Artificial Intelligence and Igbo Cultural Studies

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Abstract
The goal of this study is to examine the adequacy or otherwise of information on Igbo cultural phenomena on AI search engines with the aim to awaken the interest of the Igbo, government, scholars and researchers towards investing in, investigating and documenting the Igbo story. The question is why certain Igbo themes and phenomena are inadequately represented on AI. Why is there also bias by researchers, and what are the panacea as it concerns engaging in original researches. The Igbo nation in South Eastern Nigeria was the case that was investigated. The study employed systematic, purposive and random sampling methods validated by unstructured interview to discover the inadequacy of data on Igbo cultural themes. This paper employed a multidisciplinary approach in its analysis. Findings are that there is inadequacy of researchers to explore the African narratives. There is apathy by researchers, stereotype and persistent negative perception about the Igbo and craze for foreign values. Consequently, the inability of the Igbo to tell her story sufficiently makes AI naturally skewed against her. It is therefore recommended that traditional rulers be good custodians of the Igbo traditional culture. The government should also invest in research and development, and provide adequate infrastructure for a seamless academic exploration in order to sufficiently present the Igbo story for global audience. This paper further recommends provision of incentives and concerted effort in the academia to generate researchers and scholars with the aptitude for the true Igbo story.

Keywords: AI, Igbo, Research, Culture, Data.

Introduction
Classified under digital technologies, Artificial Intelligence (AI), a term coined by John McCarthy in 1956, refers to the development of computer systems that can perform tasks that typically require human intelligence. Such unique human intelligence tasks include learning, problem – solving, reasoning, perception, etc. Besides robotics, AI applications also include virtual assistants, image recognition, natural language processing, predictive analysis, etc. It is safer to describe than define Artificial Intelligence (AI) due to its nebulous and complex nature. Madu and Musa (2024) describe AI as the simulation or imitation of human beings by machines, such as computer systems. One intriguing thing about AI is that unlike humans, AI is capable of doing the work of a thousand men within an unpredictable short time and with greater efficiency and accuracy.Relying on a vast amount of data to learn, train, and improve its algorithms and decision-making processes, AI is capable of cleaning, processing and preprocessing data as well as developing models and frameworks of data analysis using algorithms and statistical methods.

This article discusses the challenges of Artificial Intelligence as it concerns Igbo cultural studies. Culture being the way of the life of a people, has been articulated by Kluckhohn (cited in Adibe, 2009) to,

> Consist of patterns, explicit or implicit, of or for behaviour acquired and transmitted by symbols, constituting distinctive achievement of human groups, including their

embodiment in artifacts, the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; (sic) culture systems may, on the one hand, be considered as products of actions, on the other as conditioning elements of further action. (p. 5).

The primary elements of culture lie in the people's language, norms (rules), rituals and ceremonies, symbols, norms, values and beliefs, artefacts and cognitive elements/mappings. One can therefore observe this uniqueness in food, clothing, arts, family, architecture, marriage, music, religion, games, politics and governance, of a people, in their everyday life.According to Adibe (2009), culture provides a centralized worldview toa people for communication and interaction with reality. Some of these elements of culture, exemplified in material and non – material sources, oral and non – oral sources, would help a researcher to come to terms with the original cosmology and worldview of the progenitors of the culture, hence the need for a concerted study on the subjects.

Unfortunately, while other civilisations have been able to document the elements of their culture and their experiencesand interactions with nature,the Igbo narrative remain largely, undocumented, thriving mainly in orality with only minimal efforts by some scholars and researchers to document these traditions for posterity.This constitutes great barrier to the global appreciation of the Igbo culture and civilisation. More worrisome is the fact that sometimes these cultures are condemned, rejected and eliminated without proper understanding, appreciation, evaluation of their intents and goals. Cultural studies is therefore an interdisciplinary fieldthat examines the ways in which culture shapes and is shaped by the society, power dynamics, and individual experiences. This involves how different groups and societies are represented in the literature and media and how cultural identities are constructed, negotiated and sustained. Politics and power dynamics also play significant role in determining the production, interpretation and sustainability of cultures. In this era of globalization, cultural exchange enthrones hybridity and homogenization making the world a global village. This is one of the goals of globalization and modern civilization.Unfortunately the Igbo story is inadequately represented.

Human civilization has grown through leaps and bounds and human experiences and explorations have formed the bedrock of human development. Knowledge sharing has greatly impacted the dynamics of development and the AI-internet culture with its regenerative education has helped humanity to cross-pollinate information and create new models for better living. AI which generates its data from the web through sources like academic papers, google sources and other internet platforms, raises the question of credibility and equity

Statement of the Problem
The problem is that the Igbo apparently is disadvantaged due to the inadequacy of original researches, inadequate internet infrastructure and lethargy by researchers and scholars.Therefore the data available to AI seem not to answer to the full question of the Igbo world. This is a great challenge as the computer algorithm relies solely on data volume to find inter-dependencies and patterns amongst data sets and apply those learnings to making statements on investigations.This study is designed:

1. To investigate the state of neglect of Igbo cultural studies
2. To challenge the bias and apathy towards Igbo culture and civilization.

3. To challenge scholars and researchers to develop a passion for original researches in Igbo cultural studies
4. To challenge the Igbo to be intentional about the global cultural politics and contribute to world civilization and sustain global relevance.

Research Questions
This research was guided by the following questions:

1. Why have the Igbo paid little attention to her cultural phenomena and traditional civilization warranting insufficient data on the internet ?
2. What is the cause of the bias against Igbo cultural values and worldview ?
3. Why do researchers and scholars find it difficult to investigate the Igbo culture and civilization ?

Research Design
This is an exploratory and analytical research using the Igbo nation of Nigeria as a case study.

Purpose of the Study
The purpose of this study is:

1. To state that the data already available online representing the traditional Igbo worldview, values and civilization are grossly inadequate.
2. To encourage scholars and researchers to develop and enhance their interest in investigating the Igbo world and civilization and to document the same for sustainable development and posterity.

Methodology
This study employed systematic, purposive and random sampling method validated by unstructured interview and discussions with scholars and students to discover the inadequacy of data on Igbo culture and civilization on AI. Using systematic and purposeful method, the study found out that out of the 49 lecturers in the Department of Religion and Human Relations, in Nnamdi Azikiwe University, Awka, only 8 lecturers were specialists in (Igbo) African Traditional Religion, representing 16.32% of the entire staff. The apathy of students towards Igbo cultural themes was confirmedin their graduation year researches as seen in the table showcasing the project research topics of graduating students of the three sessions between 2023 and 2024. It was discovered that only between 12% to 22.8% of students showed interest inIgbo cultural studies while between 49% and 57.89% dwelt on Western religious themes. Random sampling was employed in searches on the AI engines on some Igbo traditional phenomena and the answer yielded insufficient and inadequate data on the subject matter. The analysis is that the data on the AI engines are grossly insufficient.. This is a very bad and deplorable situation, and it must be stated that the lack of patronage in Igbo cultural studies portends danger to the sustainability of Igbo culture and civilization.

s/n	Graduation Class	Total Number of students in class	Researches on Igbo cultural themes	Researches on Western Religious themes	Researches on Socio political themes	Other themes
1	May 2023 Graduating	63	12 (19%)	31 (49.2%)	6 (9.52%)	14 (22.22%)

	Students				
2	January 2024 Graduating Students	57	13 (22.8 %)	33 (57.89%)	5 (8.77%)	6 (10.52%)
3	October 2024 Graduating Students	71	9 (12.67%)	41 (57.74%)	2 (2.81%)	19 (26.76%)

Students research themes in Department of Religion and Human Relations in Nnamdi Azikiwe University, Awka, between 2023 to 2024

Significance of the Study
This study is significant as,

1. It would reengineer interest in Igbo cultural matters amongst scholars and researchers.
2. The resultant researches would make data available for the public on issues atterning to Igbo world and civilization.
3. The researcheswould create both direct and indirect jobsand employment opportunities for scholars, students and the general public.

Human Civilizationand Evolution
From the origin of the world, all cultures have continued to query and explore their environment and make statements about the world before them. This gives rise to descriptions and definitions that are relative to their unique cultures and civilisations underscoring the fact of culturaldiversity. This is so, because as languages and environments differ so do the appreciation of the various cultures, and all cultures are valid to the extent that they describe their world. According to Assimeng (2010), "the immediate universe of mankind is full of occurrences which human beings feel able to explain and adjust to" (p. 1). Thus, continuously humans continue to explore and update their experiences with this environment. The theory of evolution proposed by Charles Darwin posits that organisms change over time driven by mechanisms like natural selections, resulting in the diversity of life we experience today. This indeed is the origin and evolution of culture and civilisation. In this process, humanity continues to explore, write and rewrite their history through formal and informal education. Colonialism which brought formal education to Africa brought with it a formal crafting of educational model and curriculum. This intentional knowledge acquisition model, incidentally has a lot of political implications.

Apple (1996) noted that there is a dint of politics in the effort towards education and the weaving of its curriculum, which education is today accessed through the internet. It could be observed that the current tendencies towards cultural politics and education, according to Apple, "contain various elements: economic goals and values; visions of both the family and race, gender, and class relations; the politics of culture, difference, and identity; and the role of the state in all this" (p. 18). No stone should be left unturned in this project. Apple was emphatic that:

> Education is deeply implicated in the politics of culture. The curriculum is never simply a neutral assemblage of knowledge, somehow appearing in the texts and classrooms of a nation. It is always part of a selective tradition, someone's selection, some group's vision

of legitimate knowledge. It is produced out of the cultural, political, and economic conflicts, tensions, and compromises that organize and disorganise a people". (p. 22).

Unfortunately, the Igbo doesn't seem to be informed of the greater implication of this situation of lack of interest and the larger subtle but intentional politics. Yet it is evident that human beings play significant role in the cultural and structural evolution of their environment as they navigate towards building a functional society.

Igbo Cultural Valuesand Civilisation
Igbo culture and values have a long history of derogatory tags and stereotypes both from the colonial masters, Christianity and even the present fanatical Christians. Scholars are of the opinion that the long centuries of slave trade, colonialism and Western religions enterprise negatively impacted the Igbo, in human, material and non-material cultures. Though Onwubiko (1991)'s point is instructive that, "cultural values have resilient qualities the totality of which cannot be comprehended by one generation, nor exhausted by the history of its interaction with and reaction to other cultures" (p. x), it still goes that the Igbo culture has passed through enormous crucibles that has perpetually defaced it. This is why today proponents of 'return to *omenala* (culture of) Igbo' point to crisis of identity as the greatest harm foreign cultures have visited on the Igbo.

Discussing the close relationship between culture and tradition, Congar (2004) noted that tradition could spontaneously be translated to mean ancient customs. Before one can explore the current realities, he or she must be acquainted with the ancient customs as the saying goes that "*onyeamaghiebemmiribidoromabayaanaghi ama ebeokwusiri*" (he who does not know at what location the rain started beating him would not also know where it stopped). Another African adage says that a river that forgets its source will definitely dry out. This is to say that there is an aspect of conservatism in culture that indirectly confirmsthe principle of evolution. Congar further stated that, when one considers the reality of the tradition of a school or organisation, family or religious order, one realises that the word tradition connotes something more than mere conservatism, namely, "the continual presence of a spirit and of a moral attitude, the continuity of an ethos" (p. 1).

Consequently, when cultural values are being discussed, the ancient and modern of Igbo civilization is brought to bear. Ths subsists with an overriding ancient spirit of the people, symptomatic of the dynamism in culture that cascades to unique innovations, creativity and changes that suit the realities of the time. This is the reason Congar (2004) observes that "tradition is not just a conservative force, but rather a principle that ensures the continuity and identity of the same attitude through successive generations" (p. 2). Congar further defined tradition from a strict sociological view, to mean: "a spontaneous assimilation of the past in understanding the present, without a break in the continuity of a society's life, and without considering the past as outmoded" (p. 2). Claudel (cited in Congar) compared tradition to a man walking with two legs. While one leg must be down to maintain stability and *ipso facto*, conservatism, the other leg must be lifted up to signify continuity and movement to the future. This movement involves building and adjusting institutions and structures of human relations. In the course of this movement, Ogbalu (1979) noted that Igbos have developed a lot of institutions ranging from family, political, economic, social, religious, recreational, sporting and other miscellaneous institutions. These institutions are structures of communion and human relations. This, though, obtaisn in all cultures and civilizations.

It is pertinent to mention that to understand a people's culture, one must consider worldview as the basis. Madu (2024) noted that a worldview simply means the totality of a people's perception and conception of the universe, the lens through which a people look at the world, the totality of a people's assumption. Going further Metuh (cited in Madu) looked at worldview as the complex of a people's beliefs and attitudes concerning the origin, the nature, structure, organization and interaction of beings in the universe, with particular reference to man. These go to confirm that the story of a people can only be told by the people who own the culture and reality being discussed in their original perspective. This is why Oladipo (1998) noted that "a crucial issue in contemporary African intellectual practice ... is that of how Africans can break away from an order of knowledge which does not take sufficient account of their history and experience" (p. 17). Oladipo (1998) noted that no philosophy exists in a vacuum. He likened all knowledge, ranging from literature, science and other aspects of human intellectual culture to,

> a social phenomenon which derives its being from the experience generated through the continuous interaction between human beings and their environment and between themselves. It also shapes it by providing the conceptual tools for comprehending human existential realities as they manifest themselves within a given socio – historical space. (p. 22 – 23).

Achebe (1986) noted that:

> Different cultures have different ways of ordering their world. Each mode is a lens through which man, in a given culture views his world. Each culture's lens enables it to see only a certain part of the world, but albeit, one which gives meaning to its existence. If one wore a different lens, he would see a different world. (p. 10).

It is evident from the above that as Madu (2024) noted, worldview provides the raw materials on which a people base their attitudinal orientations like their life – styles or culture, dogmatic formulations, arts and even their community solidarity and cohesion. It would then be palpable how the experience of the four centuries of slave trade which was succeeded by colonialism, foreign religious enterprise and neo-colonialism has disconnected the Africa from his root and left enormous scars on his persona. This was compounded by many false and erroneous concepts about the Igbo written by many uninformed and prejudiced early writers of Igbo cosmology.

Writing on the bitter effects of American and Western politics on the African narrative, Igboamalu (2003) noted that "one of the major problems of the African countries and other developing countries in regard to the issue of global governance is the tendency of the West and America to impose their socio-cultural, political and economic standards and values on the rest of the world" (p. 49).One would understand this better when the words of Emil Ludwig 'how can the untutored African conceive God' be evaluated for what it is. This question assumes that the measure of civility and intelligence must mimic the Western model, and assuming that the Africa is unintelligent and savage, it must not be possible that the Africa has the concept of the Supreme Being, called God. Indeed, according to Echekwube (cited in Dukor (2005), "some have regarded the African as not having the intellectual capability to reason logically and therefore incapable of reasoning scientifically… At best, they are regarded as superstitious and non - scientific" (p. 1). Infact the African story has been relegated to the background for too long by both African and European scholars, and western ideologies imposed on Africa.

Later researchers and philosophers however have begun to accede to the reality of autochthonous intelligence. Scholars and researchers of culture related disciplines like history, anthropology, archaeology, tourism, philosophy, religion and sociology ought to decentralise, and reposition, to give Igbo culture the capacity for original thought. There is a great task before Igbo scholars of these disciplines to engage in the onerous task of researching and presenting the Igbo narrative and autochtonousvaues with a view to contributing to sustainable development and world civilisation. The AI – internet culture has made this research increasingly important.

Ai – Internet Culture and Information Technology
As stated by Stryker &Kavlakoglu (2024), Artificial intelligence (AI) is technology that equips computers and machines with capacity for simulating human learning, comprehension, problem solving, decision making, creativity and autonomy. It is a set of technologies that enable computers to perform a variety of advanced functions, ranging from the ability to see, read and understand and to translate spoken and written words, analyze received data, identifying patterns and make recommendations. It can see and identify objects just like humans. Coursera.org (2025) added that it is the theory and development of computer systems capable of performing tasks that historically required human intelligence.So, essentially, AI's operations include data analytics, predictions and forecasting, translations and predictive modeling, object categorisation, natural language processing, speech and image recognition, recommendations, intelligent data retrieval, cybersecurity, and many more. AI is a set of technologies that are based primarily on machine learning and deep learning. Being very dexterous with data, AI is able to extract text and data from images and documents. It turns unstructured content into business-ready structured data, and unlocks valuable insights while building models and patterns that are consistent with the received data. In a simple term, the operations of AI are akin to someone walking into a big library and reading all the books contained in it, with the speed of light, and instantly creating patterns and models of thought the same way knowledge shapes human perception of reality. It is a machine learning that mimic and simulate human brain function. Due to its capacity to digest and form a pattern with big volumes of data, identifying patterns and relationshipsthat even humans may miss, there is the temptation to rate AI higher than humans.

AI works through a combination of algorithms, data, and computational power. This involves data collection, data pre- processing, algorithm selection, model training, model evaluation, model deployment, continuous learning and improvement, interference and decision making. According to Glover (2025,a massive amount of data is collected and applied to mathematical models, or algorithms, which use the information to recognize patterns and make predictions in a process known as training. Once algorithms have been trained, they are deployed within various applications, where they continuously learn from and adapt to new data. Machine learning and deep learning are the technologies on which generative AI tools are built.

Since AI is a non – human intelligence, the question before the scholar is, from where does AI get its original data?Kantify (2020) noted that the different methods to gather data fall into two categories: primary and secondary data sources. He continued that the term primary data refers to the data originated by a researcher himself, while secondary data is the already existing data collected by agencies and organizations for the purpose of conducting an analysis. Such primary data sources can include surveys, observations, questionnaires, experiments, personal interviews, and more. On the contrary, secondary data sources can be government publications, staging websites, publications from independent research labs, journal articles from researchers and scholars, etc. That is to say that AI primarily uses public datasets from government databases,

educational and tertiary institutions, scientific research, Research institutions, user feedback, collaboration with experts, and global organizations. It is also instructive to realize that AI scrapes websites for unstructured data and analyzes user-generated content from social media, and so on. When public datasets don't meet its needs, web scraping becomes a powerful tool for collecting data from various online sources. Computer algorithm relies on data collected from various sources, including sensors, digital devices, databases, the internet, and user interactions.

Social media platforms serve as goldmine for AI, offering vast amounts of user-generated content that can be analysed to understand the trends and consumer sentiments, for various purposes. When one posts on Facebook, tweets on X (formerly Twitter), or shares, likes or comments on a photo on Instagram, or any other social media platform, the AI algorithms can process this data, though unstructured, to understand trends, sentiments, and user behaviours. Unfortunately,the quality and credibility of what is posted on social media cannot be vouched for. Also the dearth of original research in our institutions and schools of learning greatly impacts negatively on the ability of the AI to generate quality and credible information for secondary researchers. In the absence of this original information, charlatans are quick to feed the internet with half – baked information. It must be noted that machine learning algorithms learn to find inter-dependencies and patterns amongst data sets and apply those learnings to any new data it is presented with. It follows that the higher the volume and quality of the data, the more accurate the algorithms. There could also be an absence or error in content on a particular phenomena as could be seen below:

s/n	Query	Meta AI information	Better information
1	*Agwunsi*	"In Igbo language and culture, *ágwunsi'* is a term that refers to the male genitalia or penis" (12/2/25)	*Agwunsi* is the deity of divination and medicine and the Igbo celebrate an annual feast called *Ime – Agwunsi*, in memory of the deity (Adibe, 2009)
2	*Akaraka/Akalala*	"In Igbo culture,… the term 'akalaka' is often used to describe someone with sharp insight, cleverness, or wisdom" (19/6/25)	The destined lot of a person, indicating that ever person is unique in the world of man. It could also mean the mysterious lines found on both palms of every person (Adibe, 2009)
3	*Iguafa*	"In Igbo culture, iguafa refers to divination, fortune-telling…involves various methods, such as interpreting signs and symbols" (19/6/25)	A ceremony for the giving of names to a new born child by the parents (Ogbalu, 2006).
4	*Akalogheli*	"This term seems unique. Could you provide more context or information about where you encountered *akalogheli*? Is it related to Igbo culture or language?" (19/6/25)	'Good for nothing' person (Ifesieh, 1989)

A random sampling of terms on Meta AI.

As exemplified above, *agwunsi,* for instance,has nothing to do with genitalia. It is a deity of divination and medicine, having its root in *agwu* which Obielosi (2016) and Umeh (1997) hold is an equivalent of the Christian "Holy Spirit". As a scholar in Igbo studies, it was evident that the AI had not the correct information on the phenomena in question. By 19th June, 2025, the former Meta AI definition of *agwunsi* was no longer available. A search on the same AI stated that "*'agwunsi'* seems to be a word from a pecific cultural or linguistic context. Without more information, its challenging to provide a precise definition". It is therefore evident that the AI/internet only works on the information it is fed with. A lot of these misconceptions or erroneous ideologies have been going on for a long time now, demanding the urgency of actions by scholars and researchers.

The Challenges of Igbo Cultural Studies
It is lamentable to note with Okedairo (2006) that,

> Africans have been sold a dummy and we have bought it at a very high price. We were made to believe that our foundation, our roots, our past, our heritage and indeed our culture and civilisation were not only primitive but they also suffered a kind of congenital malfunction. (p. 21).

Realize also that as Ezenwa *et al.* (2023) noted that, in Nigeria, culture centers and the history of the people have been given very little attention and as a result, it is still in an incipient stage despite the rich knowledge, history and values at its disposal which ought to be exploited to far greater potential and benefits. They noted however that more and more people are becoming interested in other cultures in addition to wanting to share their own. Though the global world through the AI – internet culture is today anxious for the Igbo story, incidentally, dearth of research and lazy scholarship has impeded the capacity of the Igbo to explore his world. This is why Abanuka (1999) noted that:

> One of the more urgent problems which faced the African intellectual was that of authentic sources: Are there truly African scientific texts? Are there African texts of physics and mathematics? Apart from the records of the contributions of Ancient Egypt to human civilization and the scanty records in the fledging '*nsibidi'* script in south – eastern Nigeria, the problem of authentic African texts was real. (p. x).

Abanuka strongly noted the urgency of a search for original African ideas that would help the African attain a certain level of self – understanding, regenerate the continent and promote the African image, hence his discourse on the phenomena of myth and the African universe. This challenge is becoming more urgent now that the AI – internet revolution has made knowledge acquisition easily accessible with just a click on the internet. Indeed, the AI is fast transforming how humans interact with online content, services and even the very fabric of digital experience. The artificial intelligence, according to Madu (2024) belongs to the new wave of digital technological innovation that has, in no small way, helped to alleviate human suffering and hard labour, especially in areas like in the manufacturing sector as in road constructions, auto industries and in road traffic controls, where thinking machines (AI) are used to do the tasks of humans with speed and efficiency. So indeed, AI has improved humanity greatly. But the Igbo has faced enormous challenges in her inability to take her rightful position in the AI – internet revolution.

The problem is that there is the balkanisation of the Igbo culture by colonial and Christian influences. Igbo cultural values are collapsing and being replaced by new and emerging global trends. The Igbo – Africa is still under the stranglehold of stereotypes and negative blood generated by colonial and Christian enterprises in Africa. This has given rise to self – doubt by the Igbo. With the western religions derogatorily proscribing the traditional religion and culture, it becomes highly difficult for scholars to develop interest in researches that may be perceived to be contrary to the doctrinesof western religion. Due to this damage to the confidence of the Igbo, there is the inordinate craze for foreign values, products and services to the denigration of local ones. Most of the original Igbo cultural centres have been destroyed and Igbo values replaced by western cultures and ideologies. Due to globalization and the influence of education on the younger generation of Igbos, it is difficult today to get many Igbo sons and daughters with interest in or with sufficient knowledge of the Igbo culture and tradition. Writing on the Igbo subject therefore becomes a difficult task for many. Unfortunately, AI would always generate data from available information. And when the available data is deficient, it will ultimately affect the credibility and quality of information. This is not to rule out the aspect of the laziness of some arm – chair researchers who thrive in publishing incorrect information for the libraries and the reading public. There is the problem of dearth of infrastructure in Igbo land wherein scholars and researchers alike are limited due to the inability of government to provide adequate infrastructure for seamless researches. Oftentimes the internet is grossly underperforming or even inaccessible, making reading and documentation an impossible task.

Bridging the Gap: Sustainable Development Goals and the Emergency of Igbo Cultural Studies
At the dawn of the new millenium, world leaders converged at the United Nations to discuss some of the key issues facing humanity. According to Amelia (2024), this historic gathering in September 2000 resulted in the declaration and powerful commitment to uphold the principles of human dignity, equality and equity, tagged Millenium Development Goals (MDGs). It was an unprecedented and ambitious blueprint to meet the needs of the world's poorest people by 2015. By 2015, a lot of deficit in performance were recorded. Consequently, Amelia (2024) noted that the United Nations reviewed the MDGs and embraced 17 Sustainable Development Goals (SDGs) which ambition adopted by 193 countries, targeted 2030. This SDGs represent a universal policy agenda to end poverty, protect the planet, and ensure all people can enjoy peace and prosperity. The goals have itscore focus on inclusiveness to ensure no one is left behind in the global agenda to make the world a better place for all, irrespective of colour, religion or language.

The 2015 sustainable development goals (SDGs) presented to the world the mission towards peace and prosperity for people and the planet. In their effort to enhance humanity, tackle climate change, preserve animals, oceans and forests, the SDGs highlight the connections between the environmental, social and economic aspects of man. As policy objectives by the various governments, goal four(4) of the policies aims at the availability of quality education and promotion of lifelong learning opportunities for all, while goal nine (9) aims at promoting research and exploring autochthonous empirical sciences and technology for tech, innovation and industry. Goal ten (10) is aimed at ensuring reduction of inequality within and among countries. Indeed, the United Nation is focused towards bridging the infrastructural gap and helping member nations to realize themselves. In this, it becomes pertinent to evaluate the current

disparity on the availability of data for AI and observe that the Igbo – Africa has a long way to go in the information space.

There is therefore the need for a cultural target of the SDGs, and the government, religious and traditional leaders of Igbo states must as a matter of urgency be intentional about revamping the dilapidated state of Igbo cultural studies. Native tools and traditional skills must be enhanced and promoted. Sacred sites and archeological findings must be subjected to investigation and necessary documentations made. This has to be done by incentivizing research and development, cultural studies and preservation of cultural sites and monuments, sacred trees, landscapes, and sacred waters.

Effort must also be made towards decolonization and the emancipation from mental slavery of the Igbo and Africa in general in order to enhance interest in indigenous culture research. According to Obiagbaosogu and Nwosu (2023),

> decolonisation is a process of deconstruction and reconstruction of the mind of the Africa which already has been stuffed with strange and unfamiliar ideas and categories and eroded by white supremacy syndrome occasioned by the impact of the centuries of slave trade, colonialism and missionary enterprise. (p. 152).

Our educational system must evolve a traditional and culturally oriented education that is serviceable to the Igbo nation. While enjoining for a journey through the Igbo precolonial history, Obiagbaosogu and Nwosu (2023) noted that:

> A review of our precolonial history presents us with rural communities where moonlight stories and plays, that aided knowledge and culture transmission and learning about our ancestors and heroes past were told. This oral traditional education of telling generational legends in the humid moonlight helped to preserve a sense of community, connectivity and continuity. During this period proverbs, music and poems were also learnt. Experts are consistent in calling for the application of the same local methodology and framework to build a culture of sustainable development that will truly be African and at the same time contribute to world civilisation" (p. 154).

It must be further noted that Igbo has her original science, healing and medicine, astrology, physics, music, engineering, etc, that has evolved since the creation of the world. These has to be unearthed and documented for global visibility. There is no gainsaying the fact that, as Obiagbaosogu and Nwosu (2023) noted, one of the fastest lanes towards the journey to this discovery lies within the traditional Igbo tools of knowledge acquisition. These traditional tools of knowledge and local content therefore remains the prelude to a strong African sustainable development. This is against importing strange and foreign models that never align with the natural born abilities and consciousness of the African person. They insisted that any appreciation of the African world must necessarily be midwifed through the traditional African thought pattern and cosmology. The quest is toward authenticity and originality of information to the internet for AI.

To save Igbo culture from the doomsday that has already started; the government, the academia, traditional and religious leaders have the responsibility to incentivize and fund relevant researches in the critical sectors of Igbo cultural studies and ensure that Igbo values and cultural

centres are not only preserved but also explored and developed for tourism and sustainable development.

The world is richer with various and diverse cultures. Being that worldview simply means the totality of a people's perception and conception of the universe, every culture and civilization from creation has its unique model and frames of existence that applies to her citizens. This is tangent upon theircosmology and unique cognitive mappings. With advancement in technology and globalization, human civilization continues to evolve and the dynamics of existence continues to improve. But this does not deny the intrinsic value of many cultures and their centrality to the meaningful existence of its people. The Igbo hold that *nku di nambana-egherembanri* (every society is served by the resources that are original to them).

Conclusion
This study found that there is the inadequacy of researchers to explore the unique African themes. Statistics have shown that there are only a few scholars specializing in the African cultural studies. This imbalance is also seem among students in the university who prefer to write their final year projects on contemporary and Western themes than researching on the traditional African values and cultures. There is also the general apathy and bias against African themes engendered by missionary activities and schools which results to a persistent negative perception of the African cosmology and worldview. The inability of the Igbo to tell her story sufficiently makes AI naturally skewed against her.

As AI generates its information from the data and activities of man, it is evident that man is the source of information for AI. Madu (2024) would say: 'no humanity, no artificial intelligence'. The onus lies therefore on researchers and scholars and indeed all to explore their talents in research and documentation to ensure the availability of data to present the true Igbo story to the world. It would be a win – win situation for the global community and the civilisation and sustainable development of the Igbo who would then have a voice in the global affairs.

This study hereby recommends that traditional rulers who are the custodians of the Igbo traditional culture be at the vanguard of preserving and documenting these Igbo autochthonous values. The government should also invest in research and development, and provide adequate infrastructure for a seamless academic exploration in order to sufficiently present the Igbo story for global audience. This paper further recommends provision of incentive and concerted effort in the academia to generate researchers and scholars with the aptitude for the true Igbo story.

This Igbo story is not static. As new discoveries are made, new insights evolve. These new insights may be built on already existing information or on new ones. This, according to Onwubiko (1991),"is why individuals or even a whole generation can discover some aspect(s) of their culture, though native to them, but had eluded the notice of previous generations" (p. x). As Oladipo (cited in Ogunmodede, 1999) stated:

> It should be clear from the foregoing that knowledge is both a product and a process. It is product of inquiry and, at the same time, a process of seeking driven by the desire to improve the conditions of our existence. Central to this process is the capacity to examine and scrutinize. (p.7).

Every civilisation therefore improves by constant research and development, documentation, investigation and usage of their human, material and non – material resources and general values.

Igbo – Africans must patronise their culture in order for the same culture to evolve and impact humanity.

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