

ARTIFICIAL INTELLIGENCE AND SUSTAINABILITY OF AFRICANITY: A TRANSCOLONIALITY APPROACH.

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Abstract

Bottomline of empiricism is that an individual's performance is the sum of experiences. On this traction, Africa's past experiences model its present identity. Thus, this study builds on the believe that issues of contemporary Africanity should gear towards developing measures that can harness African past in modelling present African identity. As general aim, the study explores transcoloniality as progressivist approach that integrates pre-colonial, colonial and post-colonial experiences of Africans. The specific aim is to showcase scientific development in Artificial Intelligence (AI) as a functional tool for developing post-colonial Africanity. To achieve this, the study applies critical realism methodology as an exploratory method in integrating philosophical concept and scientific achievement. The objectives of the study are two-fold; to justify the resourcefulness of transcoloniality as a progressivist approach in developing contemporary Africa; and, to identify AI as a sustainable tool in re-establishing Africanity in the global stage of pluriversal knowledge. The study finds that AI solutions and programmes such as *Meta* and *Deepbrain AI* align with cultural prospects of African communalism, logic and epistemology, and are veritable tools to sustain them. It concludes that there is existential need for collaboration of African philosophers, scientists and developers in exploring the wave of AI in developing and sustaining Africa's presence in global stage.

Keywords: coloniality, transcoloniality, artificial intelligence, Africanity, post-coloniality, African identity.

Introduction

Historical events appear to be irreversible. However, history scholar Berber Bevernage maintains that when history is reflected as continuous *chronosophical* present, the baggages of history can be revoked through transitional justice.¹ Here, past events are not irreversibly buried or seperated

from the present, instead present events reverses the past by revoking (redressing) its events, as a continuum in bettering human life and society. Slavery and colonization are indelibly baggage in African history and reflect in post-colonial African identity. The perspective of transitional justice for this study is not of restitution on the grave transatlantic slavery and colonial marks on Africa. Instead, it indulges transmogrification of the marks, modelling them as resourceful tool in revoking the baggages and trauma of the past events, and resiliently² re-establish the dogged African spirit of survival in the competitive global stage. Africans strive to restore the pre-colonial identity and decoloniality (decolonial turn)³ has been explored majorly by pioneers of African independence as model of transitional justice in revoking coloniality. This entails but not limited to entire divesting of the colonial hood in postcolonial African institutions,⁴ expunging Western perspectives from African worldview^{5,6} and revamping African ethnological structure.⁷ However, critical realist questions on decoloniality model remain; to what extent can the originality of traditional worldview of the purveyors of this project be verified as pristine and *uncontaminated*? Is decoloniality project about logical improvisation of remnants of traditional cultures in different familiar contexts? Is decoloniality indeed central solution to African challenges? And through what traditional media can the decolonial projects be executed, entirely devoid of the colonial imprints? This study is not driven towards providing answers to these questions but only raises them to enable advocates of decoloniality expand their intellectual and rational horizons to incorporate realist measures. As Agbakoba notes:

People realise that political decolonisation, which was a moral imperative and the goal of a worthwhile resistance struggle, has not delivered on its promises, although state independence has been achieved. The economic decolonisation that followed, involving Africanisation and expropriation of foreign companies, failed even more miserably: money and resources ended up in corrupt, incompetent private hands and were squandered(para.4).⁸

In any case, the assumption of this study is that decolonianity tend to stereotypically position Africanity project to the 'other' extreme, in which case, it garbs itself with extremist colonial hood of cultural intolerance and denigration.

Two major interrelated problems identified by this study are; (a), realist assessment studies on postcolonialism reflect that as colonialism went hand in hand with modernity, the power of this matrix imprints an enduring colonial legacy, which is unlikely to disappear in the foreseeable future⁹; and (b) global development rapidly moves forward irrespective of African intents on

colonial deconstruction and reconstruction projects,⁹ and the rapid move seemingly makes decoloniality project *unreal*. As Gu⁹ notes; “the project of decoloniality, as it stands, attempts to shun the cultural war between the left and right and displayed a tendency to jettison western modernity as a whole. This emphasis on the move to look for intellectual resources in native traditions and life overlooks the connectedness of knowledge in the age of globalization and telecommunications, thus implicitly showing signs of a restricted vision”(p.16). Although Western developments are claimed to be products of exploitative explorations of Africa’s natural resources and manipulations from global institutions that perpetuate subjugation of Africa, recurring data found to hold these challenges firm is bad leadership in Africa. But, since bad leadership in Africa has been over flogged as challenge to the continent's development, does it imply that there are no other options explorable by the greater masses and within the global availability of technology, in dealing with African development challenges, outside decoloniality prospects?

Studies¹⁰ found that across Africa there is growing strength in diversity of technological capabilities. Sampling 50 countries between 2000 and 2018, strong heterogeneities of technological capabilities were found among countries, increasing almost doubled average from 25% to 41%. The development was linked to increasing internet penetration and rapid diffusion of digital technologies across the countries. While some countries have already engaged in robust technological prowess, others are playing catch up, with emerging contenders entering the scene. Hence, the technology landscape “sets the stage for cross-country knowledge transfer, creating a conducive environment for collaborative endeavours”(para.6).

Thus, this study examines utilization of Artificial Intelligence (AI) as resourceful existential reality in sustaining Africanity in the global stage. Specifically, it identifies AI functions such as machine learning, language programming for transcriptions, speech recognition and content creation as explorable technologies that can enable global contact with African languages, logic, epistemology and cultural heritage, when programmed in AI solutions. The study considers these realities as positive colonial baggage explorable in reinstating African identity in the contemporary pluriversality of epistemic knowledge. This requires constructivism as realist framework for epistemic creativity.

Literature Review

The concept of Africanity lingers on issues about African identity.¹¹ Determining the content and boundaries of Africanity are quite challenging, if not idealic. Mama links this challenge to absence of the word 'identity' in African languages, and as such, "not only is there no all-encompassing concept of identity in much of Africa, but there is no substantive apparatus for the production of the kind of singularity that the term seemed to require"(p.10).¹² On Africanity, the challenge entails determining the cultural hegemony in a diaspora spread of millions of Africans to other continents through transatlantic slavery, and the contingencies of identity worldview in the experience of both those still within the shores of Africa and the diasporians.¹³ African culture both for those forced to migrate in slavery and those within the continent was not static, as it experienced forms of subsumptions, transmogrification, syncretic reformations, reintegration and reassertion, within different exposures of the European contact.¹³ In that of diasporians, Sundiata¹³ notes; "At the point of emigration, slaves were phenotypically and culturally African; much has happened since then. The prime questions of race and ethnicity inevitably raise the question of what constitutes 'race' and of how this concept interdigitates with all the permutations of culture which make up 'ethnicity'(p.13). For these diasporians, within cross-fertilization of cultures, what appears to be common identity is not necessarily *a culture*¹⁴ but blackness and heritage of slavery,¹³ expressed in black movements and change sociopolitical domination tactics.¹⁵ The instinctual tendency is to denigrate this separation of culture from identity as Africanity and referring the diasporian reflection of African roots as minority. But, Hoetink emphasised that cultural hegemony does not depend on numbers.¹⁶ Thus, those in African continent may not claim to have cultural hegemony of describing what Africanity entails due to their numbers within the continents, giving that their own cultural structure experienced subsumptions.

Be that as it may, irrespective of cultural interferences in both diasporian and continent's African identity, some scholars tend to determine Africanity from *Folklorist* cultural studies¹³, a search for Africanism in written and oral narratives from particular African people. For Mintz and Price,¹⁷ same historical transformative experiences have higher weight of rendering such cultural materials insufficient in maintaining continuous typical traditional structures and

orientations. As Mama puts it, “the implication of history for our sense of who we are is complicated and extends far beyond the scope of academic theorisations of identity, notably within 20th century psychology”(p.11). For her therefore, Africanity is more of *diversity management* (p.13).

However, the essentialists approach in identifying Africanity in black consciousness, more of ideals of African continent,¹⁸ such as *Negritude*, *Ujamaa*, *Black Movements*, *Consciencism* and the likes, have more flexible and transitional approach to African identity. Within this purview Landman and Yates dialogically express Africanity as interaction between cultural nationalism and racial inclusion.¹⁹ Here, Africanity incorporates racial identity, indigenous values of African culture, post-colonial experience, determinate force and being/thinking within African context. This integration reflects Diagne's view on Africanity as *performative* and Ngūgĩ Wa Thiong poetical characterization of the term as dynamic construction.²⁰ Here, Africanity is not just a constructed word, but involves the process of expressing and actualizing what is African as a moving identity. Although Ngugi's approach to Africanity was majorly decolonialist, Diagne maintains that he made significant discovery about what post-colonial Africanity ought to be:

The question, as Ngugi discovers it, is to speak to the villagers not about their “tradition” or what they are, but of what they are becoming. The mirror that the play puts in front of them, as it is conceived by them and performed, sung, and danced by them, simultaneously presents them with the social and economic evolution of the peasantry they belong to towards proletarianization and a new consciousness of themselves (p.22).²¹

In the view of this study, the dialogical, dynamic and performative approaches to Africanity are paramount for African resilience in surviving baggages of history in post-colonial world. This is better reflected in Nyamnjoh perception of Africanity.

I am comfortable with those who see Africanity as a process, not something one acquires from birth, transmitted through the “life essence of a black African father”, and to be protected from contamination by other ways of seeing and doing. Being African is not a birthmark. Although there is reason to lament the marginalisation of African identities in today’s rapidly homogenising and culturally MacDonaldised globe, it would be quite misleading to assume from this acounter-notion of a universal and homogeneous African cultural identity, that, “as a solid rock ... has withstood all the storms of history except colonialism”(p.27).²²

The further concern is how sustainable is Africanity in the post-colonial African experience. For Nweke, the “controversial circumstances that engendered the subject of African identity makes its intellectual concern sustainable and almost inexhaustible”(p.66).²³ Thus, in intellectual

concern Nweke maintains that *nature-culture* perspective for African identity determines sustainability of Africanity. Here, nature's ingenuity in environment materializes in African culture, making the culture environment bound and unique. The implications of nature-culture view resonates in the challenges of diaspora Africanity and how they can sustain it while sharing nature-environment and culture with the Europeans. Although Nweke admitted that historical factors have possibilities of affecting African nature-culture, the African will still be *Africanly*. This essentialist approach appears rigid and static, and its sustainability not assured. Dynamic and performative approach to Africanity projects more feasible conditions for sustainable Africanity. For Diagne,²⁰ Africanity as a performance process can be sustainable through language *appropriation* of both local and foreign languages, as they are language realities of post-colonial Africa. According to him:

As the Africanity of Senegalese literature is constituted by Senghor weaving verses in French and Wolof chants, or the first Cheikh Aliou Ndiao the francophone, and the second, the Ndiao writing in Wolof, the question of the language remains always open. That is to say that the next novel that Boubacar Boris Diop writes in Wolof will be nourished by his experience of writing in French and will nourish in turn other creations in French when he returns to that language. Somehow Africanity is this possibility of coming and going from one language to another (p.23).

Nyamnjoh describes the appropriation approach as creative negotiation of cultural values and institutions; as "sometimes the creative domestication of a Western language is such that a native speaker from Europe is almost completely lost when faced with African users of that language, as old words take on new meanings and new words are created to depict old realities"(p.27). Appropriation approach makes Africanity adaptive and at the same time resilient. While it adapts to new consciousness, it finds itself within the new consciousness by defining its importance and negatives. Thus, it survives as constructive identity rather than static one,²³ such that;

creative appropriation makes it possible for Africans to modernise their traditions at the same time as they are traditionalising their modernities. From such creativity, I see a future with less rigid notions of identity, and with people sharing diversity in conviviality. Hence the need for post-colonial Africa and Africanists to come to terms with Africa's hybrid identity, thanks to ongoing processes of "sorting out, selection, choice, and finally voluntary adoption of some ideas, values, outlooks and institutions" that have resulted from the encounter with other forms of identity (p.28).²¹

These literatures examined the concept and challenges of the term Africanity as well as ways to sustain it in post-colonial world. This study supports the dynamic perspective of Africanity and

the need to sustain it's hybridity in post-colonial world. It adds to the studies by exploring technology, as transcolonial creative appropriation to sustain Africanity in the global competitive stage. In particular it explores modes in which AI can be appropriated in designing solutions programmed in African languages, logic and epistemology.

Framework: Transcolonial Constructivism

Transcoloniality is in most cases used as transnational collaboration of former colonized nations with the aims of creating mutual understanding amongst them and fostering more equitable society.²⁴ In this perspective Johnson²⁵ traced origins of transcoloniality from inter-island blacks colonial experiences and writings of eighteenth and nineteenth century French negro revolutionaries, linking seminal events in colonial Cuba, Jamaica, and territorial Florida with revolutionary events in Saint-Domingue. This approach was more on racial identification and ideological representation. Here, while transcoloniality demanded unification of the black islands against their masters, it was also a front for Euro-American relations and alliances for vicious and repressive objectives. This approach of transcoloniality is ideologically not separated from decoloniality as the transnational and transcolonial projects are in context and content "antislavery, community-mobilization mechanism"(p.160). Okeke and Dimonye²⁴ raised concerns about the viability and sustainability of this approach in African context given unique challenges faced by individual nations. However, the revolutionary approach birthed methodological approach which identified transcoloniality as much more systematic than transnational projects. Black print culture (newspapers, periodicals, etc.) were used as technology by black intellectuals to address critical issues pertaining to blacks in Saint-Domingue, Martinique, Brazil, Jamaica, etc., and to establish inter-American contact and collaboration between people of African ancestry. The periodical campaigns promoted an African American diasporic literacy project.²⁵ Here, the content of transcoloniality includes strategic practices in the present to reconstruct how people understood and experienced their worlds, where transcoloniality is contextually explored as a methodological approach (p.124). In this approach which this study upholds, transcoloniality transcends revolutionary worldview to consciously indulge Africans as existential agents in methodological creativity of their present from past and present experiences. Existentialist approach is reflected in Okeke and Dimonye's contextualization of transcoloniality as "an avenue for African societies to reclaim their cultural

heritage while benefiting from global collaboration”(para.1).

Methodological approach to transcoloniality is substantially reflected in its coinage from words *trans-* across, through or beyond and *coloniality*. Ndlovu- Gatsheni²⁶ denotes transcoloniality as evolving nature of colonial power structures extending beyond the formal end of colonial rule. A context analysis of this view presents transcoloniality as a post-colonial project with little or no interest in precolonial events. Agbakoba²⁷ addresses this gap by implying *trans* to involve moving beyond pre-colonial and colonial phases in Africa. Thus, transcoloniality transcends the limitations and cultural borders of the pre-colonial and colonial world by integrating them, and building positive and constructive creativity as cognitive framework capable of responding to the challenges and problems of existence in Africa. As he notes:

The main resources are pre-colonial indigenous knowledge, colonial heritage including modernity, but also new and globally available knowledge resources. The innovative philosophical approach I am talking about here does not conceive of indigenous, colonial and global resources as fixed self-contained knowledge systems, but works towards a creative interconnection of these resources. It avoids essentialist notions that there is an unchanging 'essence' of African identity. In this respect, the new approach is constructivist and at the same time transcolonial – focusing on transcending the limitations of the colonial and precolonial heritages(para.2).⁸

Based on this view, post-colonial Africa ought to build knowledge system shaped by the African context and that reflects Africanity. Here, the philosophical and cognitive framework involves three core tenets, namely, interculturality, hybridity and epistemic creativity.

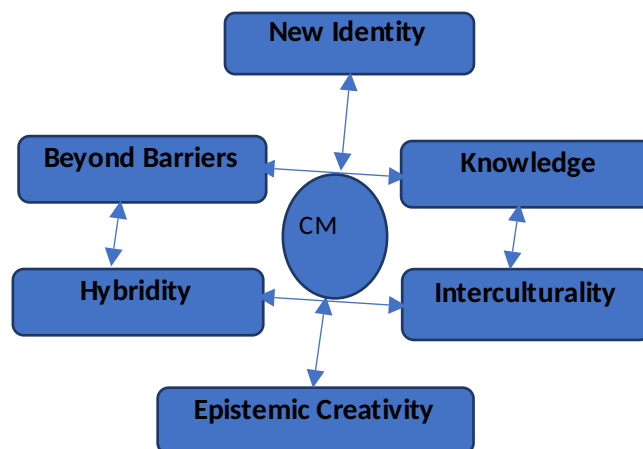
- *Interculturality* recognizes the mosaic nature of African cultures, each becoming open to collaborate and integrate positive inputs through cultural tolerance.
- *Hybridity* recognizes the positive achievements and developments from colonial contacts and seeks to integrate them as sources of knowledge in dealing with present challenges.
- *Epistemic creativity* demands Africans' constructive self-manifestation in a way that “encourages us not to be fixated with the supposedly ready-made, historically and culturally defined identities but instead emphasizes our freedom, self-empowerment to act on our own, and our own responsibility”(para.4).

For Agbakoba, these three strongholds of transcoloniality connect pre-colonial to post-colonial Africanity in “historical heritage and self-manifestation through epistemic creativity that allows for a new design of one's own identity.” Furthermore; “it is this creativity that we can and should

draw on in Africa's development, since historical heritage is problematic as a result of colonialism. The new transcolonial and constructivist approach encourages us not to be fixated with the supposedly ready-made, historically and culturally defined identities but instead emphasizes our freedom, self-empowerment to act on our own, and our own responsibility(para.5).

A close study of the three pillars of Agbakoba's transcoloniality are integrated in Lukaszuk's²⁸ transcolonial theory which based on developing new African identity that promotes development. The new identity is anticipated to operate from a knowledge-base that understands and incorporates the complexities of African colonialism, and moves beyond its limitations. In the view of this study, understanding (knowledge) and moving beyond limitation integrates Agbakoba's interculturality and hybridity to produce a new identity in epistemic creativity. Thus, integrating Agbakoba's constructive pillars and Lukaszuk's new identity, a transcolonial constructivism approach is developed as follows:

- Knowing and understanding pre and post colonial multiculturalism and integrating them in interculturality.
- Moving beyond colonial boundaries to global post-colonial stage through hybrid iteration of colonial existential impacts on reality-checks.
- Knowledge and moving beyond limitations of coloniality emanate from creative epistemology which form the new African identity.
- And vice versa.



CM: Constructivism Matrix

Figure 1: Transcolonial Constructivism, as Designed by the Author.

For this study, transcoloniality is a constructive tool that will enable African continent develop a *new identity* that transcends the limitations of colonial barriers, through a critical transmogrification of pre and post-colonial knowledge. Artificial intelligence being an existential reality, the study applies *hybridity* and *epistemic creativity* as constructive transcolonial tools that can adapt AI in making Africanity immanent in the global socioeconomic competition and cultural presence.

Exploring AI Solutions in Hybridity and Epistemic Creativity

Technology sprinted the race of globalization in the twenty first century and cultural hybridity is a dominant track in the race. For Pieterse²⁹ globalisation is entirely fostered by cultural hybridization, in which case hybridization in multicultural world captures “globalization in the plural”(p 3). For this integration to be creative;

the overall tendency towards increasing global density and interdependence, or globalization, transcends into the pluralization of organizational forms. This is the structural corollary to the contemporary phenomenon of multiple identities and decentering of the social subject. The ability of individuals to make use of several organizational options at the same time is one of the bases of multiple identity. Thus, globalization is the framework for the diversification and amplification of ‘sources of the self’(p.7).

It should be reiterated that just as in globalization, the intent of hybridity is not to loose sight of native identity in the face of multiple identities, but to continually develop through examining the identity viz-a-viz various intercivilizational encounters in the global stage. This involves reinforcement of localism, moreso, *think globally, act locally* worldview, in which case, the encounters and the process of globalization in plural require epistemic creativity. Here, the pluriversality of knowledge from intercivilizational identities is explored for efficient and effective integration of hybridity outcomes. In the contemporary global stage, while hybridity enables creativity, technology enables efficiency and effectiveness. Hence, the need to explore technological efficiency and effectiveness in contemporary development of hybridity and epistemic creativity.

1. Hybridity through AI Solutions:

a. *Sample: Meta AI and African Communalism*

Both *Meta AI* and *Africanity* recognize community life as essential social model for better human existence, but with different interests. However, the cultural background of both can be hybridized. *Meta AI* is an American artificial intelligence company founded by Mark Zuckerberg and Yan LeCun in 2015. The company's mission reads; *Giving people the power to build community and bringing the world closer together*.³⁰ When itemized the mission focuses on:

- i. Giving people the power to express themselves.
- ii. Availing technological platforms for people to build communities.
- iii. Bringing the world to closer relationships.

Hence, with *Meta AI* applications, namely; WhatsApp, Instagram, Messenger, Facebook and meta.ai, the company creates platforms that enable users tap into the power of AI to get their connected life activities done in less time, bring creative ideas to life and expand their knowledge. The system of the app-solutions have globalization intent and their services operate hybridization options for interculturality in building relations, groups and communities. The system and services are thematically reflected in the company's 'diversity and inclusion' principle that drives making of product type and features. However, the company's vision statement highlights business interest as greater than the solutions prospects on community building: *To bring the metaverse to life and help people connect, find communities and grow businesses* (para.4). As Smithson notes;

The first point of the vision statement emphasizes Meta's long-term strategic goal of developing the metaverse to a stable and profitable condition in addition to Facebook, Instagram, and other products. In terms of bringing the metaverse to life, the corporate vision reflects the strategic objective of having the technological foundation and capabilities to make the metaverse succeed.³⁰

Obviously, profitability is a significant factor for the company's sustainability while dealing with providing community building platforms. In this direction, profit is a determinant factor on the conditions of its model of community building, a kind of capitalist society where individual profit streamline the principles and structure of community building. Thus, Meta model of community is structured on;

- individualized conception of power: freedom, hatred, intimidation, tolerance, collaboration etc.

- individualized conception of community building: radicalization, democracy, communalism, communism, individualism, propagandism etc.
- individualized approach to globalization: profit, business, social media, porn etc.

In the above interpretations, individualization structure as independent variable to the apps approach to community is traceable to Western culture of individualism. Thus, the structure of Meta AI community solutions reflects a cultural identity that highlights sufficiency of individual freedom in social existence: Autonomy, independence, self-sufficiency, uniqueness, personal achievement, individual liberties and rights, self-direction.³¹As this cultural identity effectively works for users in Western clime, the apps ought not be rejected by other cultures like Africa that limits freedom to the dictates of the community, but to creatively adapt their positive effects.

African structure of community building hinges on communalism culture that emphasises primacy of the community over the individual.³² In Odimegwu's view,³³ it is;

an ideology, a system of thought that governs the totality of the human acts of the African as a being in the world. It regulates the patterns of his relational behaviours, with insistence that they must be in conformity with ethos laid down by his community...This sense of community-structuredness of the African establishes his essence as a human person on the quality of aggregation of the whole relation he holds with members of his community. (p.201).

Thus, just like in Meta AI, African community building which stem from communalism culture stands on three major principles:

- i. Nativity mandates belonging to the community.
- ii. Self-realization through community-realization.
- iii. Sharing of material and rational values, as well as worldview.

Although African communalism is criticized by some scholars³⁴ as radical communitarianism which thwarts individual's autonomy and rights, its practices as expressed by Odimegwu proves otherwise:

It is geared towards the production of an individual who is useful to himself and his community. Thus, instead of stifling the individual, African community inspires and motivates him to great heights. All the acts of rolling out drums in celebration of an achieving community member undertaken by African communities means that free air is given to the individual Africans to operate and to enhance themselves within certain bounds without which communal life, and indeed society is impossible.

With the above perspective and applying hybridization of *globalisation in plural* perspective, the effectiveness and efficiency of Meta AI as community building solution can be explored in fostering African communalism in the contemporary African experiences of colonialism, diaspora, migration, urbanization and mass media. WhatsApp, Facebook, Instagram and Messenger have operationally found their way in African communities significantly as social media platforms. They are majorly utilized under the mission and vision of the company's Western culture of freedom of expressions and business oriented content creation. In some of these interests, the outputs are criticised as draining Africa morals, ethics and cultural beliefs. But they are scarcely explored by Africans in thriving African communalism beyond geographical boundaries.

b. *New Identity Outcome: Africanity in Meta AI Solutions*

Based on the principles of African communalism, WhatsApp and Facebook can be utilize to sustain its model of community building in the following ways:

- *Community expansion through mandatory membership:* Although Whatsap groups are created by different social groups and communities, participation is dependent on the individual disposition. However, when WhatsApp is explored as solution in maintaining African communalism, members see themselves as one whose beeloning to the society is foundational to the development of the community. Thus, those eligible to belong in *Umunna* or communal groups representing families within the community are to be mandatorily added to the Whatsap or Facebook groups for communal participation beyond borders. In this situation, the diasporeans and those living in cities outside their homestead are availed of the technological opportunity to put in to community-realization. Distance which at worst case scenarios dissuade members from belonging can be efficiently managed to sustain communal interaction. A mandatory belonging to the community through Whatsap enables identification of members and the community extended family tree. Cost and illiteracy can be major challenges to this development but other principles of communalism analized below can take care of them. Positively, in Nigeria especially in southern region, telecommunications companies have functioning network providers in many rural communities , and their corperate visions will hopefully connect more rural regions.

- *Community sustainability through self-realization:* When members take mandatory membership seriously, the implication is that they are proud of their communities and have at heart the survival and sustainability of their communities beyond colonial strain. Their identification and participation with the group reverberates the knowledge of their origin and identity, and manifests in their attitude to matters concerning the community. The community exists in and through them, while they identify their Africanity through participating in the community platforms. Those, who have lost view and understanding of some cultural traits, as well as those brought up in diaspora are exposed to the cultural identity through the mandatory online participation. Also, those who have scarce experience of cultures beyond their communities are exposed to benefits and failures in others through members interaction.
- *Community development through sharing of values:* From geographical cultural experiences members share values moderated by community interest. As instance, in the spirit of communal 'I thou, relationship', those who have problems with their experience and conditions where they are settled share with others for help and solutions. In this regard, to sustain community existence through Whatsap solutions, those who have the financial strength can avail others with phones and data to share in the online community presence, especially those in the rural areas. Also, the learned among them share communal spirit by teaching those who know little or nothing on how to explore this generational option for survival of their communalism culture. The inevitability of this option is that realities of the contemporary world can only deny the sustainability of communalism if its cost is always considered higher than its adaptability.

2. Epistemic Creativity in AI Solutions

Basically, epistemology studies meanings people make about reality around them. It is proper to say that the creative nature of a people's epistemology has significant impact on their rate of development. Understanding epistemology of a people requires understanding their logic.³⁵ Logic itself operates on language of the people, where language canalizes thought/worldview of the people. In the view of this study, epistemic creativity of the African people requires proper understanding and appropriation of their logic. Although logic is universal in its academic focus on validity and soundness of statements, it is also natural as it focuses on the culture of a people.

Based on culture, Western logic explains things in two-value point (law of contradiction), whereas African logic is multi-value, which analyzes epistemology as harmonious monism and complementarity of existing beings. In African epistemology, realities have causal relationship in which case their differences are not contradictory but complimentary. Hence, the need to identity the reality-truth glut (finding harmonious bond) in which the differences complement. It doesn't loosen the values of the different realities and does not intend their integration, but examines them as being in a tentative mode. It tolerates contextualism: T can be truth in one context and be false in another. Every reality is a missing link of reality showing that no reality opposes the other.

While Western 2-values logic (reality is either black or white) gears towards building a valid conclusion, it becomes constrained and dependent on following set out rules to arrive at particular conclusions. Thus, reasoning appears not to be dynamic but dependent on moving towards established rules leading to conclusions about each reality or particular belief. Hence, the academic examination of good or bad reasoning through the prism of symbolic logic. On the other hand, the African logic majorly focuses on providing premises or footnotes on which an individual can make conclusion at different cases. The interest is not arriving at a particular conclusion in all cases, but on making better decisions facing the dynamism of reality. Thus, Africans apply natural logic which appear in the form of proverbs. For instance, *Okoro etoghi eto wara ogodo ikiku bia oburu ya na ogodo ya; onye amuru omuta ibe ya* (the logic entails- a teenager who engages in the activities of men will learn the hard way; human life is sustainable through procreation, therefore, people must marry). Giving that African culture is metaphysically theistic, its epistemology is understood through its multi-value logic. The multi-value system does not deny the principles of non contradiction, but recognizes that reality has physical and metaphysical reflections, and does not constantly exhibit one existential reality. Thus, proverbs provide premises on which the mind can make better reasoning on reality on multi-variate conditions. Simply put, African logic can be better apprehensive as inferential logic. Here, while Western logic is focused on arriving on valid and sound conclusions, African logic focuses on having informed premises that could lead to a harmonious conclusions on dynamic reality.

The inferential nature of African logic which provides precedents (proverbial reasoning) for better iteration of thoughts at any given condition can be said to be operationally same in

artificial intelligence. Here, machines are trained through programming and deep learning in order to make appropriate decisions/conclusions at any giving set of data. At nascent stages of AI, machines are trained on *machine-learning* programmes to follow logical rules of premises to arrive at particular conclusive outputs. But with advancements in neuroscience, nanotechnology and neural connectivity, machines are trained through in *deep learning* programmes that makes them cable of multi-modal processing of billions of information to make conclusions on results. Here, AI processing of data is not just about their black and white reality but examining related mordifiable and harmonious attributes that can present a better model for defining and engaging reality. Since, AI multi-value model of processing is close to African multi-value logical structure, it is transcolonially and epistemologically creative, efficient and effective for Africans to explore AI in sustaining Africanity, through writing AI solutions using African logic and epistemology.

a. *Sample: Africanity and Deepbrain Solution*

Both in philosophical, anthropological and African studies, there are AI solutions that can be effectively and efficiently utilized to bring to life the realities of Africanity. One of them is *Deep Brain Solution*. This is an AI solution that generate videos from texts using realistic AI avatars, natural text-to-speech in over 80 languages, 100+ lifelike AI voices and powerful AI video creation tools. The AI avatars provide options for selection of perfect AI narrators from a diverse range of ethnicities, genders, personas and outfit, in creation of epistemic narratives, cultural values, ethnological interests, amongst others. Even when African literature is termed folkloric, the AI solution has options for dynamic conversations and interactions, perfect for training and storytelling videos. A more real educative product of *Deep Brain* solution is AI Conversational Humans, which;

- listen and respond, offering a lifelike, human element to digital conversations,
- available 24/7 for prompt, customized customer service and support,
- experience natural conversations with a 96.5% similarity to real human interactions and response times under 2 seconds, available in 80+ languages.
- integrate with chat systems or Large Language Models like ChatGPT to adopt personas and knowledge bases to accurately represent your brand.³⁶

Deepbrain has extensively been explored in China as tool to sustain their cultural presence globally. According to ChinaDaily,³⁷

DeepBrain AI's multilingual text-to-speech capabilities add a new dimension to AI Yuanxi's cultural research and presentation. This collaboration plays a crucial role in introducing and promoting the richness and diversity of Chinese culture to a wider international audience. The AI avatar serves as a tool to delve deeper into the intricacies of Chinese culture. DeepBrain AI's innovative technology not only showcases but also celebrates the unique charm of China's remarkable traditional culture, contributing significantly to its introduction to the world. With an AI Journalist capable of multilingual speech, it effectively conveys the richness, diversity, and dynamism of Chinese culture to their non-Chinese speaking audience (para.2).

b. New Identity Outcome: Creative AI Solution and Igbo Apprenticeship System

Apprenticeship system is a supportive-distributive economy model in Igbo ethnic group. In this model, young boys are groomed in particular businesses through serving their masters in the trade for number of years and then settled with an amount of money or goods as capital for business start-up. Although the number of years and start-up amount are informally agreed, the system accounts for the greater number of Igbo billionnaires in Nigeria and beyond, spearheading the economic spread within the ethnic group. However, the economic model is sexist, scarcely obtainable outside the race and remains informal for other economic groups. But contemporary businesses can improvise and explore the model as online business solution. Platforms for business expansion and market share can be programmed using Igbo apprenticeship system. Especially in this period of remote work, companies can agree with young online servants to partner in boosting their company sales, within a particular period and documented expectations. While the model will tend to create spread for african businesses, the settlement package avails online servants with start-up capital, platform and experience for their future offline and online businesses. Similarly, African ethnologies can be taught and expressed using Deep Brain programmes to enliven African cultural narratives in the global stage and save them online for posterity.

Conclusion

In transitional justice the challenges from irreversible past are addressed in the present for a better future. In the case of Africa, a better future is one where the challenges are recorgnized in the present African identity and thus, integrated as contingencies that link the events of the past to the present. Colonialism is an African past, and its effects can either be resolved or improved in the present. And mutilating colonialism (decoloniality) from present African identity is somewhat suicidal. To resolve negative effects of African past the study advocates

transcoloniality as a viable means to integrate precolonial, colonial and post colonial experiences, to form wealth of knowledge resourceful in dealing with the African present and future. For this study and in the constructivist spirit of transcoloniality, the wealth of precolonial experience is Africanity, that of coloniality is technology, while the present African experience is provided with app-solutions in artificial intelligence. Therefore, the new African identity should be a composite of hybridity and epistemic creativity; an identity that explores the equality, freedom and creativity provided in artificial intelligence to project and sustain the treasures of Africanity in the global stage.

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