

IGWEBUIKE PHILOSOPHY AND ARTIFICIAL INTELLIGENCE: AN AFRICAN RESPONSE

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Abstract

This paper explores the intersection of Igwebuike, a concept in Igbo philosophy that embodies the interconnectedness and oneness of all things, and Artificial Intelligence (AI). The paper argues that African philosophical traditions offer unique insights into the development and deployment of AI, which are often dominated by Western perspectives. The paper shall critically analyze Igwebuike and its implication for human relationships and society; the paper shall demonstrate how African values such as Ubuntu (interconnectedness and community) can inform the design and use of AI. In so doing, the paper shall examine the potential of AI to enhance African livelihoods and industries, while also considering the challenges and risks associated with its adoption. The analysis of the paper highlights the need for a decolonized approach to AI development, one that prioritizes African values and perspectives. The paper proposes a framework for the development of AI that is grounded in Igwebuike, and that prioritizes the well-being of individuals and communities. This paper in an attempt to contribute to the growing field of African philosophy of Technology, and offers a unique perspective on the intersection between of AI and African values. The analysis of this paper has implications for policy makers, researchers, and industry leaders seeking to develop and deploy AI in African contexts. By centering African philosophical traditions in the development of AI, we can create technologies that are more inclusive, equitable and just.

Keywords: Igwebuike, Artificial Intelligence (AI), African philosophy, Interconnectedness, African Values.

Introduction

African philosophy has now become very relevant in the academic waters. In the academia, African philosophy is now a settled enterprise and has contributed to the verse field of knowledge as African scholars in the field of philosophy are interpreting their own realities as presented to them in the world in which we live in. To this end, so many philosophical theories have been birthed ever since African philosophy has gained so much ground even in the curriculum design of many universities in Europe and America¹. Amongst these African philosophical theories that has so much influenced the study of African philosophy is Igwebuike philosophy. As a concept,

Igwe bu ike is an Igbo – African words: Igwe is a noun which means number or multitude, usually a large number or population. The number or population in

¹T.D Adidi, *A Philosophical Appraisal of Obafemi Awolowo Democratic Socialism*. An Unpublished Work of a Doctorate thesis that has been defended and presented to the Postgraduate School and the Department of Philosophy, Ahmadu Bello University, Zaria (May, 2023) P. 72.

perspective are entities with ontological identities and significances, however, part of an existential order in which every entity is in relation to the other. *Bu* is a verb, which means *is*. *Ike* is a noun, which means *strength* or *power*. *Igwe bu* and *Ike* put together, means 'number is strength' or 'number is power'.²

Igwebuiké philosophy cannot be undermining due to its vitality, force and significance in African philosophy or as a cultural philosophy. This is because of the ontological foundation in which Igwebuiké philosophy is built; and the persistence and vigor it penetrates in solving problems or issues in African philosophy.

Despite the growing relevance of Igwebuiké philosophy and the rich philosophical import it has on human society; there is a need for an African respond to the advancement of technology in relation to Artificial intelligence (AI). AI has so much in common to help promote Igwebuiké philosophy through enhanced communication and can facilitate communication and connection across distances. The growing importance of AI has improved relationships through social media and help people find friends and compatible partners. This has helped in promoting the human good beyond cultural boundaries in response to a global culture that can be seen to be powering emotional support systems and can offer comfort and support to those in need. This is even more obvious as AI tools can facilitate communication for people with disabilities and has revolutionized their lives and has brought about their inclusiveness even in the workplace environment.

This paper shall attempt to analyze this interconnectedness as advanced by AI which has provided the platform for Igwebuiké philosophy and has enhanced ontological framework that is beyond cultural boundaries of the Igbo – African world view and offers a unique perspective on AI. Through AI, Igwebuiké philosophy can have fresh oxygen as it brings the world more closely as an interconnected - inclusive human community; and promoting African values through the development and deployment of AI.

Artificial Intelligence

Artificial Intelligence according to Russell and Norvig is a field of research in computer science that develops and studies methods and software that enables machine to perceive their environment and uses learning and intelligence to take actions that maximize their chances of achieving defined goals³. B.J Copeland defines AI as the ability of a digital computer or computer – controlled robot to perform tasks commonly associated with intelligent beings⁴. Simply put, it is intelligence exhibited by machines. These machines

²A.I. Kanu “Igwebuiké as an Igbo –African Hermeneutic of Beauty”. In the *Journal of African Studies and Sustainable Development*. Vol. 3 No. 10 (Anambra: A Publication of the Association for the Promotion of African Studies, Tansian University, Umunya, 2020) P. 157

³J.S Russell & P. Norvig *Artificial Intelligence: A Modern Approach* 4th Edition (Hoboken: Pearson Publishers, 2021) p. 1 - 4

⁴B.J Copeland “Artificial Intelligence” In *Encyclopedia Britannica*
<https://www.britannica.com/technology/artificial-intelligence> retrieved online 17th June, 2024

exhibit human intelligence; but, are not more intelligent than humans as they lack other human agents of intelligence. Their intelligence is in their efficiency.

Igwebuike and African Philosophy

Reality “is all one”⁵ as credited to Parmenides an ancient Greek philosopher. He believed that the idea of change and multiple objects is an illusion and that reality is a single, eternal entity. Hence, this forms the basis of his metaphysics. Metaphysics is the essence for which philosophy is. As such, the popular dictum reality is one has its basis both in Western and African philosophy (metaphysics). What differentiates African philosophy from Western philosophy is the interpretation of this reality that is considered as one. African philosophers observe this reality differently from Western philosophers.

In *The Way of Truth* Parmenides explains that reality is a unity and that change and multiple objects are illusions⁶. He also explains that we perceive with our senses is not true knowledge, but rather opinions⁷. It is this diverse opinion that reflects the interpretations on how we perceive our world either as Africans or Westerners. This is the basis for the foundation of African philosophy. African philosophy, therefore, is the rational inquiry into the African experience and the interpretation of the 'one reality' as understood in African cosmic explanation of the world⁸. It is this experience that Igbo cultural philosophy draws strength from and captures the relational engagement in the world, accomplished in solidarity and complementarity, and the powerful and insurmountable force therein⁹. Therefore, culture is philosophy; but philosophy is not culture. According to F. Magena,

Ethno – philosophy is a collection of beliefs, customs, values and aspirations of a particular group of people and lack the critical component required of any genuine philosophy, it would seem to me that for these philosophers, a philosophy can only be genuine if it can go beyond a mere collection of beliefs, customs, values and aspirations of a certain group of people. While I agree with this submission, I do not quite agree with the position that it applies to ethno-philosophy. In my view, ethno-philosophy is not a mere collection of beliefs, customs, values and traditions of a particular group people; it also involves critical analysis of the same.¹⁰

To this end, there is a need to separate African philosophy from African culture¹¹.

⁵“Parmenides of Elea: Fragments” translated by David Gallop, (Canada: University of Toronto Press, 1984). The original work “On Nature” is actually lost and it is considered one of the most important works in the history of philosophy, but it is also one of the most difficult to find. Yet, only fragments of it have survived through quotations by other ancient authors. Hence, there is no single publisher, year or page number for the book.

⁶“Parmenides of Elea: Fragments” translated by David Gallop, (Canada: University of Toronto Press, 1984).

⁷“Parmenides of Elea: Fragments” translated by David Gallop, (Canada: University of Toronto Press, 1984).

⁸M.F. Asiegbu “Contemporary African Philosophy: Emergent Issues and Challenges”, In *Ogisiri: A New Journal of African Studies* Vol 12, 2016, 1

⁹A.I. Kanu “Igwebuike as an Igbo –African Hermeneutic of Beauty”. In the *Journal of African Studies and Sustainable Development*.

¹⁰F. Magena, “Ethno-Philosophy is Rational: A Reply to Two Famous Critics”. In *Thought and Practice: A Journal of the Philosophical Association of Kenya (PAK)* New Series, 32

¹¹T.D Adidi, *A Philosophical Appraisal of Obafemi Awolowo Democratic Socialism*. P. 77

While culture some believe, bears some imprint of the creative powers of a people¹². It is this creative power¹³ of individual thinkers and peoples that produced an ontological basis for Igwebuike philosophy. According to Anthony Ikechukwu Kanu,

In most recent times, Igwebuike has been employed as a lens for the interpretation of reality. Igwebuike is an Ibo word that expresses the heart of African thought, logic and the modality of being in African philosophy. Although it is a word, it is not just a word; it carries within it an entire structure: the structure of African philosophy, traditional religion and culture.¹⁴

The flourishing of Igwebuike philosophy has become a tool for the reconstruction and deconstruction of what can help the positioning of AI in Africa. Prior to the emergence of Igwebuike philosophy, the concept of being in the explanation of African reality saw the flourishing of other Ibo philosophical concepts¹⁵. For example, the Igbo word *Idi* of Emmanuel Ede¹⁶ was an explanation of reality in the Igbo approach in explaining reality and for Pantaleon Iroegbu, being is by belongingness¹⁷. In the thoughts of Innocent Asouzu, *Ibuanyidanda*, another Igbo word was used to explain the nature of reality¹⁸. The emergence of these African conceptual ideological frameworks is developments that have established a very strong connection between African philosophy and language, new perspectives that have continued to emerge in the attempt to understand universal realities from an African perspective¹⁹ and this include AI.

Igwebuike philosophy is very crucial as it emphasizes unity and oneness, despite diversity and individuality; as it also recognizes the interdependence of beings and all things²⁰. It fosters a sense of community and collective responsibility; and, encourages harmony and balance in relationships and with nature²¹. In addition, Igwebuike philosophy facilitates understanding and respect for the interconnectedness of all aspects of life; and, promotes

¹²D. Hubble, "Medicine and Culture" in F.N.L Poynter, ed., *Medicine and Culture* (London: Wellcome Institute of the History of Medicine, 1969) P. 79

¹³M.A Makinde, "Philosophy and Culture" In *African Philosophy: The Demise of a Controversy* 2nd Edition (Ile – Ife: Obafemi Awolowo University Press, 2010) P.14

¹⁴A. I Kanu, "Igwebuike Philosophy and the Issue of National Development" In *Igwebuike: An African Journal of Arts and Humanities* Vol.3 No.6 (Awka: Tansian Publication, 2017) P. 17

¹⁵A. I Kanu, "Igwebuike Philosophy and the Issue of National Development" In *Igwebuike: An African Journal of Arts and Humanities* P. 16

¹⁶A. I Kanu, "Igwebuike Philosophy and the Issue of National Development" In *Igwebuike: An African Journal of Arts and Humanities*. P. 16

¹⁷I. Pantaleon, *Metaphysics: The Kpim of Philosophy* (Owerri: International Universities Press: 1995) p. 24

¹⁸A. I Kanu, "Igwebuike Philosophy and the Issue of National Development" In *Igwebuike: An African Journal of Arts and Humanities*. p. 16

¹⁹A. I Kanu, "Igwebuike Philosophy and the Issue of National Development" In *Igwebuike: An African Journal of Arts and Humanities*. p. 17

²⁰A.I Kanu, "Igwebuike Research Methodology: A New Trend for Scientific and Wholisitc Investigation". In *Igwebuike: An African Journal of Arts and Humanities* Vol. 5 No. 4 (Awka: Tansian Publication, 2019) p. 83

²¹A.I Kanu, "Igwebuike Research Methodology: A New Trend for Scientific and Wholisitc Investigation". In *Igwebuike: An African Journal of Arts and Humanities* p. 83

a holistic approach to existence, acknowledging that the spiritual and material realms are intertwined²². More so, Igwebuike philosophy encourages collaboration and cooperation for the greater good; thereby, providing a framework for understanding the intricate web of life and our place in it. In recognizing and embracing interconnectedness, Igwebuike philosophy offers a unique perspective on the nature of reality, encouraging a more inclusive, compassionate, and sustainable approach to life²³. The Igbo therefore, according to Kanu “does not see himself or herself as an individual without noticing immediately the need for the other”²⁴. He went further to assert that *onye aghana nwanne ya (no one should leave his brother/sister behind)*²⁵. Thus, Walter Rodney in *How Europe Underdeveloped Africa* reflects this communitarian spirit as reflected amongst the Akan people of Ghana:

Having been produced on land that was family property and through family labour, the resultant crops and other goods were contributed on the basis of kinship ties. If a man's crop were destroyed by some sudden calamity, relatives in his own village helped him. If the whole community was in distress, people moved to live with their kinsmen in another area where food was scarce. In Akan country (Ghana), the clan system was highly organized, so that a man from Brong could visit Fante many hundreds of miles away and receive food and hospitality from a complete stranger who happened to be of his own clan.²⁶

This is the ontological basis for Igwebuike philosophy in the discourses in African philosophy especially in Ubuntu philosophy *I am because you are* an African philosophical phrase which African societies during the early epoch, the individual at every stage of life had a series of duties and obligations to others in the society as well as a set of rights: namely, things that he or she could expect or demand from other individuals.²⁷

Artificial Intelligence and Western Perspectives

Artificial Intelligence is the product of science and technology. Science and technology is a product of Western culture; but, not alien to Africans because the African people are themselves not allergic to science and technology. The emergence of AI from the culture of the West reflects individualism than community. It is the pursuit of the individual over collectives, fostering a sense of independence and self-reliance²⁸. The Western concept of individualism has evolved overtime, influencing political social and economic systems; as such, both libertarianism and welfare liberalism are committed to individualism²⁹. Despite

²²A. I Kanu “Igwebuikeconomics: The Igbo Apprenticeship System for Wealth Creation” In *Igwebuike: An African Journal of Arts and Humanities* Vol. 5 No. 4 (Awka: Tansian Publication, 2019) p. 49

²³A. I Kanu “Igwebuikeconomics: The Igbo Apprenticeship System for Wealth Creation” In *Igwebuike: An African Journal of Arts and Humanities* p. 49

²⁴A. I Kanu “Igwebuikeconomics: The Igbo Apprenticeship System for Wealth Creation” In *Igwebuike: An African Journal of Arts and Humanities* p. 49

²⁵A. I Kanu “Igwebuikeconomics: The Igbo Apprenticeship System for Wealth Creation” In *Igwebuike: An African Journal of Arts and Humanities* p. 49

²⁶A. I Kanu “Igwebuikeconomics: The Igbo Apprenticeship System for Wealth Creation” In *Igwebuike: An African Journal of Arts and Humanities* p. 49

²⁷W. Rodney, *How Europe Underdeveloped Africa* (Abuja: Panaf Publishing, 2009) p. 41

²⁸W. Rodney, *How Europe Underdeveloped Africa* p. 42

²⁹R. Audi *The Cambridge Dictionary of Philosophy* (United Kingdom: Cambridge University Press, 1999) p. 629

the achievements of AI which include the ability to decrease errors and improve accuracy and precision³⁰. This is one of its greatest advantages³¹. According to A.I. Kanu, T.D. Adidi & C.C Kanu, “every choice made by AI is determined by a certain set of algorithms and previously acquired data”³². AI can automate repetitive and mundane tasks, increasing efficiency and productivity; thereby, analyze vast amounts of data, providing insights that humans might miss³³. Despite the difficulty in human capacity delivery, AI can tailor experiences to individual preferences, improving customer satisfaction³⁴. In the area of health, AI applications have improved healthcare service delivery through diagnosis accuracy, drug discovery, and patient care. The cyber security is not left out in this regard; as AI powered systems enhance security, detecting and responding to threats more effectively. More importantly is the area AI facilitating equal access opportunities for people with disabilities, such as speech recognition and image recognition to enhance and rectify identity theft. Scientific breakthroughs have been improved by AI. Through AI, scientific research is accelerated and leading to new discoveries. AI's benefits are so enormous and have transferred human lives; and it will continue to bring more development even in the future.

Nevertheless, despite the advantages of AI to the individual, AI removes the affective nature of human communication that pertains to feelings, or attitudes. It lacks the ability to focus on values and it is emotionless³⁵. The study of human behavior is very important in shaping our thoughts, behaviors and interactions. In fact, in the area of affective learning objectives, and as students interact in class with their educators to enhance learning, AI tools for learning lacks the ability and capacity in developing positive attitude towards learning. Non-verbal cues like body language and facial expressions facilitate more effective communication which AI does not provide. In the area of emotional intelligence, relating to robots reduces emotional evaluation; and in so doing does not help in responding to emotional cues. Social connection is an important aspect of human needs; AI cannot provide an interaction that meets our fundamental need for social connection and community life. It is this community life that is the very essence of Igwebuiké philosophy. Hence, prioritizing community life and social connection is essential for building stronger relationships, effective communication, and a sense of community. Individualism in Western culture often prioritizes the individual over the collective, fostering a sense of independence and self-reliance on AI. However, critics³⁶ argue that excessive individualism

³⁰R. Audi *The Cambridge Dictionary of Philosophy* p. 629

³¹A.I.Kanu, T.D. Adidi & C.C. Kanu “Artificial Intelligence and Cyber Crime in Nigeria: Towards and Ethical Framework”. In *Dialogue and Universalism*, Vol 34 No. 1 2024 p. 210 <https://doi.org/10.5840/du202434115> retrieved online 12th June, 2024

³²A.I.Kanu, T.D. Adidi & C.C. Kanu “Artificial Intelligence and Cyber Crime in Nigeria: Towards and Ethical Framework”. In *Dialogue and Universalism*, p. 210

³³A.I.Kanu, T.D. Adidi & C.C. Kanu “Artificial Intelligence and Cyber Crime in Nigeria: Towards and Ethical Framework”. In *Dialogue and Universalism*, p. 210. This particular reference was cited from Duggal N. 2023. *Advantages and Disadvantages of Artificial Intelligence (AI):*.

³⁴<https://www.simplilearn.com/advantages-and-disadvantages-of-artificial-intelligence-article>.

³⁵<https://www.simplilearn.com/advantages-and-disadvantages-of-artificial-intelligence-article>

³⁶A.I.Kanu, T.D. Adidi & C.C. Kanu “Artificial Intelligence and Cyber Crime in Nigeria: Towards and Ethical Framework” In *Dialogue and Universalism*, p. 211

can lead to isolation and disconnection from community and a disregard for collective well-being; and overemphasis on personal gain over social responsibility. AI disconnects the individual from the community in pursuit of a personalized experience rather than community experience. Community experience provides social connection and a sense of belonging; it fosters empathy, understanding, and shared experiences. It encourages collaboration, team work, and collective growth; it also offers diverse perspective and learning opportunities. Despite the rich nutrients in community experience, personalized experience is also valuable for individualized learning, efficiency and motivation.

Igwebuike Philosophy and Artificial Intelligence (AI): An African Response

Igwebuike principles, rooted in African culture and philosophy, emphasizes community, interconnectedness, and collective well-being. Applying these principles to AI development and deployment can foster more inclusive and socially responsible AI systems. Culture has a role to play in the formation and integral development of a people. As such, AI technologies in most cases do not fit into African culture. Despite AI's technological advancement due to breakthrough in science and technology, according to Walter Rodney "in the final analysis the breakthrough to a new stage of human development is dependent upon man's technical capacity to deal with the environment, it is also to be borne in mind that peculiarities in the superstructure of any given society have a marked impact on the rate of development"³⁷. Technological development must take cognizance of one's environment towards the realization of authentic development. As Okonda Okolo puts it succinctly, "the cultural [historic] memory is ceaselessly renewed retroactively by new discoveries. Our past, by continually modifying itself through our discoveries, invites us to new appropriations; these appropriations lead us toward better grasp of our identity".³⁸

Artificial intelligence should not be a threat to African culture; but, rather it should help, assists and enhance culture to thrive. Epistemic dialogue is central in the formative process of culture and AI. By engaging epistemic dialogue in the interaction between AI and African culture, individuals can gain a deeper understanding of themselves and the world around them, fostering personal growth, informed decision making, and more effective communication³⁹. It is in this epistemic engagement that AI can help preserve the cultural heritage in various ways especially through digitize and the preservation of African cultural artifacts, languages and traditions. AI can help facilitate an African communication through African languages; thereby, promoting cultural exchange and understanding. In so doing, it will involve African communities in the design and development of AI systems, ensuring they serve community needs. Through the serving of community needs, AI can facilitate collective problem – solving, fostering collaboration and knowledge sharing within communities⁴⁰. Inclusive data collection is a great source of aspiration for AI and the

³⁷R. Audi *The Cambridge Dictionary of Philosophy* p. 629

³⁸W. Rodney, *How Europe Underdeveloped Africa* p. 9

³⁹T. Serequeberhan, "Philosophy and Post – Colonial Africa". In *African Philosophy: An Anthology* (ed) E.C Eze (UK: Blackwell Publishers, 2006) p. 9

⁴⁰Y. Abtahi, "Epistemological Dialogue: Other Ways of Knowing and Our Blind Spots" In *Journal of Mathematics and Culture*, Vol. 13(1) December, 2019 p. 15

promotion of Igwebuiké philosophy; as such, it will ensure that data collection processes are fair, transparent, and representative of diverse African communities and enhance community living⁴¹. In the African continent where corruption is a threat to the common good, the deployment of AI systems can provide understandable explanations for their decisions, promoting trust and accountability; and in so doing, ensure the community well-being, social justice, and environmental sustainability in AI development.⁴²

More so, Igwebuiké principles can be deployed with AI to empower African communities, promoting self-determination and autonomy; and at the same time leveraging on the collective intelligence, fostering community driven innovation. The integration of Igwebuiké philosophy into AI can encourage ongoing community feedback to refine and adapt AI systems, ensuring they remain responsive to community needs.

Despite the areas of challenges posed by AI as not meeting up to a community serving tool, AI can improve healthcare diagnosis of diseases like malaria, tuberculosis, and cancer in Africa; and can improve patient experience in healthcare. With AI, medical teams can get updates, analysis and reports automatically generated. Hence, through telemedicine, AI platforms can connect patients with doctors in different parts of the world to improve healthy lifestyle. In the area of Agriculture, AI based precision farming can optimize crop yields and reduce waste in Africa. In the area of transportation too, AI can help power transportation systems to enhance mobility for people with disabilities. More so, environmental sustainability is another factor in sustainable development; as such, AI monitoring systems can help protect wildlife and climate change mitigation; thereby, modeling, predicting and adapting to climate change in Africa. AI is also central to educational transformation and provides access to education for children and most especially those with disabilities.

These examples demonstrate AI's potential to positively impact African communities, improving lives and addressing various challenges in cooperation with the principles of Igwebuiké.

Decolonizing Artificial Intelligence

In order for AI to become more acceptable and enhancing; decolonizing AI is essential if it is to achieve its potential for public good in other areas as well⁴³. The decolonization of AI is a movement that seeks to address the colonial hazard that is reshaping the understanding of empire through AI²¹¹. African colonization and the independence gained after colonization in the mid-to late- 20th century, foreign multinational corporation continued to

⁴¹.B. Hollander, R. Potts M.Hartt & M. Situ, "The Role of Artificial Intelligence in Community Planning". In International Journal of Community Well-Being Vol 3(507), 2020 https://doi.org/10.1007/s42413_020_00090_7
Retrieved online 13th June, 2024

⁴²J.B. Hollander, R. Potts M.Hartt & M. Situ, "The Role of Artificial Intelligence in Community Planning". In International Journal of Community Well-Being Vol 3(507), 2020 https://doi.org/10.1007/s42413_020_00090_7

⁴³J.B. Hollander, R. Potts M.Hartt & M. Situ, "The Role of Artificial Intelligence in Community Planning". In International Journal of Community Well-Being Vol 3(507), 2020 https://doi.org/10.1007/s42413_020_00090_7

dominate economic system of her host countries through investment⁴⁴. This process excluded Africans from the process of value creation and left those with economies built on unskilled labor; and this led to a movement known as neo-colonialism⁴⁵. It is this form of neo-colonialism that gave rise to AI which takes power and resources in the form of data from marginalized communities and delivers profit to those who are already wealthy⁴⁶. Therefore, decolonizing AI refers to the critical process of questioning and challenging the dominant Western epistemological and cultural assumptions embedded in AI systems. AI does not just come from the sky or are not building and deployed; but, rather they come into being through a set of decisions, starting with AI designers identifying a problem to solve, and funders deciding who gets the capital to build and deploy their AI systems.⁴⁷ In Africa, there is a clarion call towards setting a goal of decolonizing not only AI but science generally. They meet often and does their own AI research to create new AI systems by Africans and for Africans⁴⁸. In East Africa, for example, they are working on developing natural language processing capabilities in multiple low-resourced in East African languages⁴⁹. This is to motivate and encourage local people to be the ones creating their own finished product⁵⁰. The purpose of decolonizing AI is to reduce dominance of a particular culture that reinforces bias that is already present in the society⁵¹. In addition, the goal is to move away from an unrealistic approach to reality, towards capturing a more realistic view of the world that includes concerns that many in the Global South consider relevant and important.⁵²

⁴⁴M. Zimeta, *Why AI Must Be Decolonized To Fulfill Its True Potential* <https://www.chatthamhouse.org/publications/the-world-today/2023-10/why-ai-must-be-decolonized-fulfill-its-true-potential> Retrieved online 13th June, 2024

⁴⁵M. Zimeta, *Why AI Must Be Decolonized To Fulfill Its True Potential* <https://www.chatthamhouse.org/publications/the-world-today/2023-10/why-ai-must-be-decolonized-fulfill-its-true-potential> Retrieved online 13th June, 2024

⁴⁶K. Miller, "The Movement to Decolonize AI: Centering Dignity Over Dependency" In *Ethics and Justice*. Stanford University Human Centered Artificial Intelligence (2022) <https://hai.stanford.edu/news/movement-decolonize-ai-centering-dignity-over-dependency> Retrieved online 13th June, 2024

⁴⁷K. Miller, "The Movement to Decolonize AI: Centering Dignity Over Dependency" In *Ethics and Justice*. Stanford University Human Centered Artificial Intelligence (2022) <https://hai.stanford.edu/news/movement-decolonize-ai-centering-dignity-over-dependency> Retrieved online 13th June, 2024

⁴⁸K. Miller, "The Movement to Decolonize AI: Centering Dignity Over Dependency" In *Ethics and Justice*. Stanford University Human Centered Artificial Intelligence (2022) <https://hai.stanford.edu/news/movement-decolonize-ai-centering-dignity-over-dependency> Retrieved online 13th June, 2024

⁴⁹K. Miller, "The Movement to Decolonize AI: Centering Dignity Over Dependency" In *Ethics and Justice*. Stanford University Human Centered Artificial Intelligence (2022) <https://hai.stanford.edu/news/movement-decolonize-ai-centering-dignity-over-dependency> Retrieved online 13th June, 2024

⁵⁰K. Miller, "The Movement to Decolonize AI: Centering Dignity Over Dependency" In *Ethics and Justice*. Stanford University Human Centered Artificial Intelligence (2022) <https://hai.stanford.edu/news/movement-decolonize-ai-centering-dignity-over-dependency> Retrieved online 13th June, 2024

⁵¹K. Miller, "The Movement to Decolonize AI: Centering Dignity Over Dependency" In *Ethics and Justice*. Stanford University Human Centered Artificial Intelligence (2022) <https://hai.stanford.edu/news/movement-decolonize-ai-centering-dignity-over-dependency> Retrieved online 13th June, 2024

⁵²K. Miller, "The Movement to Decolonize AI: Centering Dignity Over Dependency" In *Ethics and Justice*. Stanford University Human Centered Artificial Intelligence (2022) <https://hai.stanford.edu/news/movement-decolonize-ai-centering-dignity-over-dependency> Retrieved online 13th June, 2024

Decolonizing AI aims to create a more inclusive, equitable, and culturally responsive AI systems that benefit diverse communities and promote social justice through prioritizing perspectives and experiences of historically marginalized groups, such as indigenous peoples, Africans, and other Global South communities. More so, through challenging Eurocentric bias, it is very important to recognize and challenge the bias assumptions, norms, and values perpetuated through AI. This will help in promoting diversity and inclusivity through decentering Western epistemology and integrating diverse knowledge systems, epistemologies, and ontologies into AI deployment.

Conclusion

Igwebuike philosophy and AI may seem like disparate entities or ideological diversions of separate entities, but they converge in their pursuit of harmony and balance in a world of thesis and anti-thesis. Igwebuike's emphasis on interconnectedness, community, and collective well-being finds resonance in AI's potential to enhance human lives and foster global understanding. However, AI's development and deployment must be decolonized, democratized, inclusive, adaptable, and responsive to diverse environment and guided by diverse perspectives to avoid perpetuating existing power imbalances and cultural biases or epistemic prejudice. By integrating Igwebuike philosophy or principles with AI development, we can create technologies that prioritize human dignity, social justice, and environmental sustainability, ultimately enriching our shared human experience. This will enhance the realization of a global community that is sustainable and developing towards responding to local realities leading to grassroots development in Africa.

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