



Artificial Intelligence and the Place of Indigenous Cultural Values in Nigeria

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ABSTRACT

Artificial Intelligence (AI) has penetrated every circle of our lives. The pervasiveness of AI is unprecedented. The technology has been connected to cultural values. AI holds significant potential to promote and preserve cultural values, artefacts and traditions in African societies. This study explored the place of AI as communication technology with indigenous cultural values. It sought to determine if AI is a threat to African indigenous cultural values. The paper adopted qualitative research method of relevant data with the aim of analyzing the relevant literature to achieve the objective of the study. The study established that AI communication technology is not a threat to indigenous cultures but social change and usage. AI can be used to promote cultural values but the erosion of cultural values is the actions of men. This is why the social construction of technology theory is relevant to this study. AI has the potentials to change culture but the values of the culture depend on the people. The social usage is what can change people's cultural values not the technology itself. The study recommended further study on AI and social usage.

Keywords: Artificial Intelligence; Communication technology; Culture; Cultural values; Nigeria

INTRODUCTION

The pervasiveness of the Artificial Intelligence (AI) is unprecedented. The potentials of AI cut across every sector of life. AI as the Guild (2024) noted, is rapidly being developed and becoming pervasive in all human activities. With the enormous availability of data associated, and inexhaustible storage capacity, the advances have been exponential and unprecedented (NIC.br; 2022) capable of pervading the human society, and it is peculiarly seen to have come to play in the 21st century (Bolarinwa, 2025). As defined by the World Commission on the Ethics of Scientific Knowledge and Technology (COMEST, cited in UNESCO, 2019), AI is a machine capable of imitating functionalities of human intelligence (Oliveira, 2022). The machine has become the epic centre and the peak of all ICTs. To Singh, Mishra, and Sagar (2013), AI has the ability to hold millions of different ideas in mind at the same time and still remain the ability to function. In other words, Artificial Intelligence is intelligence displayed by machines (Walking the talk, 2021).

AI has been connected to cultural values. There are studies that have linked the AI technologies to cultural values and arts (eg. Kulesz, 2018; Opoku, 2018; Kaigai, 2019; Caramiaux, 2020; Oliveira, 2022; GUILD, 2024; Ndubisi, 2024; Bolarinwa, 2025). For instance, Kulesz (2018) acknowledged how AI is already being used to produce songs, stories, and paintings creative artists. Kulesz believes that the future of the creative arts and economy belongs to AI. Ndubisi (2024) notes that AI holds significant potential to enhance the documentation, preservation, and dissemination of cultural artefacts and traditions. Ndubisi further points out that AI offers the



potential to document and preserve cultural values and practices for future generations, as well as to facilitate and provide accessibility of cultural heritage on a global scale. To Opoku (2018), AI algorithms can be trained to recognize and catalogue African artefacts ensuring its originality, spiritual significance, and traditional usage. Arewa (2016) says AI can preserve endangered languages, archive oral histories by creating virtual experiences that allow users to explore African cultural sites from anywhere in the world. Munzele-Maimbo (2017) believes that AI can safeguard Africa traditions that might be lost to globalization and modernization. This means that AI can assist in interpreting and cataloguing of African artefacts in a way that increases educational value (Appiah, 1992).

Africans are very rich in culture. From numerous tribes across Nigeria, to South Africa, Ghana, Kenya, Zimbabwe, and the entire continent, cultural values played significant role in shaping the spirituality and socio-economic of the people. The advancement of various western technologies with regard to communication technologies have not that eroded the cultural values of many African countries, which are still very visible and displayed in traditional marriages, burial ceremonies, chieftaincy title, artefacts, dress style, mode of greetings, languages, and other cultural heritages. Indigenous cultural values are traditionally passed down through oral traditions, rituals, and communal experiences. As Nwabara (1982) affirms, cultural heritage in Africa is not only about the preservation of physical artefacts but they are living traditions that, according to Wiredu (1996), involves sensory, emotional, visual representation and spiritual dimensions that are passed down from generation to generations. Cultural values are shared beliefs that hold a people together, and give them directions how to live. Cultural values as Alhoussawi (2022) notes are 'hidden power' which determines the social behaviour of people's lives in their society.

The place of Artificial intelligence into cultural values preservation is the focal point of this paper. As noted by Ghaith (2024), the field of cultural heritage conservation and artificial intelligence (AI) are interacting to bring about a paradigm shift in the approaches used to preserve and interpret cultural assets. When AI communication technology is adopted into tradition and cultures, there are possibilities that a paradigm shift may gradually erode African cultural values. As studies are looking at human-and-machine interactions from different perspectives, several ethical questions lie ahead: Will AI erode our indigenous cultural values? Can AI preserved and create cultural content? Will AI be diverted into crime fighting technology or be used for financial fraud? Will AI replace existing workforce or a new workforce, new ways of thinking and acting? According to Ndubisi (2024), AI might dilute the richness of African traditions or misinterpret them. These assumptions arouse the reason for this paper.

Studies on AI as tool for the management and preservation of cultural heritage in Nigeria do exist but not adequate to make significant conclusions on the subject, and some of these studies looked at the benefits of AI to cultural heritage. Some of the studies on AI in Nigeria have not looked at social theories that aptly explained and linked human behaviour to technological influence. Artificial intelligence (AI) and indigenous cultural values is one area that seems to have been under-explored. This under explored subject has formed the focus of this study. It is therefore hoped that the article would help push the frontiers of our understanding in this area and contribute in solving societal problems. The primary



objective of this study is to explore the place of AI with indigenous cultural values. The study seeks to determine possibility of AI communication technology as threat or risk to African indigenous cultural values. The study therefore among other things will contribute to the existing concepts, theories, and knowledge on AI as communication technology and cultural values. This paper is a review of relevant literature on the subject with the aim of analysing the relevant literature to achieve the objective of the study.

CONCEPTUAL REVIEW

The Concept of Cultural Values

Cultural values are significant in explaining people's attitude and behaviour. Values in general are used as framework to explain attitude-behaviour. Individual choices and decisions on the subject of life or anything are based on guided values. The basis of indigenous cultural value is to guide a people, a nation on the path of national development. The strength of emerging economies like Japan, Malaysia, Singapore, United Arab Emirates and Brazil etc could be traced to the values of integrity, hard work, discipline and patriotism (Akpoghiran, 2022). Although values tend to vary in importance at different times, in different social contexts, among different social groups within any one society, as well as between different societies (Moeran, 2009) but indigenous values which are patriotism, loyalty, honesty, dedication to duty do not change overnight because they defined a people.

In the view of Akpan and Okoro (2018) values are ethics that a people upholds as a common guide to acceptable norms, principles and practices of governance, economy, social/human relationships, justice and obligations. They meant that values are those elements that the community considers vital to its existence, sustenance and advancement. Values are the guiding principles in our lives (Žydzūnaitė, 2018). Stükelberger; Fust and Ike (2016) see values as something that has a price, something precious, dear and worthwhile; something one is ready to suffer for and sacrifice, including readiness to die for if necessary. In the economic sense of it, it a utility, price and worth; and in socio-cultural sense of it, it constitutes our beliefs and moral principles (Moeran, 2009). Ike (2016, as cited in Stükelberger et. al. 2016) posits that all cultures and societies virtually referred values to: (a) values give meaning and strength to a person's character and occupies a central place in one's life; (b) values reflect one's personal attitudes and judgments, decisions and choices, behaviour and relationships, dreams and visions; (c) values influence the thoughts, feelings and actions of people; (d) values guide persons to do the right things; (e) values help human beings to act morally and be morally sound; (f) values give direction and firmness in life and give meaning to actions; (g) values give motivation for a person to live and act; (h) values identify a person, giving him name, face and character. These meanings invariably imply that cultural values are what defined a people and what they consider vital to their existence, sustenance and development.

Culture and AI Communication Technology

The concept of culture varies from place to place, but the bottomline in all variations is that culture is strongly association with value. For example, Abhishek (2022) defines culture as the primary characteristic of a specific group of people who share a common language, religion, values, and social identities. Abhishek further shows that culture includes basic factors of social togetherness and living such as religion, social values, food, our language, music, and ways of living with varying



frequencies of interactions. Kramsch (1993) considers culture as social construct, that is the product of self and others' perceptions. By implication, culture is centred on social construct and perceptions, interpretations or making meaning from things by individuals and society. Tomalin and Stemleski (1993) broadly categorized culture into: value systems, beliefs, and family background, associations, folklore, music, and customs. In all these, culture is largely associated with beliefs, attitudes, symbols, and identities that are considered of generational values. These features of culture explained one's perceptions and attitude to life.

In all ages, technologies are built on cultural identities. Culture and technology are inextricably linked. This is why Abhishek (2022) posits that culture has become the key to our interconnected world made possible by information technology. Technology is drawn from people's culture. From ancient Egypt, to the Greece, Roman Empire, ancient Arab kingdoms, ancient Mali Empire, from what is considered local information technology to today's sophisticated modern technologies, are all drawn from people's cultural artefacts and masterpiece. For instance, the Egyptians were known for their mystical pyramids before the creation of modern technology. The Egyptians also made papyrus for writing. The Mesopotamia or modern Iraq developed a sophisticated mud-brick, which they used for magnificent architectural works like the walls of Babylon. The Chinese made many first-known discoveries and inventions such as the earliest form of binary code, compass, paper, and movable type printing. The Roman Empire was advanced in military engineering, civil engineering, agriculture, and of building of monumental amphitheatres. Technology is built from resources from the environment in conformity with the culture of the people. Technologies are people's cultural values and identities. Technology carries culture, language, beliefs, religion along, to wherever the technology is been used. The westernisation of Africa and Africans came along with western information and communication technologies which unjustly gave supremacy to western culture.

An individual acceptability to communication technology is determined by cultural values. The concept of AI, according to Oliveira (2022), emerged from culture, from which it moved to technology. To Oliveira, AI being the epic centre of the ICTs stands out because of its link with culture, which feeds its algorithms with texts, sounds and images that provide the basis for AI to function. In his report for the Policy Department for Structural and Cohesion Policies for European Parliament, Caramiaux (2020) maintains that socio-cultural expressions represented by music, videos, images, text, and social interactions are builds on AI. A paper on AI in the media and creative industries by Caramiaux (2019) showed that AI has entered the creative value-chain of creation or generation, production, dissemination, and consumption or marketing of music, images or videos, texts, making AI a driving force behind the development of content generation and automated journalism. Automated journalism or robot journalism is the collection of data feeds from online content providers and popular templates (Caramiaux, 2019) by AI to automatically generate news content without human input (ChatGPT). The report by Caramiaux (2020) showed that automated journalism is widely used throughout Europe like in France, Finland, UK by the BBC and by other media outlets. Automated journalism is used for financial and business reports, sport journalism, weather report, election and polling updates, traffic



reports and for care health services. Through AI, automatic journalism has become a poll of information and news for journalists, individuals and corporate organisations.

Preservation of Cultural Values by AI

AI as a communication technology is designed to carry out many functions. As noted by Ghaith (2024), cultural conservation and AI are interacting to bring about a paradigm shift of cultural assets. AI can be designed to store in its memories information about our cultural heritage and values, about our cultural artefacts, museum, and historical culture. AI can be our cultural custodian and library, because it is the epicentre of the flow of ideas (Oliveira, 2022). This is why Bolarinwa (2025) opines that AI effects on cultural preservation are becoming increasingly significant. Ndubisi (2024) believes that the integration of AI technologies into the management of African cultural heritage brings about unique interactions between African communities and modern digital tools and also, fosters communal bonds and serves as a moral and ethical compass for societal interactions. Oliveira (2022) refers AI as a “medium” of expression. He meant cultural expression in artefacts, music, dance, drawing, short films and African tales. AI can do a lot of acts in our indigenous cultural displays. AI has helped to develop magical, astonished and incredible productions in our indigenous films, songs, dance, paintings, and other arts.

There is evident that AI is significant in interpreting and managing cultural artefacts (Ndubisi, 2024). AI expresses culture. The Brazilian Network Information Center (NIC.br), (2022) in a report showed that AI enables the proliferation of digital platforms that are used to disseminate cultural content. This makes AI more present in cultural heritage. Caramiaux (2020) posits that AI-based generative models are now applied to music, text, images, and videos. This to Caramiaux, makes AI a driving force behind the development of content generation. There are studies that also have examined the significant roles of AI as medium for cultural expression and preservation of artistic heritage (Buratti, 2021; Li, 2021) and museum accessibility and preservation of cultural heritage (Fontanella, 2020; Pisoni 2021; Xie, 2022; Bolarinwa, 2025). These studies indicated that AI improved cultural preservation.

Invariably, AI can preserve our rich cultural values and heritage if designed in the manner that aligned with our culture. With AI, Africans cultural values can be shared and access globally. This is promotion of cultural values. Africans can tell their cultures to the world the way it is, from African perspectives, not western perspectives.

It is believed that some artworks in Africa have ancestral heritage and spiritual background and connections. It is this ancestral connection that makes the culture unique. The uniqueness of these indigenous cultures is linked to ancestral blessings, protections, guidance and fertility. For instance, the Binis in Edo State, Nigeria, are known for their sacred arts and artefacts. These artefacts that were taken away over 150 years ago by force by the colonial rulers to their various museums still have its sacredness to the Binis. These various works have lasted over 150 years. The longevity of these artefacts was not solely due to the technology used then but largely by the sacred beliefs that their ancestors were behind these valuable sacred items. Given this background, AI only serves as a memory technology; the technology cannot understand the sacredness of indigenous cultural values and arts.



It is worthy to note that the adoption of AI into learning and teaching of African Indigenous Culture (AIC) as cultural agents might be seen as violating of human dignity and integrity. This leads us to into the challenges of A I to cultural values.

Challenges of AI to Cultural Values

AI is an extremely powerful tool (Kulesz, 2018) but like any technology or innovation challenges of acceptability of cultural values abound. Some scholars have note erosion of indigenous cultural values by AI when adopted into learning and teaching of African Indigenous Culture (Mazrui, 1990; Kulesz, 2018; Kaigai, 2019; Oliveira, 2022; Ndubisi, 2024). For instance, Ndubisi (2024) argues that the application of AI in heritage management carries the risk of eroding the connection between people and their cultural heritage. To him, the reduction of culture to digital device leads to cultural distancing where people will disengage from cultural practices. AI dilutes the richness of traditional values. This corresponds with Kaigai's (2019) view that AI detached people from their cultural practice. Although there are emerging studies but inconclusive that AI in the future may have the ability to interpret human emotions and adapt its behaviour to give a specific response (eg. Walking the talk, 2021), however, AI cannot provide the emotional and spiritual significance of cultural values.

Social crisis emerged when a people allows the collapse of cherished value system and cultural identity. The collapse of a whole system like a community or a nation is largely due to the collapse of a central value system. The strength of a nation do not lies on the military and political might but on its indestructible cherished values or value system. A nation collapse when the cherished values collapse. This gives way to the systemic postulation that says all subunits are fundamental components for the strength and success of the whole or central unit. The collapse of the units leads to the fall of the central system. AI in this respect can preserved culture but cannot preserve the values of the culture. The artefacts, arts, crafts, music, dance, the visual displays etc are the culture but the emotions, memories, and the spirituality are the values. The values are the pride and identify of a people. Values are what make a people. It has spiritual attachment and identity and belonging. AI systems can collapse culture but the value depends on the people.

Another threat of AI to cultural values is that the intelligent machine or 'machine being' will become smarter than humans. Human capacity to accumulate and store large data is limited, but AI has the capacity to store far larger data than humans. This makes human to depend on AI for data. Clearly, in the future, man will depend on AI virtually for everything human. AI will 'think' for man. When AI is involved in all sectors of life, when it gets to the point that man cannot do without the support of AI, then, AI is thinking for man. Walking the Talk (2021) explains that AI will directly influence the mind-sets and behaviours of people, but it will not be able to extract information about why people behave the way they do. AI systems will be job replacement in all our industries. As it were, AI will be faculties or lecturers; surgeons, bankers, doctors and nurses, and so many different professionals in all walks of discipline and professionalism. AI systems will perform long hours of services that human cannot do. The AI revolution has started. Like the industrial revolution, we are now in the AI Revolution.



AI carries cultural imperialism. Oyèrónke (2021) sees ‘cultural imperialism’ as one of the challenges of AI on African cultures, while Ndubisi (2024) presented western-centric AI models on the heritage management on African cultures. Technology over the past centuries has been one of the main carriers of change. Western technologies carry along with its socio-cultural and political ideologies. Cultural imperialism is superiority of western cultures and ideologies over Africans beliefs and culture. Every communication technology comes with its culture. AI carries western ideologies which Africans may see as superior. This changes the mind-set of Africans. AI may change our cultural beliefs.

As AI technology progresses, the more ethical and social issues become complicated. For instance, AI may have bias data. Since AI systems learn and operate from data, if the data imputed is biased, then, the AI outputs will be biased. The biased data are the making of men. There are a lot unguided, misinterpretation and misrepresentation of African cultures by white scholars. If these unguided data are built into AI system, it will completely erode cultural values by presenting wrong data. In the same vein, Bolarinwa (2025) identifies negative effects of AI to cultural values to include: *Cultural homogenization* meaning that AI may lead to cultural assimilation and loss of diversity; biased data; and cultural appropriation. Invariably, AI-generated content may inappropriate cultural symbols or practices; and, digital divide, implying that unequal access to AI technology can exacerbate cultural disparities.

Another challenge is the integration process of AI system into cultural values and identify. This takes a whole lot of processes of the algorithms and data. The integration process into another cultural environment may be aliened to AI experts, and the data may short fall of expectations. The right data may not be integrated, and this will lead to wrong presentation of data. The problem of high expectation by its users is also noted. AI is taken as the peak of information and communication technologies. When AI failed to provides these expectations, it leads to disappointment. Every technology has its limitations. Too much has been said about AI systems that may be exaggerated. Since AI rely on huge amount of data, data privacy and security is very fundamental to the AI systems. Greedy hi-tech company may corrupt the system if there are no strict legal frameworks. There are high level playgrounds for competitions by AI inventors, software experts, and industrial espionage will come into the game. Some other AI challenges pertain to intellectual propriety right and copyright. When AI uses data to create content, who claim right to the original content?

The question of trust or accountability has raise ethical issues in the AI system. To what extent can the technology be trusted? Bolarinwa (2025) notes corruption of the users of the system as the main problem of AI. AI will be corrupted by the social use of men. Human intents, actions will divert the technology into personal gains and greed. It is human that determines the social use of the technology not the otherwise. This point to the social construction technology postulation that the progress of technology is determine by social use. Technology is a social construction built on human behaviour. The AI communication technology will be corrupted by people for selfish gains.



THEORETICAL FRAMEWORK

Various disciplines have contributed to the intellectual growths of Artificial Intelligence. For instance, Learning and reasoning theories emerged from philosophy. AI is a component of learning and reasoning. The theories of computation, decision theory, logical reasoning, and probability came from mathematics. Linguistics adopts interpretations of meaning of natural languages, which AI is also builds on. Computer science professionally designed programming which AI is based. AI programmes have fundamental uniqueness to the discipline of physics. AI ability to retrieve and process very large data is attributed to cognitive psychology. Theories adopted for AI studies emerged from various disciplines.

The study adopted the Thorstein Veblen's Theory of Technological Determinism and the Social Construction Technology Theory to explain the intersection between AI communication technology and cultural values.

The theory of Technological Determinism is usually attributed to the American sociologist Thorstein Veblen, also called the Thorstein Veblen Theory of Technological Determinism. Thorstein believed that technology will take over the socio-economic affairs of men. The main component of the theory states that technology is the main determinant of societal transformations. It is believed by the supporters of this theory that technology determines human developments over the ages (Leonardi and Barely, 2010; Burns et al, 2016). Technology is taken as a product of the social, political, economic, and cultural environment of society (Humphreys, 2005). The belief is that human behaviour, culture, orientations, social changes, and all the social indices of change are but effects of technological development. The proponents of technological determinism argued that the society is influenced and shaped by technological development. It has to adjust and adapt to new technologies and innovations (Hauer, 2017) like AI. Technology like media can determine the outcome of what happens to people and society (Finley, 2021). What this implies is that human advancements are determined by communication technologies and media. AI takes a prominent part in technological determinism.

Writing on the theory of technological determinism, Toffler (1980) believes that technology is a major determinant of all changes in human development. Toffler described technological determinant as the 'third wave', to explain a period of significant changes and acceleration of life as a result of communication technologies in human development. Societies change as technologies change. In this sense, technology is one of the many social processes (Hauer, 1980). Technology influences society and determines its direction towards development (Elle et al, 2010). MacKenzie and Wajcman (1999) say technology is determined by the way we live socially. Castells (1996) commented a stronger view on social processes caused by technology. To him, technology does not determine the society, technology is the society. The opinion of Levy (1998) on the subject of social changes and technological determinism took a broader perspective. To him, the society is influenced by technological developments; the negative effects are caused by detrimental use of the technology by the people, not by the nature of the technology itself. He further states that social order system is as a result of the use of new



technologies. Technology changes our views of life; it shapes our perspectives of our environment. Technology is culture.

In the light of this study, AI as a technology determines and influences way of life. The heavy usage and exposure to a communication technology is capable of influencing people's way of life. AI as a communication technology carries influence, and this determines way of doing things.

The Social Construction of Technology Theory

The Social Construction of Technology Theory (SCOT) is closely associated with Thorstein Veblen's theory of technological determinism in describing and analyzing the subject of AI and cultural values. Thorstein Veblen's theory of technological determinism principally centres on the potentials of communication technologies to bring about social change. The Social Construction Theory (SCT) on the other hand emphasize the social context in which artefacts are designed, produced and used (Kenaw, 2021). According to the SCOT approach, without the understanding of the social context, a technology cannot be understood (Burr, 2015). Put concisely, a technology is a social construction. Technology is inextricably bound with social conditions (Burns et al, 2015). In the view of Brück (2006), technology is the enactment of people's perception about the world. Sillar (1996) connects technology with human challenges which plays an important role in the interaction between human and technology.

The theory of SCOT was propounded by Trevor J. Pinch and Wiebe E. Bijker after many researches on the sociology of science. The key assumption of this theory is that technology is built on human behaviour and actions social constructs. This theory (SCOT) argues that human action shapes technology (Yousefikhah, 2017). In Yousefikhah's perspective, the SCOT theory is a response to the technological determinism that identifies that technology is the determinant of human acts. Yousefikhah says the SCOT theory belongs to the field of science and technology studies, and has roots in the sociology of science.

To better understand the sociology of scientific knowledge, Pinch and Bijker (1987) developed concepts to explain the social construction theory or the bound between society and technology. They came with concepts like 'relevant social groups,' 'interpretive flexibility of meanings,' 'closure,' and disturbance. According to Pinch and Bijker (1984), relevant social group are denote institutions and organizations (such as the military or some specific industrial company), as well as organized or unorganized groups of individuals that affect the status of the artefact right from its production to the stage when it will be in the hand of users.

The term 'interpretive flexibility of meanings' denotes variety of perspectives through which different social groups look at artefact (Kenaw, 2001). In the case of AI communication technology for example, those who developed it see it as 'helper', whereas the end-users may see it as a product which is "dangerous" (Kenaw, as above). People have different perspectives of AI. They see AI technology from the religious perspective as another 'demi-god'. Those in the conservative socio-cultural perspective describe it as 'cultural erosion', eroding the rich cultural values of Africa and Africans. Business men and women, innovators, engineers, medical doctors,



surgeons etc will use AI technology to promote business and innovations in their respective fields. The perspective in which different relevant groups look at the AI technology denotes the acceptability and rejection (disturbance) of the technology. The concept of “disturbance” implies the kind of resistance that a new technology or innovation might encountered. There are those who belong to conservative group that do not appreciate new innovation or are skeptic of new technology. The concept of interpretive flexibility of meanings finds credence with the philosophical term ‘Hermeneutics’. In writing about AI interpreting meanings from philosophical perspective, Ndubisi (2024) used the term ‘hermeneutics’ to denotes practice of interpretation of texts, symbols, and cultural artefacts. According to Ndubisi, hermeneutics serves as a crucial tool for interpreting the multiple layers of meaning embedded in rituals, oral traditions, and indigenous knowledge systems in Africa cultural values. He believes that Artificial Intelligence (AI) plays an increasingly significant role in interpreting cultural artefacts.

Writing further on the social construction of technology, Bejker (1992) identified three layers of technology. These are: physical layer, activities and processes layer and a social layer. This third layer (the social layer) best described social usage of technology in which the social construction of technology theory stands on. This is why Ninan (2005) notes that technology and technological practice is inherently linked to the social, political and economic spheres of life. Sharif (2005) provided the same view that social structure influences both the process and products of an innovative activity. By implication, technology is social.

All these explain the dichotomy of technology determinism and social construction of technology postulations. The technology determinism theory stands on the argument that technology is the driving force for social and cultural change in every age development. The theory of social construction of technology position rests on the assumption that technology is built on human actions and social constructs. That is, human action shapes technology. The key words from both theories were that technology is social, and if technology is social, then, it is cultural. It plays a cultural value.

Taken from the above, it could be established that AI communication technology is not only a driving force for social and cultural change but also, human actions, culture, decisions, and social life determine the directions of AI technology. AI communication technology is a social construction technology that can be employed as agent of social and cultural change. It is worthy to note that culture is a change variable. As technology changes, culture invariably changes, and as culture changes, technology on the other hand, changes. Both are interconnected as change agents. Change is not only determined by the decisions resulting from events of men but significantly from communication technologies. AI as communication technology has gained prominent in changing and shaping lives. AI like culture is becoming a way of life. AI is culture. It is technological culture.

We take it that AI communication technology has penetrated to every circle of our lives and culture. AI revolution is in our education, culture, business and trade, banking, manufacturing, creative arts and economy, military, pharmaceutical industry, health and every sphere of our lives. AI communication technology brings new ideas of doing things. Culture is the way we do



things. Culture is a shared belief. AI as communication technology affects our lives by creating and offering us another perspective of life. AI gives us a variety of new and advance knowledge. AI technology is defining and shaping our cultural values by the many opportunities the technology offers. People way of reasoning, and seeing and doing things are becoming different by daily exposure to AI technologies. Information forms people's belief system and values. Information shapes people perspectives of life. We are what we are based on the extent of information gathering and usage. AI has become the epic centre of information and all the ICTs that shape people perspectives of life and cultural values. This explains why the theory of technological determinism was adopted. AI technology can determine and affect people cultural value over time depending on the extent of exposure to AI technologies and usage.

CONCLUSION

The pervasiveness of the Artificial Intelligence (AI) is unprecedented. The potentials of AI cut across every sector of life including cultural values. AI has become the epic centre of all the ICTs bringing us to the AI revolution. AI holds significant potential to promote and preserve cultural values, artefacts and traditions in African societies. The study seeks to determine if AI communication technology is threat to African indigenous cultural values. We established that AI communication technology is not a threat to indigenous cultures but humans' attitude and behaviour. Communication technology has never been a problem to man but humans' purpose, attitude and usage. AI technology has the potentials to change culture but the values of the culture depend on the people. AI can be used to promote cultural values as well as, it can also be used to erode rich cultural heritage and lessons. Therefore, the decisions and actions of man on AI determine its usage. This is why the social construction of technology theory is relevant to this study. Social usage of the technology is the threat to cultural values not the technology itself. Cherished values and behaviour determines indigenous cultural values not AI. Further studies should look at AI and social usage.

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