it is only in examining the different manners in which entities show up in the world can anyone hold a concrete understanding of the meaning of being. In his *Fundamental Ontology*, Heidegger called *Dasein*, the being that is concerned with its own being, that is, the primary mode for ontological inquiry. So, too, in Aristotelian metaphysics, where being is actual or potential, there is a division between substance (*ousia*) and accidents. Aristotle said that being could be said in many ways (*pollachôs legetai*), and identified several modes of being as quantity, quality, relation, place, time, position, state, action, and affection (Aristotle, *Metaphysics*, Book IV). There are, however, classes of the modalities of being:

Ontological Modalities (the different types or modes of being. Existents can be divided into three broad types of being: *Actual being* (what exists concretely and presently), *Potential being* (what can exist or can come into being), *Necessary being* (a being that must exist, e.g., God in classical theism), *Contingent being* (a being existing but might have not existed), (Copleston, 1993).

- **Temporal Modalities:** Temporal modes pertain to a location in time: past, present, and future. This modality recognizes the evolving dynamic of existence as it exists in time. (Ricoeur, 1984).
- **Spatial Modalities:** Space affords a way of being. A being is here or there, immanent or transcendent, embedded in a place or dislocated.

Embracing African appreciation, one focuses on the modality of being. Ontology in Africa is relational and communal. In this context, it can be argued that learning is dynamic and interdependent and that being is a modality. Thus we have:

Intersecting Ontology: Relational Being (communal ontology). A person, in African thought, is not an isolated subject but an interdependent part of a web of relationships. This can be summed up by Mbiti’s frequent quote: “I am because we are, and since we are, therefore I am” (Mbiti, 1969, p. 141). And this speaks to a mode of being and life that is relational, collective personhood rather than individualism. (Mbiti, 1969).

Vital Force: A mode of being is *force vitale*. This is the Bantu philosophy articulated by Placide Tempels which describes being as such. All beings have force, and their value and role in the world derive from the quantity or quality of that force: “To be is to have force. “More being is more that is more force”, (Tempels, 1959). This gives us a graduated modality of being, where meaning is not flat or homogenous, but hierarchical and dynamic and moving by achieving and re-collecting of the vital force.

Spiritual Modality of Being: Many African cosmologies record the layers of being across physical, spiritual, and ancestral realms. Gyekye is of the opinion that spiritual people also have ancestors that have passed away but continue to live, exist, infect and influence the living. It is indicative of a non-material mode of existence, (Gyekye, 1995).

Comparative Insight: Western philosophy tends to know being through being in substance, time and metaphysical necessity; African philosophy tends to think being must be known in being, in relation, in vitality and in spiritual presence. These two traditions together highlight the rich and nuanced nature of modality. However, there isn’t just one kind of existence, nor one way of experiencing it.

In sum, the modes or modalities of being include the ways entities exist, actually, potentially, temporally, spatially, relationally or spiritually. These nuances play a pivotal role in bridging ontological divides and fostering a more comprehensive understanding of existence that embraces both African and Western paradigms.

Attempt at Defining Afromodal

Afromodal is an African concept that encapsulates all the attitudinal relationship of valued love, responsible interaction and every form of amicable responsibility, friendly responseability with the other. Afromodal, is a conceptual framework and a neologism that upholds the genesis of the core of African communal philosophies such the *igwebuike*, *onyeaghananwanneya*, *ubuntu*, *kwetuism*, *ibirikambiri*, *egbeberegobere*, *ibuanyidanda*, *ohazurume*, *njikoka*, *et cetera*, and several others which share common philosophical threads and dealing within African roots but increasingly-manifestly inclusive of all Afrocentric traditions and languages. The Afromodals are the above concepts. Afromodal is phonetically pan-African not overly language-specific, but influenced by indigenous tongues. It instils a sense of warmth, connection, community, life, peace and solidarity. All these different Afromodal ideas ought to fit a single umbrella of African philosophy termed under the keywords of "communitarianism", "communalism," or "communitas". The words communalism and comunitarianism do not appear to me to resonate with the basic idea inherent in afromodal. And communitarianism and communalism are concepts of European origin, hence, of eurocentric models.

The concept of Afromodal reflects the African sense of having shared walks, solidarity, cooperation, interdependence, common responseability and mutual responsibility. These ideas describe subtly distinct facets of a shared conviction that human life is fundamentally relational, not individual. Afromodal- while not yet firmly established in scholarly literature- is a conceptual position or philosophical modality developed from African worldviews and epistemologies. It captures the interplay of African cultural principles, especially those that emphasize community, shared humanity, and moral responsibility.” Thus, afromodal thought serves as a perspective through which the shared nature of human behaviour is analyzed and venerated, mirroring African ideals of unity, collaboration, and accountability.

Afromodal is an existential modality that is humanocentric. Beyond the idea of eurocentricism, Afromodal is afrocentric as well as cosmocentric because the conceptual idea it projects is within the bounds and range of positive human relationships and interactions. Afromodal is a human effort towards humanity’s unified common effort for survival and other existential operations as social human beings. This idea, therefore, makes afromodal a philosophical stance that confronts people’s worldview as well as their realities. More so, afromodal is an idea based on human endeavours to challenge man's inhumanity towards man through collective, familial and communitarian common-front. Hence, it faces all onslaughts of the inhuman by a communal humanism. Afromodal, thus, emerges as a philosophical and socio-ethical matrix based on African communal and or collective systems of epistemic thought, aimed at wrestling with the intractable facts of human sociality. This is why afromodals have the capacity of man to eschew all forms of man’s inhumanity to mankind. It’s a person-to-person accountability in fostering justice, dignity, and communal welfare. At its heart, Afromodal is premised on a common-front held by the community, which organizes not only in cultural solidarity but in a socio-ethical opposition to structures of dehumanization, oppression and violence. This is in tandem with Mbiti’s statement that “I am because we are, and since we are, therefore I am” (Mbiti, 1969) which cancels the notion of the individual not being apart from the community. The Afromodal, then, is a counter-hegemonic weapon, making its home in between the pain of slavery, colonialism, capitalism, capital flight, contemporary international debt burden and many forms of international injustice. Afromodals, therefore, have foundational elemental pillars such as:

- **Relationality:** We only exist through other humans. It is a relational ontology grounded in the understanding of "I am because we are." Afrumodal assumes that personhood is relational rather than autonomous. You can work on all aspects of your life to become a different person.
- **Solidarity:** Supporting all of us, not just ourselves! This is in line with ethics of care where each person is responsible for the welfare of one another. All the people have to help others. This is reflected in the philosophies of *onyeaghananwanneya* (no one is to be left behind) and *ibuanidanda* (nothing is too heavy for communal purposes). Solidarity is an afrumodal attitude. In African discourse, solidarity is not in itself a social condition, but an ontological and ethical imperative. The afrumodal framework situates solidarity as a lived reality that is expressed in the every day life, through kinship relations, ambiances and mutual care amongst African people. This sense of solidarity comes from realizing that people comprise different parts. This sums up the core concept that identity and wellness come from being a part of the community. Seen in this way, afrumodal embodies a particular mode whereby what it means to be human entails relations and dependencies.
- **Mutual care-support:** This is about helping each other unconditionally. It is all about collective empowerment and no one gets to be left behind. Afrumodal nurtures collective progress-elevating each other with dignity and purpose, akin to *igwebuiké* (strength in unity). Afrumodal is dependent on the *ethos* of cooperation. Within the afrumodal *ethos*, cooperation is an act of mutuality and collective agency. In traditional African societies, the consensus is followed in making decisions and work is equally shared among members of such communities. This sense of cooperation goes beyond material labour to moral and spiritual support. African communalism "does not seek to obliterate individual rights or identity," according to Gyekye (1997), but rather views the individual as part of a web of relationships that create obligations of cooperation and mutual help. The afrumodal is then cooperative not for pragmatic but principled reasons- as a value- specific disposition that views the welfare of others as integral to one's prosperity.
- **Interdependence:** Nobody lives or flourishes by themselves. It spells a certain dynamic togetherness, dancing in the service of togetherness. It is very much articulated in dynamic togetherness as it works to understand community as a living, breathing entity- *ubuntu* in motion-generative of reply to change and complexity. Afrumodal is built on responsibility and responseability as moral imperatives. Taking responsibility or responseability, in the afrumodal sense, is deeply ethical and relational. There is the responsibility to know; a responsibility not because we are duty-bound to do something but because, as a community, we have to do something, as well as in harmony with the spiritual realm. Each individual plays a part in maintaining the moral order of the African society, and of course, afrumodal recognizes this fact. Wiredu (1996) highlights the idea of communal responsibility, maintaining that in traditional African society, moral responsibility is a communal matter. In this sense, the afrumodal is a modality of philosophy in which meaning does not stem only from what one does specifically, but from what their actions mean for the greater community and greater common good. This idea closely resonates with all the afrumodals: *igwebuiké*, *onyeaghananwanneya*, *ubuntu*, *kwetuism*, *ibirikambiri*, *egbeberegobere*, *ibuanidanda*, *ohazurume*, *njikoka*, *et cetera*, focusing on interdependence and our common humanity.
- **Coexistential harmony:** Live and let live, peacefully, is based on communal harmony that guarantees peaceful coexistence and dialogue. From *egbeberegobere* to *birikambiri*, afrumodals foster peaceful coexistence and mutual tolerance-live and let live.

In sum, such core elements above display relations as very important characteristics of Africa as a whole, the core of the African ethos of human cooperation, mutuality and transhuman solidarity through the art of being. Afromodal, as a recently minted term that expresses an integrated mode of being in the world, is what I have sought in exploring the possibilities of appreciation; a term that resonates with the languages and experiences of African peoples; a metaphysics that synthesizes with the lived experiences of Africans. It is derived from *Afro* or African philosophy of human existence in solidarity and from the English word Modal, meaning in the context of this project mode of existence or more explicitly, mode of procedure, mode of taking effect. Afromodal thus, is a sign of collective being-with one another, a unitary consciousness that is above ethnicity and beyond mere language. Afromodal is an African ethos of collective human flourishing mediated by relational being, solidarity and mutual upliftment. It expresses a worldview where existence is a relationship, and survival is working to serve and be served by others. Afromodal stands at the intersection of a moral vision and a socio-ontological principle. It calls us to think, act and educate in the direction of interdependence, shared humanity and ethical coexistence. What Afromodal provides is the spacious ground and platform for identifying related ideas on which a *rethought of the African philosophy of education* can be done. Afromodals critique the individualistic, competitive and colonial histories of education systems and lead calls for Afrocentric education.

Afromodal: Towards a Philosophy of African Modality

All in all, the afromodal is an African philosophical attitude towards life, of solidarity, deliberate cooperation and ethical responsibility. It embodies the African way of seeing human beings not as isolated units but as axis in a network of moral, social, and spiritual relations. Afromodal, therefore, is a philosophical modality that explores the various aspects of African values and beliefs, both in traditional and modern practice. Afromodal is an existential modality that is humanocentric. Beyond the idea of eurocentricism, afromodal is Afrocentric as well as cosmocentric because the conceptual idea it projects is within the bounds and range of positive human relationships. Afromodal is a human effort towards humanity's unified common effort for survival and existential operations as human beings. This idea, therefore, makes afromodal a philosophical stance that confronts people's worldview and their reality. Afromodal thus emerges as a critical matrix founded on African communal, African communitarian and collective systems of activities aimed at wrestling the intractable facts of human sociality and social cohesion. The tapestry of afromodal is premised on a common-front held by people sharing similar worldview and cultural solidarity in opposition to structures of dehumanization and deafricanization. By this, afromodals are in tandem with all expressive manners of African spirit born during the colonial era and more in painful post-colonial manifestations as well as contemporary post-coloniality. As an African modality, afromodal is not only reactive but constructive by validating the humanity of Africans and liberating them as such. Afromodals succinctly become pathways towards healing from historical trauma *via* rehumanization of Africans. By these facts, afromodal is also a modality of African humanism.

Afromodal philosophy, therefore, is a collective, conscientious and critical response to the myriad of African predicaments which has affected both African people and humanity as a whole. Grounded in African communalism and her communitarianism, afromodals provide a pathway to an integral and wholistic as well as proactive solution in a world challenged with justice, dignity and solidarity. In this sense, afromodal is not just a philosophical orientation but a way of being, thinking and doing that affirms the unassailable value of the African human family for collective human flourishing and reconstruction of the togetherness of humanity. Afromodalism, therefore, champions an afromodal thought that is laced with communal-relational spirit of action. Such a sense of togetherness is not incidental, according to this theory of afromodalism, rather, it is a modality of being that requires conscientious labour, deliberate negotiation and intentional moral commitment. This way of thinking, that is an afromodal thinking, is inspired by African cosmologies and African Weltanschauung for

the construction of humanity's togetherness. Consequently, afromodals are paradigms of African philosophical and socio-political thoughts, hence, "in African thought, the community is not simply a collection of individuals but a moral organism in which the well-being of each is intertwined with the well-being of all" (Wiredu, 2004, p. 19). Afromodal philosophy, as in afromodalism, is a praxis mode of action that encourages African perspectives. Hence, from the onset, afromodality investigates the greatness and grandeur of the human endeavour in the struggle for survival against eurocentric dominance. This is why afromodality explores the tapestry and grandness of human attempt in confronting the existential challenges that define the African experience.

Afromodal: A Form of Connectedness

Afromodal is a form of connectedness. Cambridge Dictionary (n.d.) defines connectedness as the state of being connected and having a close relationship with other things or people. It is the state of being joined or linked. It is a feeling of belonging to or having an affinity with a particular person or group. Merriam-Webster. (n.d.) defines connected as an adjective to mean joined or linked together; having the parts or elements logically linked together and having social, professional, or commercial relationships. As an adverb, it is connectedly and as a noun it is connectedness. Collins maintains that in British English, connectedness is the state of being connected, (HarperCollins, 2019). The idea of connectedness leads to the view of the state of being connected. Afromodal is a form of connectedness of African modalities of beings and models of existential interaction. Afromodal is a form of connectedness; a form interconnectedness and a form of modality.

The afromodal is an emerging and still-evolving idea that can be framed as a philosophical mode is rooted in African ontologies and epistemologies characterized by a radical sense of relationality. It is not only physical and social but metaphysical, ethical and ecological as well. It isn't merely an expression of the African worldview of being as never isolated but enmeshed in a web of relations with others, the environment, the ancestors and the divine. However, there are forms or operations of connectedness thus:

● **Ontological Connectedness**

At its heart, afromodal is a form of ontological connectedness-a mode of being that perceives everything in existence as inherently intertwined. African metaphysics views the individual not as autonomous, but inseparably bound to a larger whole, a communal and cosmic whole. John Mbiti (1969) captures this sentiment well in his famous dictum: "I am because we are, and since we are, therefore I am." This statement reflects the notion that personhood is a result of relational being. The afromodal frame sees this as a dynamic relation of identity, belonging and mutual affirmation.

● **Epistemological Connectedness**

In African thought, knowledge is inherently relational as well. The afromodal perspective believes that knowledge is not simply the storage of abstract information, but it also encompasses shared experiences, group memory and intergenerational wisdom. The African Indigenous knowledge system paradigm emphasizes a holistic epistemology, meaning that the "knowledge is embedded in lived experience, relationships and the environment" (Odora Hoppers, 2002). This suggests that the afromodal way of knowing cannot be dissociated from the networks and relations with which knowledge is embedded and through which knowledge is transmitted.

● **Ethico-moral interconnectedness**

The term, Afromodal, is also morally connected. In African ethics, you cannot separate moral agency from society; your actions, moral or otherwise, are weighed against their consequences for others and the community. As formulated by Gyekye (1997), African communalism "imposes obligations of mutual help and moral concern for others." Accordingly, afromodal connectedness means a moral duty to promote harmony, justice, and

care in the community. It is not just about being together, but about doing together in pursuit of the good of all. Nature and the spirit have to coexist and that is the real purpose. Moreover, afromodal connectedness also applies to nature and the spiritual dimension. Nature, in many African cosmologies, is not a resource to be extracted but a living system to be respected and ethically engaged. African ethics are “cosmocentric,” everything in the cosmos-humans, spirits, animals, plants-are interdependent, as Bujo (2001) notes. Afromodal thinking sees this interdependence as fundamental for our balanced, meaningful being.

To sum up, afromodal as connectivity describes a specifically African way of being in the world that places a premium on relationship over individualism, community over alienation and wholeness over dispersion. It is a way of being and knowing that honors the web of life in all its complexity. It has monumental implications for education, politics, ethics and ecology in imagining African futures that are deeply rooted in indigenous values and philosophies.

Introductory Appreciation of Afromodals

Afromodal is an umbrella concept that accommodates and appreciates every concept or word that articulates African communal engagement. There are many afromodals as there are connectedness and interconnectedness forms of relationship that are communistic and complementary. These afromodals are: *igwebuike*, *ubuntu*, *onye aghana nwanne ya*, *birikambiri*, *egbe bere ugo bere*, *ohazurume*, *ibuanidanda*, *kwetuism*, *njikoka*, *et cetera*.

Igwebuike as Afromodal

Igwebuike is a force for good that can be understood in this way, both as a principle in Igbo-African philosophy and as a fuller articulation of communal strength, unity, and interconnectedness. As a philosophical principle, it adds up to the belief that the individual lives and thrives in a communal context translated from Igbo as “there is strength in the multitude” or “the strength of the collective.” Understood within the emerging framework of afromodal analysis, *Igwebuike* is more than a cultural value; it can be understood as a modal expression of African ontology and epistemology, a lived reality reflecting how people relate to one another, know together, and act responsibly in the community. Ontologically, *Igwebuike* supports the African idea that being is relational and communal. It suggests that to exist is not to be alone but always to be in a web of relations. *Igwebuike*, as Kanu (2017) articulates, “is an ideology of an interconnected web of relationships embodying a principle that emphasizes the communal nature of African existence, such that the individual is part of the whole, and the whole, in turn, identifies meaning for the individual.” As an afromodal, *Igwebuike* is a mode of being that affirms and maintains identity through the medium of community interdependence. *Igwebuike* sees knowledge as communal, as opposed to individual. The notion that wisdom is held collectively and passed down accords with afromodal epistemology, which prioritizes shared experience, oral tradition, and dialogical knowing. Dialogic, inclusive, and holistic, Kanu (2015) argues that *igwebuike* epistemology responds to the African belief that truth does not merely spring from isolated integration, but from dialogue and consensus. An afromodal, therefore, *igwebuike* becomes a mode of knowing that is grounded in togetherness and mutual verification.

The ethics of *igwebuike* is a call for solidarity. Within the afromodal form, it serves as a moral claim to do things that keep the community alive. The person is who is morally responsible not just for his or her own deeds but for their share in the peace and progress of society. But as Kanu (2020) observes, *igwebuike* philosophy “invites the individual to adopt the logic of complementarity, cooperation and dialogue.” These values lie at the heart of the afromodal ethos, in which the community is not a theoretical construct, but a moral space of shared life. This afromodal paradigm of *igwebuike* grants a contemporary lens-again, particularly within the domains of African philosophy of education and governance-to reconceptualize constructs such as development, participation, and justice. It pushes back against the atomizing tendencies of Western individualism and provides in their stead a logic of connectedness that

is profoundly African. Thus, as ‘afromodal’ in nature, *igwebuike* transforms into a philosophical foundation with practical guidance that foregrounds communal health, participation, and inclusivity in knowledge production.

In sum, *igwebuike* organically grants itself to this emergent category of afromodal thought. It is a relational, dialogical and holistic mode of being and knowing that conjoins core African values. As an afromodal, it stresses that strength, identity and meaning are discovered not in isolation but in community. It thus provides both a conceptual framework for interpreting African reality and a moral framework for shaping it.

Ubuntu as an Afromodal

One of the most well-known African concepts of philosophy is *ubuntu*, which is grounded in the languages and culture of Southern Africa. Often translated as “I am because we are” or “a person is a person through other persons,” *Ubuntu* distills the values of human dignity, compassion, reciprocity and interdependence. However, when regarded not just as a cultural phenomenon but as an afromodal, what in another context might be called a mode of African being, knowing and valuing, *ubuntu* becomes a distinctly African metaphysical and ethical orientation, which is predicated on a relational identity and collective consciousness. Alternative ontologies from afromodal *ubuntu*. As an afromodal formulation of ontology (the essence of being), *ubuntu* provides an incorrect image of the uni-focal, unbound self-borne in the West. It affirms that being is inherently relational and that personhood is achieved through mutual recognition and community. According to Ramose (1999), the essence of Ubuntu is that it is not merely a moral quality of man; it is an ontological condition and being-with-other(s) is the African way of being. Thus, Ubuntu, as an afromodal, is a lived reality, where life is co-constructed through social bonds and shared humanity.

Ubuntu as an epistemological afromodal. *Ubuntu* holds epistemological significance as an afromodal way of knowing, based on shared experience, dialogue and lived wisdom. The knowledge is not contained in the minds of individual learners, it is embedded within the practices, stories and interactions of the community as a whole. As Letseka (2012) postulates, “*ubuntu* entails a communitarian epistemology in which learning and knowledge production are relational and contextual.” In this regard, *ubuntu* is a way of knowing and acting relationally and inclusively in the world that emphasizes harmony, respect, and intergenerational transmission of biota within the afromodal frame. The afromodal of *ubuntu* emphasizes mutual care, respect, and accountability; ethically, *ubuntu*. It gives a moral compass that prioritizes the well-being of the community as part and parcel of individual flourishing. According to Metz (2007), *ubuntu*-type ethics is based on identification with others and showing solidarity and compassion. As an afromodal moral mode, then, *ubuntu* at its core puts forth harmony, justice, and empathy as the heart of ethics.

Ubuntu as a normative principle is also manifested in governance, conflict resolution and training and education. In post-apartheid South Africa, *ubuntu* was the guiding philosophy for reconciliation and restorative justice. It is an afromodal that informs practices of inclusive leadership, participatory democracy, and whole education. Higgs (2003) further states, ‘It is through an African philosophy of education that a spirit of communal responsibility and acknowledgement of human dignity can be fostered, thereby providing an indigenous African framework for education that is supportive of both communal and humane value norms’ (p. 482). The book, *A Rethought of African Philosophy of Education* by Onebunne, J. (2025) is in this regard. Framing *ubuntu* as an afromodal allows us to appreciate it not only as cultural value but as a mode of being, knowing and doing ethics that inhabits the African life and African world. In its afromodal expression, *ubuntu* emphasizes the importance of relationships, interconnectedness, and shared humanity. It serves as an antidote to Western individualism that provides inherent African ways to direct ways of existence and is also a pillar on which the reimagining of African philosophy, education, development, etc., can stand.

An Afromodal Concept of *Egbebere-Ugo-Bere*

Egbebere ugo bere, nke si ibe ya ebena, nku kwaa ya-a popular Igbo proverb-means “let the kite perch, let the eagle perch; whichever denies the other from perching, let its wings be broken. This proverb is a deep plug-in of peaceful coexistence, equity, mutual respect and justice in Igbo-African philosophy. When interpreted as afromodal, it registers a particular African way of being and relating, to one another and to God, that enshrines harmony, relationship dignity and moral equilibrium among the community and cosmos. Ontologically, *egbebere ugo bere* (EBUB) encapsulates a relational understanding of existence wherein beings are recognized as co-inhabitants of the same space, each having equal deserving of thriving. In this understanding, personhood and social participation are not exclusive but inclusive. The afromodal take on this principle foregrounds a co-extensional mode of being, which affirms difference, interdependence and the right of all to flourish. In African communal ontology, being is being-with-others”, as Iroegbu (1995) argues. The saying expresses this afromodal relationality, wherein coexistence is not simply tolerated but rather morally demanded.

Egbebere ugo bere is an epistemological facility whose afromodal orientation is marked by dialogical reasoning and cohabitation spaces without antagonistic voices. As a co-extension, it encourages pluralism of thought and mutual accommodation of knowledge systems. African epistemology flourishes in complementarity, dialogue and inclusivity. It sees consensus and coexistence as being more significant than competitive antagonism (Kanu, 2015). The afromodal in this instance refuses epistemic domination and embraces cognitive justice-permitting the eagle and the kite to perch in the same intellectual or cultural tree. Ethically, the saying encourages justice, tolerance and peaceful coexistence and warns against tyranny or exclusion. It highlights an afromodal sense of reciprocity and fairness-any act that denies the other the right to live or partake is deemed morally reprehensible. *Egbebere ugo bere*, then, is not merely about coexisting or co-extensions, it is about you creating and defending a just moral order that places a premium on the dignity and agency of all. As Nwala (1985) observes, African ethics “is essentially communal and relational, where rightness is defined as what preserves communal harmony.”

Politically speaking, *egbebere ugo bere* is a tenet of equity and social justice. It pushes back against hegemonic domination, whether ethnic, cultural, political, economic, anything, and it promotes the creation of structures in which all can live without fear or keep being marginalized”. Thus, it serves as an afromodal foundational resource for indigenous democratic governance, social cohesion, and conflict resolution in African societies. African political thought-particularly within Igbo culture “centers around consensus, participation, and fairness, informed by proverbs and social wisdom”, Eze (2008) explains. All in all, in being afromodal, *egbebere ugo bere* expresses a pragmatic and even syncretistic African philosophy of pattern and aggregate interception and continuity(ies) which value coexistence, co-extension, reciprocal disposition and equity. It is both a moral and an ontological modes of being that demands equal right of all to exist, to contribute and to be acknowledged of their existence. It presents a wealth of philosophical material for following philosophical re-imaginings of justice, governance, education and human relations in African situations, particularly as it articulates with other integrative ideas.

An Afromodal Concept of *Onye Aghana Nwanne Ya*

Onye aghana nwanne ya -an Igbo aphorism to imply that no one should be left behind-embodies a deep moral commitment to solidarity, compassion and communal responsibility. Inspired by Igbo-African philosophy, it finds echo in a larger African mind set focused on care for others and the mutual upliftment of the collective. These African ways of anticipating and being in relation to one another and the world or the other, when understood through the afromodal-a conceptual framing that manifests what it means to be African-produce powerful ethical and ontological expressions of African communalism and human

dignity like *onye aghana nwanne ya*. The ontological dimensions of *onye aghana nwanne ya* as an afromodal posits a communal ontology wherein the individual is indelibly tied to others in their community. That is, in this view being is not alone but co-existential. As Mbiti (1969) puts it so wonderfully, “I am because we are, and since we are, therefore I am.” This proverb also affirms that the survival, dignity and progress of one is bound up with the survival, dignity and progress of all. Thus, the afromodal orientation of this principle commands that the community is incomplete as long as any member is marginalized or neglected.

The knowledge obtained through shared experiences is then incorporated into the social structure of the community and continues to develop from there. *Onye aghana nwanne ya* exists within an afromodal lens, disallowing privilege through the propagation of knowledge and inclusiveness. It resonates with the concept of cognitive justice—that all of us, no matter our social or educational rank, have a part to play in the co-creation and circulation of ideas. Odora Hoppers (2002) points out that all indigenous Afrocentric knowledge systems are based on “interdependence and shared knowing,” thus further supporting the afromodal view. On a moral level, *onye aghana nwanne ya* means the governance of those who might be vulnerable—the weak, the old, the very young and everyone in between. It is a public demand for solidarity, material and existential. Kanu (2015) maintains that complementarity and interdependence are the foundation of African ethics: “morality is meaningful only in the context of others.” In this sense, the afromodal ethics of *onye aghana nwanne ya* provides a model for diagnosing and critiquing varieties of structural, institutional and foundational exclusion, poverty or neglect (Das 2007) while demanding (Nussbaum 2011) affirmative socio-economic or developmental justice.

Politically, *onye aghana nwanne ya*, has been an approach that has significantly championed inclusive governance and policies that focus on marginalized. It has guided reconciliation, healing and collective rebuilding, after conflict and colonization. African political ethics emphasizes communal welfare and the concept of not leaving others behind (Nzimande, 2007) in development, decision-making or resource distribution. Within education and development, afromodal invites access, equity, and culturally relevant learning, welcoming everyone who is not already at the table, especially those excluded. It supports decolonized pedagogies that see the learner as a full part of a learning community. In sum, *onye aghana nwanne ya* embodies the afromodal spirit of inclusion, solidarity and ethical commitment to the other. It articulates a relational cosmology in which the self is only fully realized in care for others, and where no member of the community can be seen as expendable. As a living code of African moral order, it galvanizes efforts aimed at justice, peace, education, and pan-African unity. This afromodal proverb serves as an anchor, intertwining various African values that converge around a mutual dedication to humanity and human dignity.

***Birikambiri* as an Afromodal**

This is an exploration of a new relational principle called *birikambiri* which can be translated as live and let live in English. *Birikambiri* is an afromodal concept, one that is ethical, political and conceptual; originating from the African moral spheres of values about an individual’s behaviour in a group. This paper explores the commonalities, comparisons, metonymies and metaphors between the three tenets of *biri-kam-biri* and its connection to the philosophy of other afromodals. It serves as a pedagogical resource, guiding us on how to create a holistic reverse educational pedagogy in the classroom that fosters the ethical principle of *birikambiri* in practice.

Birikambiri, a philosophical term from Igbo-African thought, means live and let live. It is a plea or a clarion call for coexistence and mutual tolerance of the rights and dignity of others. *Birikambiri* is an example of a particular kind of afromodal identity, comprising an African way of being and belonging, one inextricably tied to harmony, balance and non-domination, non-exclusion. As afromodal, *birikambiri* journalizes a moral, political and epistemological

lens through which African relationality and communal ethics can be understood. *Birikambiri* is at its ontological heart about the affirmation of different beings and identities coexistence in space. It is indicative of a co-existential metaphysics, in which every being has a right to be, and no being should inhibit the flourishing of another. This echoes Ramose (1999) who contends that being for Africans is not alone, but relational and communal. This afromodal perspective, through *birikambiri* further emphasizes the idea that life is not a zero-sum struggle but a shared journey in which mutual accommodation is the bedrock of holistic being.

Birikambiri serves as a critique of epistemology, promoting pluralism and inclusive knowing. It opposes the compulsion to end worldviews, knowledge systems and experiences. The idea of African epistemologies makes a case against the monopolization of truth (Hountondji 1997) and why alternative narratives and ways of knowing are necessary in the African context (Odora Hoppers 2002). Thus, the afromodal reading of *birikambiri* validates the coexistence of indigenous and modern systems of knowledge, creating a dialogic space in which no perspective is silenced or marginalized. *Birikambiri* is ethically a principle of tolerance, non-domination, and peaceful coexistence, and that human dignity is best preserved when respect is mutual. *Birikambiri* has an afromodal ethic that aligns with other afromodals like *ubuntu* wherein your humanity is dependent on how you treat others (Letseka, 2012). In this understanding, *birikambiri* is not only a plea for tolerance-such as you might expect to hear from a liberal politician giving a speech in New York-but a moral obligation that others be free to live to the fullest, without interference, injustice, suppression or constraint.

There's an interplay between *birikambiri* and political harmony since *birikambiri* is a basis for equal democracy and inclusive governance, pluralism and intercultural peace-making. And that shares the concept of various ideologies or identities living in harmony within a society. This afromodal principle of *birikambiri* is crucial in resisting ethnocentrism, authoritarianism, and marginalization in postcolonial African nation-building. "Philosophies of consensus, balance, and dialogue dominate African political thought", Eze (2008) explains, and these are all necessary preconditions of a *birikambiri* inspired society. *Birikambiri*, an afromodal, articulates a philosophy of mutual freedom, relational justice and shared dignity. It encapsulates a distinctly African model of human life together in a community, in which domination, exclusion and the stifling of difference and alternative ways of being human are anathema. *Birikambiri*, whether used in the fields of education, politics or social ethics, reinforces the notion that we must build African realities rooted in mutual flourishing and respect for one another. It performs easily within the larger afromodal frameworks in the mode of refusing alienation in speaking to our right as all to life, voice and space.

Afromodal Concept of *Ibuanyidanda*

Ibuanyidanda, an Igbo proverb theorized and philosophically embellished by the Nigerian philosopher Innocent Asouzu, roughly translates into "no load is too heavy when carried in solidarity" or "no task is too daunting if borne by all." Therefore *ibuanyidanda* is all about the idea that *no difficulty in community effort*. It is derived from an ancient Igbo phrase, *ibu anyi danda*, literally "the load that does not crush the ant." This saying embodies a core African value: hard work is easier when done together, and everything is possible in unity. *Ibuanyidanda* as an afromodal evokes an indigenous African mode of thinking, being and acting that emphasizes solidarity, communal rationality and complementary relations. Afromodality ontologically, in *ibuanyidanda* articulates the relational nature of being in African thought. This being in a mutual complementary relationship with others is in no isolation in which one is never alone (Asouzu, 2004). This afromodal sense of being-in-relation means that existence is always relational-with the community, with nature, with the cosmos. *Ibuanyidanda* asserts that humans are interdependent and that our abilities, skills and works make sense in the context of the community. "In the African world, being is

dynamically conceived, as that which serves a mutual purpose in the realization of harmonious existence.” (Asouzu, 2004)

Epistemologically, *ibuanyidanda* advocates for inclusive, pragmatic and dialogical knowledge systems. It embodies a wisdom tradition with a belief in that truth and meaning are co-constructed and knowledge is shared for the common good. In this afromodal approach, wisdom is not the domain of the individual but emerges from collective reflection and doing. This he calls “complementary reflection” (Asouzu 2007), a process that eschews exclusivism and employs plurality, balance and interdependence in the quest for truth and meaning. Overall, *ibuanyidanda* encrypts cooperation, mutual support and common responsibility. It counters individualism, self-involvement and entrapment. The afromodal moral code it encapsulates insists that no community member should be made to bear burdens, nor success, alone. This is consistent with other African ethical constructs, such as *ubuntu* and *igwebuike*, that posit that individual well-being is connected to the well-being of others (Letseka, 2012; Kanu, 2015). “*Ibuanyidanda* is a moral responsibility framework and the principle of social cohesion.” (Asouzu, 2004)

In socio-political terms, *ibuanyidanda* promotes inclusive governance, participatory development and communal resilience. It is a model of unity in diversity, in which the contributions of each individual, no matter how small, are considered essential to the collective. This afromodal model rejects domination and favors a system of leadership and education rooted in mutual respect, consultation and complementarity. In education, collaborative learning and peer support, culturally relevant pedagogy, based on the values of the community (Higgs, 2003). In brief, *ibuanyidanda* as an afromodal is an African logic of togetherness, resilient life and complementary action. It is a working philosophy of hope, which posits that most overwhelming endeavors are possible through the common toil of the masses. In harmony with your budding philosophy of other afromodals, *ibuanyidanda* echoes that anything is possible when we are united in purpose. It acts as a forceful counter-narrative to Western individualism, suggesting instead a humanistic holistic perspective on knowledge, ethics and society.

Ohazurumae as an Afromodal

Ohazurume, an Igbo philosophical term that translates to “the consensus of the people,” expresses a core ideal of African democracy through which decisions emerge through communal dialogue, mutual respect and shared agreement. As an afromodal, *ohazurume* draws on an indigenous African mode of governance, knowing, and ethical relation, grounded upon the value of participatory inclusion, social harmony and moral legitimacy. Ontologically, the afromodality of *ohazurume* expresses the affirmation of personhood and community as fundamentally relational in African thought and culture. It holds that being is always already-with-others and that decisions that impact the community should reflect the will of the people therein. As Mbiti (1969) states, “I am because we are, and since we are, therefore I am.” This interlocking comprehension of reality creates a social plurality that signifies that consensus is not a luxury but an ontological necessity that enables cohesive social structure. Thus, the afromodal perspective on *ohazurume* consists of a communal ontology, in which the validity of action or truth is related to its acceptance within the community.

Epistemologically, *ohazurume* represents a dialogical and participatory mode of knowing. It pushes back against authoritarianism and epistemic elitism, insisting that knowledge must be reached through open conversation, negotiation and shared experience. Correlating with Wiredu’s (1997) idea that consensus is a non-coercive, rational process, *ohazurume* values discursive reasoning rooted in shared lived experiences and collective knowledge. This afromodal approach corroborates common rationality, where the truth is conclusively affirmed through deliberation, not barricaded from above. “In African deliberative traditions, truth and governance are co-produced not through confrontation or coercion but by the

consensus of the community,” (Wiredu, 1997). Ethically and politically, *ohazurume* encapsulates ideals of inclusion, respect for diverse voices and responsibility to the collective. And it calls for leaders to listen to the governed, for elders to listen to youth and for input from every relevant stakeholder to inform what comes next. According to Eze (2008), “the African political ethics is at bottom dialogic, not majoritarian, and it hopes to arrive at a moral space in which all are respected.” This renders *ohazurume* an afromodal political ethos that foregrounds relational justice, peace-building and consensus-based legitimacy-resonating, especially in postcolonial African states intent on constructing indigenous democratic blueprints. It states knowledge needs to be co-constructed with learners, acknowledging community realities and indigenous epistemology. According to Higgs and van Wyk (2007), African education needs to be founded on dialogic pedagogy and communal inquiry, which is exactly what *ohazurume* embodies as an afromodal. As noted already, *ohazurume* in communal life is responsible for facilitating dispute resolution through verbal exchanges, collective decisions in town councils (*ōha na eze*) and cooperative community action based on mutual understanding. And in sum, as an afromodal, *ohazurume* manifests a uniquely African process of participatory involvement, shared wisdom and social legitimacy through dialogue and consensus. Under the broader umbrella of afromodals, *ohazurume* maintains that true community and justice are only possible when all voices have been heard and when decisions are made across and with, not for people.

An Afromodal Concept of *Kwetuism*

Kwetuism, which is derived from the Kiswahili word for “our home” or “with us,” is a new philosophical thought that casts into a neo-pragmatic framework the communal, place-based and relational worldview among many African people. As an afromodal, that is, a mode of being, knowing and relating grounded in African cultural and philosophical systems, *kwetuism* emphasizes belonging, rootedness, shared responsibility and collective identity. *Kwetuism* is an emergent African philosophy articulated by scholars including Sanya Osha (2021), which contests individualism and rescues indigenous knowledge, values, and social structures from the peripheries of modernity and colonial dislocation. *Kwetuism* is ontological, as human beings are relational and situated (rooted in their communities, cultures, and environments). This afromodal perspective is consistent with the African metaphysical principle that being is co-extensional. Iroegbu (1995) declares that “to be is to belong” (as equally declared by Ramose, 1999). *Kwetuism*, therefore, rebuffs ontologies that remove the individual from their cultural and environmental milieu. It acknowledges the home, not just as a physical space, but as a metaphor for shared existence and moral grounding. “*Kwetuism* calls for us to reclaim African indigenous worldviews based upon solidarity and accountability to the community.” (Osha, 2021)

Kwetuism, from an epistemological perspective, advocates for indigenous, localized and experiential knowledge systems. It is an afromodal knowledge system of oralities, communal memory and cultural symbols. *Kwetuism* resists the epistemic violence wrought of colonialism and locates knowledge in-between place and practice, enacted through participation in community rather than detached by way of theorization. This mirrors Odora Hoppers (2002) critique of Western epistemic hierarchies and her proposition of knowledge democracy in which different epistemologies, including that of indigenous Africans, are granted equal respect. *Kwetuism* ethically affirms values of hospitality, care, stewardship, and mutual obligation. It knows that morality is not an abstract code, but a practice embedded in the life cycle of the community. *Kwetuism*, politically, counters exploitative systems that uproot people from their communal identities and displace them from their resources and cultural heritage. It is a call for de-colonized and communitized governance, whose policies reflect the lived realities, aspirations and indigenous norms of the people. This echoes Ndlovu-Gatsheni (2018) call for a decolonial political thought that places Africa’s ontologies and worldview at the centre.

In education, *kwetuism* embodies context-sensitive, culturally grounded, inclusionary pedagogies. It insists that learning must be grounded in the community's past, its language and its ethical nature. Higgs and van Wyk (2007) advocate for an Africanization of education that recognizes indigenous narratives and communal learning processes, principles inherent in the *kwetuist* approach. *Kwetuism*, then, as an afromodal, is a conceptual lens through which we may recover and revolutionize the African way of being, knowing and relating. It is a philosophy of homecoming, an affirmation of identity, memory and collective destiny. In the wide range of concepts, afromodals range from *ubuntu*, *igwebuike* and *ibuanyidanda*. Hence, *kwetuism* imbues the new philosophy of afromodal, your newly broached vision for communal African educational philosophy, with a potent sense of place, belonging and kinship ethics.

***Njikoka* as an Afromodal**

Njikoka, or complementarity as well as unity-in-diversity (an Igbo philosophical concept), is a unique afromodal (a mode of African thought based on relationality, harmonization, and collective cohesiveness). *Njikoka*, which is coined and elaborated by Innocent Asouzu, encapsulates the African ontological intuition that reality is better understood in terms of dynamic interdependencies rather than binary oppositions (Asouzu, 2004). *Njikoka* highlights a logic of belongingness and mutual relevance that goes against Western dualisms in which individual and communal identities mutually constitute to each other. Embedded into the African communal concept, *njikoka* asserts that all beings exist in a network of supplementarity and the thriving of personhood depends on attaining *ibuanyidanda*, a plausibility where not a single aspect is replaceable (Asouzu, 2007). In addition to recognizing African agency, this political paradigm has implications for ethics, politics and education as it provides an integrated modality for navigating conflicts, contributing to political integration, enhancing diversity, promoting inclusion and nurturing African renaissance. Thus, as an afromodal, *njikoka*, becomes a metaphysical principle as well as a practical guide for social transformation, rooted in African ontology and values.

Conclusion

There are and will be possibilities of other concepts of afromodals as long as the people are expressive of their connectedness and confrontational togetherness to exist as a people. This Afromodal shows the indispensability of African togetherness. Therefore, Afromodal exhibits the necessity of African unity. Afromodal, therefore, is an existential modality that is humanocentric. Beyond the idea of eurocentricism, afromodal is afrocentric as well as cosmocentric because the conceptual idea it projects is within the bounds and range of positive human relationships. Afromodal is a human effort towards humanity's unified common effort for survival and existential operations as human beings. This idea, therefore, makes afromodal a philosophical stance that confronts people's worldview and their reality. Afromodal is an idea based on human endeavours to accommodate and or challenge that confronts the human society, that is, every form of man's inhumanity towards man, through a collective familial common-front and communal humanism. Afromodal thus emerges as a critical matrix founded on African communal and African communitarian as well as collective systems of activities aimed at wrestling the intractable facts of human sociality and social cohesion. The tapestry of afromodals is premised on a common-front held by people sharing similar worldviews and cultural solidarity in opposition to structures of dehumanization and deafricanization. By this, afromodals are in tandem with all expressive manners of African spirit born during the colonial era of African predicament, and more, in the midst of painful post-colonial manifestations and the contemporary post-coloniality. As an African modality, afromodals are not only reactive but constructive by validating the humanity of Africans and liberating them as such. Afromodals succinctly become pathways towards healing from historical trauma via rehumanization of Africans and their rehumanization. By these facts, Afromodalism is also a modality of African humanism.

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