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ARTIFICIAL INTELLIGENCE AND THE ETHICS OF REPRESENTING NIGERIAN CULTURE IN THE DIGITAL AGE

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Abstract

The convergence of AI and cultural representation raises critical ethical concerns in the digital age, particularly in culturally diverse and complex societies like Nigeria. This paper takes a conceptual methodological stance to explore the intersection of artificial intelligence (AI) technologies, such as language models and translation systems, in relation to Nigerian cultural and linguistic realities by highlighting the power dynamics of digital language preservation and the risk of reinforcing stereotypes or erasing nuance. Using a bipartite framework involving Floridi's Information Ethics and the Fairness, Accountability, and Transparency in Machine Learning (FAT/ML) model, this study examines how artificial intelligence (AI) systems, including ChatGPT and Google Translate, may misrepresent or distort Nigerian languages and cultures, such as Yoruba, Hausa, Igbo, and Pidgin. The study advocates for the development of AI that is culturally aware and ethically grounded to promote inclusive frameworks that prioritize linguistic equity and cultural sustainability in the digital representation of Nigerian identities. This research contributes to the development of responsible AI practices that respect and promote cultural diversity in the digital age by exploring the global relevance of these issues.

Keywords: Artificial Intelligence, Ethics, Nigerian Identities, ChatGPT, Google Translate Language Models, Linguistic Equity, Cultural Sustainability.

INTRODUCTION

Over the past decade, the digital media landscape has experienced a drastic transformation, which is particularly linked to the emergence of a distinct and innovative digital technology, widely regarded as artificial intelligence (AI) (Crawford et al., 2024). AI has significantly impacted different aspects of digital media, as it continues to reshape how information/content is created, shared, and consumed. However, while the assimilation of AI into digital media presents several unprecedented opportunities in terms of UGC and CP, it also raises major concerns, as this amalgamation between AI and digital media further serves as a considerable avenue for the representation and appropriation of cultural identities (Kvernadze, 2023). As such, the growing presence of AI in digital media paves the way for the development of a robust tool that has significantly influenced how cultural identities are perceived, preserved, and passed on (Adila *et al.,* 2022).

Culture is a society's distinct way of life, and the idiosyncratic properties and features of each culture must be learned and passed on from one generation to the next. Thus, every culture deserves to be preserved. People learn to embrace new ideas, new ways of living, and new behavioural and societal values by rightfully transmitting cultural beliefs and ideals. Nigerian cultural heritage and traditions are primarily preserved and propagated through music, dance, drama, and folklore (Mbakwe, 2023). Therefore, in contemporary society, the under-representation and marginalization of racial and ethnic groups in digital media present a rather devious means of perpetuating negative stereotypes and offering limited depictions of people's cultural values. This has a severe impact on self-perception and intergroup relationships in society (Ekpenyong, 2022).

In a culturally diverse society such as Nigeria, with over 500 indigenous languages (Okereka et al., 2020), the misappropriation and misrepresentation of cultural beliefs and values not only influence self-perception and behaviour but also play a major role in intensifying frictions between different social groups (Ogunbadejo et al., 2025). This results in significant impediments to equitable resource distribution among marginalized communities. The use of AI to represent Nigerian culture in the digital age requires careful consideration of ethical principles to avoid cultural appropriation, misrepresentation, and loss of cultural heritage. Thus, this paper takes a conceptual methodological stance to investigate artificial intelligence and the ethics of representing Nigerian Culture in the Digital Age.

Research Questions

Owing to the interest of this paper as captured in the thesis statement above, the following research questions will guide our discussion:

1. What are the theoretical frameworks and philosophical perspectives that underpin the ethical representation of Nigerian culture through AI?
2. How do existing AI development guidelines and frameworks address cultural representation in the context of Nigerian culture?
3. What are the conceptual challenges and opportunities in applying ethical principles to Nigerian culture's AI-generated representations?
4. How can normative cultural representation theories inform the development of AI systems that engage with Nigerian culture?

Research Objectives

The objectives of this research are as follows:

1. To identify the theoretical frameworks and philosophical perspectives underpinning the ethical representation of Nigerian culture through AI.
2. To understand how existing AI development guidelines and frameworks address cultural representation in the context of Nigerian culture.
3. To identify the conceptual challenges and opportunities in applying ethical principles to Nigerian culture's AI-generated representations.
4. To understand how normative cultural representation theories, inform the development of AI systems that engage with Nigerian culture.

Problem Statement

The rapid integration of AI into global digital communication systems has raised significant ethical concerns about the representation of non-Western cultures in algorithmically mediated spaces. In Nigeria, a country with a rich cultural heritage and over 500 indigenous languages, artificial intelligence (AI) technologies, such as machine translation, conversational agents, and voice recognition systems, are increasingly interacting with cultural and linguistic expressions that are not well represented in their design. The use of

Western-centric datasets to train these systems has resulted in the marginalization, distortion, or erasure of Nigerian cultural narratives.

The inability of AI systems to accurately reflect Nigerian values, idioms, and context-specific expressions reveals a critical gap in ethical and technical design. This gap is particularly problematic in the digital era, where AI not only mediates communication but also shapes public knowledge, education, and identity construction. Furthermore, the lack of transparency in AI decision-making processes makes it challenging for local users to challenge inaccuracies or biases, which exacerbates the issue. While the concept of Explainable AI (XAI) offers a potential solution by promoting transparency and accountability, its application in African linguistic and cultural contexts remains understudied (Mohammed & Shehu, 2023; Mbakwe, 2023).

Therefore, this paper is timely and necessary as it seeks to investigate the representation of Nigerian cultures in AI technologies and examine whether current practices promote ethical inclusion, digital equity, and cultural sustainability. This research aims to contribute to the development of more inclusive and culturally sensitive AI systems that can effectively support the preservation and promotion of Nigerian cultural heritage in the digital age by exploring these issues.

LITERATURE REVIEW

Existing Research on Artificial Intelligence and Cultural Representation
A proficient understanding of the role of AI in cultural representation is pertinent (Khalkar, 2021). According to Kvernadze (2023), the manner in which AI systems function with the use of ML and algorithms has been observed to create a 'black-box effect." This pertains to how AI systems are capable of offering timely and prompt results, but the process by which these results are arrived at and produced, and the reasons why the algorithm makes specific decisions, are not entirely clear to humans or users (Kulesz, 2024). Bala (2024) perceives cultural representation as a social construct that involves the apparent portrayal of beliefs, norms, values, expressive symbols, and practices that are upheld by specific societies to aid the development of social relationships experienced throughout life. Kulesz (2024) purports that language, being an integral aspect of culture, can be classified into two distinct categories: high- and low-resource languages.

The English language is classified as an extremely high-resource language in the purview of AI systems due to its global imperialism and acceptance. Thus, English can benefit significantly from a wealth of high-quality data resources (Bala, 2024). However, this is not the case for all languages, as Khalkar (2021) affirms that there are over 6,000 languages globally that are still marginalized and categorized as low-resource languages, with limited text and data resources. Among these low-resource languages are African, Asian, and Latin-American languages and variants, which are often digitally compromised due to issues such as mistranslations, limited technical support, and poor linguistic data. Adila et al. (2022) highlight that as AI chatbots and translation assistants continue to grow, their continued development could result in the prolonged marginalization of low-resource languages and their cultural heritage.

Opportunities and Challenges in Representing Nigerian Culture in the Digital Age
According to Bakare (2024), Nigeria's population as of 2023 was peaking at 223.8 million. This reflects the nation's significant and extensive linguistic and cultural diversity. Accordingly, this presents a complex cultural and linguistic landscape, where AI can play a transformative role. As repeated by Ekwe and Chikezie (2023), AI systems can help transmit

and export underexplored cultural aspects of low-resource contexts, such as Nigeria. These transmissions can help influence the beliefs, values, and behaviours of societies (both at home and abroad) via the components and fractions of AI systems, such as predictive analytics, natural language processing (NLP), generative pattern recognition (GPR), and machine learning (Ndubisi, 2024). Ogunbadejo et al. (2025) affirm that in some cases, AI has played a pertinent role in the reintroduction of previously disregarded/overlooked cultural values and practices to a wider/global audience (an instance of this can be linked to the recently concluded Ojude Oba event, which takes place annually at Ijebu Ode, Ogun State, Nigeria).

However, while AI systems possess unique and unparalleled opportunities to represent Nigerian culture in the digital age, they also possess some questionable challenges. Bakare (2024) considers the potential of cultural infiltration in the representation of Nigerian culture via AI from a social studies perspective. According to Adila et al. (2022), cultural infiltration is the gradual erosion of local cultural heritage in less developed countries due to the dominant influences of external entities, which determine the structure and content of cultural views and identity. Cultural infiltration systematically results in the formation of a generic culture that masks the original indigenous traditions, norms, values, and practices.

Sociocultural stereotypes portrayed by language models and translation systems, such as Google Translate, create a single narrative that sustains unfavourable perceptions, which could result in misrepresentation of marginalized communities (Ndubisi, 2024). From another perspective, Ogunbadejo et al. (2025) observe that some additional challenges of representing Nigerian culture within the purview of AI include infrastructural and technological constraints, ethical issues, and the need for extensive training and development.

Cultural Appropriation and Implications for AI-Generated Content

As defined by Hidayati and Santiana (2020), cultural appropriation involves the inappropriate adoption and use of cultural elements from a marginalized/minority culture by members of a dominant culture. This has been observed to result in misrepresentation and exploitation. Cultural appropriation has become particularly prevalent and overwhelming due to the present proliferation of AI-generated content, which does not take major cognizance of cultural nuances and values in datasets. Bakare (2024) highlights several ethical concerns surrounding the replication of indigenous and minority art forms by AI systems, asserting that AI systems can technically strip minority societies of their cultural identity and originality. Hidayati and Santiana (2020) observes that the approach of the AI system to cultural appropriation is not merely about representation, as this could be further linked to the systemic reinforcement of power imbalances, which are inherently embedded in algorithmic designs and data sourcing.

From a similar point of view, Kvernadze (2023) critiques the lack of in-depth contextualization of cultural values and norms represented by AI systems by warning that the representation of culture without proper historical and traditional grounding can reduce rich traditions to mere data points. Similarly, Mohammed and Shehu (2023) argue that AI's intervention and mediation in culture often result in cultural misrepresentations, as AI systems trained based on global datasets often underrepresent contextual cultural values and beliefs while overwhelmingly reflecting Western norms and practices. Similarly, as a contextual reference, Kulesz (2024) explores cultural appropriation and marginalization in African cultural norms and practices by emphasising how local

artefacts such as proverbs, folklore, and regional idioms lose their visibility and cultural values when AI systems generate alternatives. These have been linked to subtle political agendas and digital cultural misappropriation motives (Ndubisi, 2024). Hence, this calls for a review of ethical frameworks for AI development and deployment.

Ethical Frameworks for AI Development and Deployment

Decision-making has been revolutionized in contemporary society due to the rapid advancements in data science and artificial intelligence systems. However, according to Crawford et al. (2024), these advancements come with pressing ethical challenges, which relate to data privacy risks, algorithmic bias, and lack of transparency. This results in the consideration of the Fairness, Accountability, and Transparency in Machine Learning (FAT/ML) model. The FAT/ML model emphasizes the application of different rules and practices to comparable situations over the application of the same rules/practices to different situations. Mashhadi et al. (2022) asserted that the FAT/ML model considers the stance of stereotypes in AI by stating that the adoption and use of algorithmic data-driven decision-making processes may sometimes result in marginalized communities being denied opportunities. Therefore, the model significantly underscores the need for fairness in AI systems and ML.

Floridi's theory of information ethics is often regarded as one of the most widely recognized models in the field of information and computer science due to its approach to technology. The theory was developed by Luciano Floridi in the late 1990s, and it explains that information can be acknowledged as a reality or being. Floridi (2007) argues that humans are informational and moral agents. However, they inherently possess limited cognitive capacity and move evolutionarily. Floridi (2008) further asserts

that, as information technology, especially artificial intelligence (AI), moves revolutionarily and continues to break several limits, individual and community structures become radically influenced. However, the limitations and slow development of human cognitive capacity often influence humans toward embedding ICT with ethical and unethical behaviors. Hence, Floridi (2008) emphasizes that understanding the ethical challenges generated by ICTs by positioning and evaluating these problems within the research sphere is pertinent, as they can drastically alter social structures.

The Cultural Context of Nigeria

The Nigerian cultural context can be appraised from the perspective of an intricate tapestry of centuries of history, tradition, culture, and modernity. According to Nguyen et al. (2024), Nigeria possesses over 250 ethnic groups, with over 500 languages across different regions of the nation. This demonstrates the richness and diversity of Nigeria's cultural context. Bakare (2024) claims that the historical foundation of Nigerian culture stems from ancient kingdoms such as Benin, Oyo, and Kanem-Bornu, which served as strong foundational socio-political institutions and value systems long before colonial intrusion. The historical roots of Nigeria's vast cultural context have significantly contributed to the preservation of values such as respect for elders, communal living, and religious pluralism (Mbakwe, 2023). However, despite a shared national identity, Nigeria is culturally fragmented (Nwaolikpe, 2013).

The major ethnic groups in Nigeria, Hausa-Fulani in the North, Yoruba in the West, and Igbo in the East, all embody distinct traditions and worldviews. For instance, Okereka et al. (2020) assert that while the Yoruba deeply revere oral literature and ancestral worship, the Igbo emphasize personal achievement and democratic community leadership. Meanwhile,

Bakare (2024) posits that Islamic traditions, which shape gender roles and public morality, remain deeply rooted in Northern Nigeria. From these instances, it can be observed that the diversity in Nigeria's cultural context, which could sometimes be perceived as a strength, has also been a significant source of tension, especially when cultural perspectives intersect with politics, as seen in the controversy over the implementation of Sharia law in northern states (Okereka et al., 2020). Ndubisi (2024) argues that a critical aspect of Nigerian culture is its representation and inclusivity. Historically, only majority groups such as the Yoruba, Igbo, and Hausa have been represented in education, media, and governance.

This is often posited to be at the detriment of ethnic minorities such as the Tiv, Urhobo, and Ijaw, which have been significantly underrepresented in several sectors of the nation (Ekpenyong, 2022). According to Nwaolikpe (2013), this exclusion challenges the construction of a unified national identity. As emphasized by Mbakwe (2023), it is essential to give an equitable voice to all ethnic narratives in the promotion of sustainable cohesion and mutual respect. Over the years, initiatives such as the National Festival of Arts and Culture (NAFEST) have proved resilient in demonstrating and showcasing Nigeria's pluralism through dance, music, and indigenous storytelling (Ogunbadejo et al., 2025). As such, it is established that culture plays a central role in shaping the Nigerian identity and sense of self. Nigerians derive meaning and belonging through cultural participation, from naming ceremonies to rites of passage. The New Yam Festival in the East, which not only celebrates harvest but also reinforces community bonds and ancestral veneration, is an example (Mbakwe, 2023).

AI and Cultural Representation in Nigeria
The influence of generative AI systems on culture, particularly in the media and creative sectors, is growing daily, and the Nigerian cultural context is not overlooked. According to Itanyi (2024), over the past decade, the development and deployment of AI-driven language translation tools have consistently increased to support indigenous Nigerian languages like Yoruba and Igbo. These tools are often directed toward promoting inclusivity in digital communication (Bakare, 2024). As revealed by Obiora et al. (2025), in the Nigerian context, platforms like VoiceMe and ChatAI have emerged to deliver automated customer services and content generation., platforms like VoiceMe and ChatAI have emerged to deliver automated customer services and content generation in the Nigerian context. However, considering Nigeria's cultural representation within the purview of generative AI systems, the lines get blurry as most AI models are technically trained based on Western-centric data. This situation results in the potential underrepresentation or misappropriation of African cultural contexts.

The potential of AI systems to increase cultural accessibility and preserve heritage is commendable and considerable. Instances can be drawn from Oberon et al.'s (2025) study on the emerging impact of AI techniques in Nollywood, where AI is being deployed to archive endangered languages and digitize traditional folklore. Bala (2024) buttresses that AI tools potentially enhance intergenerational knowledge transfer and ensure cultural continuity. Ogunbadejo et al. (2025) affirm that AI-generated art has also been used to revitalize traditional patterns in digital format. Major case studies can be presented in the virtual Owambe fashion exhibition hosted by Lagos Tech Week. Likewise, in Nollywood, AI is increasingly used in post-production editing, subtitles, and scriptwriting, as it helps enhance storytelling precision and global reach (Itanyi, 2024). However, the adoption, integration, and application of AI are not without the risks of

cultural misrepresentation and appropriation (Ekwe & Chikezie, 2023).

AI systems can replicate stereotypes and prejudice due to biased training data. In 2023, an AI-generated animation depicting a Hausa wedding was criticized for showcasing inaccurate attire and customs. This sparked a public backlash for reinforcing orientalist perspectives (Bala, 2024). As Hidayati and Santiana (2020) argue, cultural misappropriation in AI is the outcome of a lack of contextual sensitivity and local stakeholder engagement. Similarly, another case study that illustrates AI's dual impact is the virtual character "Ada AI," which was designed to narrate Nigerian folktales on social media platforms. According to Obiora et al. (2025), while Ada AI was celebrated for reviving oral traditions, critics noted that Ada's speech patterns lacked regional authenticity, as it reflected a Western inflection rather than Nigerian intonations. However, there is a silver lining, as AI-generated Afrobeats music videos, such as those developed by the platform "BeatFusionAI," have successfully merged traditional drumming with contemporary visuals, gaining global viewership and cultural recognition (Ndubisi, 2024).

In a nutshell, while generative AI systems hold a concrete promise of cultural preservation and creative innovation, the need for ethical resilience, inclusive datasets, and active Nigerian participation in AI development and deployment is more critical than ever (Ogunbadejo et al., 2025). As AI becomes increasingly embedded in Nigeria's creative and cultural industries, from digital art and music to folklore archiving and Nollywood storytelling, there is a growing responsibility to ensure that these technologies do not reproduce harmful stereotypes or marginalize underrepresented communities. According to Kell (2023), a significant portion of global AI training data excludes African perspectives,

resulting in outputs that often fail to reflect the depth and diversity of Nigerian cultural heritage. Andrews (2023) also noted that AI-generated characters and narratives frequently exhibit Westernized traits, even when representing African identities, thus distorting authenticity. Therefore, ensuring culturally respectful AI outputs requires more than just technical refinement, as it further demands a sustained commitment to cultural integrity, local representation, and collaborative design processes involving Nigerian voices (Obiora et al., 2025).

Ethical Considerations

From an ethical perspective, the development and deployment of AI systems in the representation of Nigerian culture require rigorous adherence to reverential foundational principles, particularly those outlined in Floridi's Information Ethics and the FAT/ML framework. As emphasized by Floridi (2008), the moral worth of all informational entities asserts the need for an ethical approach toward stewardship wherein AI designers are obligated to act as moral and informational agents/custodians of cultural integrity. In situations when AI interacts with cultural data, especially in diverse societies like Nigeria, it should do so with reverence for context, accuracy, and human dignity (Floridi, 2007). Similarly, the FAT/ML model urges developers to ensure fairness, accountability, and transparency (Mashhadi et al., 2022). However, there is still much to be done, as AI systems frequently suffer from obscure and myopic decision-making processes that complicate the processing and representation of cultural traits (Nguyen et al., 2024).

While considering the ethical implications of generative AI systems, the role of Explainable AI (XAI) cannot be underemphasized. According to Mohammed and Shehu (2023), XAI is an emerging model that allows AI stakeholders (such as Nigerian users) to

interrogate how AI outputs are arrived at. Thus, within the context of Nigerian cultural representation, XAI serves as a means of providing lucid explanations on how Nigerian cultural identities, values, norms, and languages are interpreted and generated by algorithms. Bura et al. (2025) reiterate that without explainability, there are risks of AI systems perpetuating harmful stereotypes, such as portraying northern Nigerian communities through orientalist or reductive lenses without adequate public scrutiny. Likewise, Bala (2024) observes that, in some cases, biases in AI systems are often embedded in the data used for training. Thus, given that most global datasets primarily originate from Western contexts, there is an inherent risk of cultural misrepresentation and marginalization of minority narratives, such as those of Nigerian cultural values and norms.

Consider an instance of a generative AI language and translation model that was trained based on Western linguistic values and properties; it would apparently marginalize traditional Yoruba or Igbo expressions in content generation and translation. According to Kell (2023), this results in the dilatation of cultural authenticity and replicability. When such generated contents are continually used without critique, it could potentially result in a generic misrepresentation of cultural values and norms both abroad and within the marginalized linguistic community. On this basis, Obiora et al. (2025) sternly warn against the reliance on non-local datasets, which are considered potential "traps and snares" for the underrepresentation of indigenous languages, values, norms, and established practices in AI-generated content and output. However, Mohammed and Shehu (2023) recommend that to counter these risks of cultural underrepresentation, regional and local scholars, linguists, and artists should be included in AI training processes.

CONCLUSION AND RECOMMENDATIONS

Conclusion

The study appraised the intersection of AI, cultural representation, and ethics within Nigeria's cultural context. Based on an extensive literature review, the study highlighted the growing presence of AI-generated content in Nigeria's cultural context, specifically in areas such as art and tradition, language, and movie-making (Nollywood). The appraisal focused on the examination of both the promise and perils of technological evolution, particularly the emergence and deployment of several generative AI models and systems. The reviewed literature emphasized that AI presents significant opportunities for cultural preservation, innovation, and global dissemination of marginalized cultural norms and values. However, instances from prior AI-generated content of Nigerian culture and heritage highlighted that generative AI models pose critical risks of cultural misrepresentation, bias, and exclusion due to a lack of ethics in datasets and cultural sensitivity.

Inferences were drawn from several case studies, one of which was the case of the "Ada AI," a virtual character that was subjected to criticism for its lack of regional authenticity in its speech patterns, as it overly reflected a Western inflection rather than Nigerian intonations. A central finding of the study was linked to the urgent need for ethical interventions, which were proposed to help guide AI deployment in culturally significant domains. The concepts of ethical resilience, inclusive datasets, transparency, and the role of Explainable AI (XAI) emerged as essential considerations for mitigating risks and ensuring adequate cultural representation and accuracy of Nigerian cultural norms and values. The

study concluded that while AI holds a transformative potential to support the growth and preservation of Nigerian cultural norms, values, and practices in the digital age, it must be aligned with appropriate ethical principles. This is inherently geared toward ensuring that AI remains a powerful ally rather than an instrument of cultural misrepresentation, misappropriation, and marginalization.

Recommendations and Future Directions

With AI's continual influence on cultural engagement globally, the Nigerian cultural context is in dire need of a localized, ethical, and inclusive approach to its cultural representation within the generative-AI systems' database. As such, Adila et al. (2022) purported that developers, policymakers, and stakeholders must work collaboratively to ensure that AI systems represent Nigerian culture with respect, authenticity, and fairness. Kulesz (2024) enjoins developers to adopt ethically designed frameworks that serve as a foundation for fairness, transparency, and cultural sensitivity among emerging and existing AI models. Bakare (2024) posits that the significance of bureaucracy in ensuring adequate and acceptable cultural representation in AI models cannot be overemphasized. Thus, policymakers are charged with the responsibility of creating sustainable regulatory frameworks that guide the ethical deployment of AI tools in culturally sensitive and marginalized areas such as education, media, and creative arts (Bakare, 2024).

Mohammed and Shehu (2023) advocate for ongoing studies and critical evaluations to ensure that AI systems remain fair, transparent, and accountable. This further connects to the technical aspect of AI models, such that adequate attention should be paid not only to auditing algorithmic outputs but also to engagement with cultural experts, community stakeholders, and historians in the AI model assessment processes (Mbakwe, 2023).

Notably, as cultural identities evolve in the digital age, dynamic evaluation mechanisms and key-metric models/frameworks must be developed to facilitate the appropriate adaptation of cultural norms and values to evolving innovations in the digital world (Kvernadze, 2023). Nonetheless, the potential of AI systems in promoting cultural preservation and exchange cannot be overemphasized in the digitization of indigenous languages, artefacts, and oral histories (Ogunbadejo et al., 2025).

Generative AI models not only hold the potential to preserve endangered traditions but also to globalize such traditional values to foreign stakeholders, indigenous cultural enthusiasts, and the world as a whole (Obiora et al., 2025). Kulesz (2024) maintains that initiatives such as AI-powered cultural databases and virtual storytelling platforms can expand access to cultural knowledge among younger generations and the diaspora. However, there is more to do in this regard, as the future of AI in Nigeria's cultural landscape must be well-curated and shaped to ensure inclusive participation and ethical foresight. Ogunbadejo et al. (2025) note that without such meticulous curation efforts, there is a risk of reinforcing digital imperialism, where foreign influence continuously filters, misrepresents, and marginalizes local identities. Therefore, the following actionable recommendations are suggested:

1. Western developers are required to create inclusive datasets by collaborating with Nigerian cultural institutions to develop datasets that authentically and precisely represent Nigeria's ethnic diversity, language, and traditions (Ndubisi, 2024).
2. Stakeholders and foreign tech investors may promote AI literacy and capacity building by training local creatives, educators, and developers on better ways of utilizing generative AI models for responsible and sustainable cultural

representation, development, and preservation (Obiora et al., 2025).

3. The Nigerian government and authorities should endeavour to establish AI cultural ethics committees and multidisciplinary panels that evaluate and guide AI content development and deployment in culturally sensitive sectors (Bura et al., 2025).

4. Developers can invest in community-based AI projects and fund local initiatives that pave the way for the use of AI in storytelling, cultural education, and overall heritage preservation (Ekpenyong, 2022).

5. Nigerian administrators should strive to implement regulatory oversight with the mission of developing and enforcing national policies that promote ethical AI standards tailored to Nigeria's cultural context (Nguyen et al., 2024).

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