

CULTURAL PRESSURE AND HUMAN VALUE IN THE FACE OF ARTIFICIAL INTELLIGENCE

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APRIL, 2024

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**AN ORIGINAL ESSAY SUBMITTED TO THE DEPARTMENT OF PHILOSOPHY, FACULTY OF
ARTS, UNIVERSITY OF BENIN, BENIN CITY, EDO STATE, IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE AWARD OF BACHELOR OF ARTS (B.A. HONS) DEGREE IN
PHILOSOPHY.**

**APRIL, 2024
CERTIFICATION**

This is to certify that this project work titled **CULTURAL PRESSURE AND HUMAN VALUE IN THE FACE OF ARTIFICIAL INTELLIGENCE**, was carried out by **NWANDIRE DONATUS MADUABUGHICHI** with matriculation number **ART1901778** of the Department of Philosophy, Faculty of Arts, University of Benin, Benin City.

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DEDICATION

This project work is dedicated to the Almighty God for His infinite mercies and grace, and in seeing to the fact that I completed this project work in good faith.

ACKNOWLEDGEMENTS

It would be a transgression for me to mention some names here, while leaving others behind, there are countless number of outstanding men and women to which I am indebted in gratitude. First, I thank the Almighty for seeing me through this phase of my life.

I seize this medium to thank my Head of Department Dr. T.W. Osemwegie for his role in the lives of the students of the department.

My immense gratitude goes to my project supervisor Dr. Victor Jeko for his unwavering support in seeing to the fact that this project work is completed in good faith. God bless you sir.

I appreciate all lecturers in the Department of philosophy for their immense roles and impacts on me, among whom are Prof P. F. Omonzejele, Prof. G. U. Ukagba, Prof Anthony Afe. Asekhauno, Dr. Sylvester Odia, Dr. V. E. Obinyan, Dr. Asia Emmanuel, Dr. Christopher Osawaru, Dr. Slyvester Apologun, Dr. Paul Michaeal and Mr. Joseph Odigie, I would not forget my parents Mr. and Mrs. Ikeokwu Nwandire for their parental care, love and support. I owe you both. God bless you so much for me.

And to my cousin Anya Enyichukwu Moses, and my friend Chiemela Dickson Ashalos, you guys have been wonderful. I appreciate your roles in my life.

TABLE OF CONTENTS

Title Page-	-	-	-	-	-	-	-	-	-	ii
Certification-	-	-	-	-	-	-	-	-	-	iii
Dedication -	-	-	-	-	-	-	-	-	-	iv
Acknowledgements -	-	-	-	-	-	-	-	-	-	v
Table of Contents-	-	-	-	-	-	-	-	-	-	vi
Abstract-	-	-	-	-	-	-	-	-	-	ix

CHAPTER ONE: GENERAL INTRODUCTION

1.1 Background to the Study-	-	-	-	-	-	-	-	-	-	1
1.2 Purpose of the study	-	-	-	-	-	-	-	-	-	2
1.3 Statement of the Problem	-	-	-	-	-	-	-	-	-	-

2

1.4 Scope of the Study	-	-	-	-	-	-	-	-	-	4
1.5 Methodology	-	-	-	-	-	-	-	-	-	4
1.6 Significance of the Study	-	-	-	-	-	-	-	-	-	5
1.7 Definition of Terms-	-	-	-	-	-	-	-	-	-	6
1.8 Literature Review--	-	-	-	-	-	-	-	-	-	10

CHAPTER TWO: THE ROLE OF ARTIFICIAL INTELLIGENCE IN CULTURE AND VALUE

2.1 A Conceptual Clarification of Culture	-	-	-	-	-	-	-	-	-	16
---	---	---	---	---	---	---	---	---	---	----

2.2. Human Culture and Value	-	-	-	-	-	-	-	16
2.3 The Place of Artificial Intelligence in Cultural Value	-	-	-	-	-	-	-	17
2.4 The Connection between Artificial Intelligence and Cultural Development	-	-	-	-	-	-	-	18

CHAPTER THREE: A PHILOSOPHICAL HERMENEUTICS OF ARTIFICIAL INTELIGENCE AND HUMAN VALUE

3.1 The Hermeneutics of Human Value	-	-	-	-	-	-	-	23
3.2 Artificial Intelligence and the Problem of Human Value	-	-	-	-	-	-	-	23
3.3 The Practical Implications of Artificial Intelligence on Human Value	-	-	-	-	-	-	-	24
3.4 Cultural Pressure and Human Value in the Face of Artificial Intelligence	-	-	-	-	-	-	-	33
3.5 The Place of Artificial Intelligence in Cultural Pressure and Human Value	-	-	-	-	-	-	-	35

CHAPTER FOUR: EVALUATION AND CONCLUSION

4.1 Evaluation-	-	-	-	-	-	-	-	37
4.2 Conclusion-	-	-	-	-	-	-	-	41
Bibliography	-	-	-	-	-	-	-	44

ABSTRACT

The place of artificial intelligence in cultural pressure and human value has become a source of concern in our contemporary times. Cultural value remains one of the critical aspects of human development. Some scholars have argued that culture in contemporary human society serves as a moral teacher to the people. The purpose of this study is to critically examine the contemporary significance of artificial intelligence on cultural pressure and human value. The place of artificial intelligence in cultural pressure and human value has contemporary significance and very serious ethical implications. The concept of artificial intelligence is predicated on human creativity and

it borders on human welfare. A conceptual clarification of artificial intelligence showcases the fact that it is a humanist philosophy. The objective of this research is that artificial intelligence showcases human prosperity. This research work is to take a cursory look at the contemporary influence of artificial intelligence on cultural development and human value. The study covers the ethical implications of artificial intelligence on cultural development and human value. Some human values have been eroded due to the emergence of artificial intelligence. The philosophy of artificial intelligence has a wide range of ethical implications and contemporary issues and it presupposes the need for normative assumptions and legitimate expectations. This work adopts the analytical framework with the aim of achieving clarity to some concepts such as artificial intelligence, cultural pressure, the concept of human value, and the ethical implications of artificial intelligence on the cultural development and human value. This research is a further contribution to deepen our understanding of a critical philosophical question of the place of artificial intelligence in cultural development and human value. This research work concludes that artificial intelligence has both merits and demerits. A holistic examination of artificial intelligence reveals that artificial intelligence as a universal intelligence is actually anchored on normative assumption and human happiness.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of the Study

The place of artificial intelligence in cultural pressure and human value has become a source of concern in our contemporary times. Cultural value remains one of the critical aspects of human development. Some scholars have argued that culture in contemporary human society serves as a moral teacher to the people. The purpose of this study is to critically examine the contemporary significance of artificial intelligence on cultural pressure and human value. The place of artificial intelligence in cultural pressure and human value has contemporary significance and very serious ethical implications. The concept of artificial intelligence is predicated on human creativity and it borders on human welfare. A conceptual clarification of artificial intelligence showcases the fact that it is a humanist philosophy. The objective of this research is that artificial intelligence showcases human prosperity. This research work is to take a cursory look at the contemporary influence of artificial intelligence on cultural development and human value. The study covers the ethical implications of artificial intelligence on cultural development and human value. Some human values have been eroded due to the emergence of artificial intelligence. The philosophy of artificial intelligence has a wide range of ethical implications and contemporary issues and it presupposes the need for normative assumptions and legitimate expectations. This work adopts the analytical framework with the aim of achieving clarity to some concepts such as artificial intelligence, cultural pressure, the concept of human value, and the ethical implications of artificial intelligence on the cultural development and human value. This research is a further contribution to deepen our understanding of a critical philosophical question of

the place of artificial intelligence in cultural development and human value. This research work concludes that artificial intelligence has both merits and demerits. A holistic examination of artificial intelligence reveals that artificial intelligence as a universal intelligence is actually anchored on normative assumption and human happiness.

1.2 Purpose of the Study

The purpose of this study is to critically examine the place of artificial intelligence in cultural development and human value. The place of artificial intelligence in cultural development and human value has very serious ethical implications. However, artificial intelligence showcases human creativity and technological advancement. This research is a further contribution and a reflection on the cognitive argument of artificial intelligence as humanist philosophy. The main objective of this study is to reveal that artificial intelligence has led to the trans-valuation of human and cultural values. What this simply means is that the emergence of artificial intelligence has brought to the fore the normative assumptions of social order and social change.

1.3 Statement of the Problem

This research work is a clear testimony of the fact that a cursory look at the emergence of artificial intelligence has revealed that artificial intelligence has become a source of alteration to human cultural development and human value system. In contemporary Nigerian society, the emergence of artificial intelligence has led to the displacement of the human workforce. This replacement of human labour has led to

serious unemployment challenges in Nigeria and the global society at large. The emergence of artificial intelligence has been surrounded by mix feelings. However, the emergence of artificial intelligence devices has led to human emancipation and human suffering at the same time. The following fundamental questions that will be critically examined in the theoretical reconstruction are:

1. What is the relevance of artificial intelligence to human beings?
2. What is the place of artificial intelligence in cultural development and human value system?
3. What are the ethical implications of artificial intelligences in the contemporary world?
4. Does artificial intelligence entails normative assumptions in contemporary human society?
5. Does it mean that artificial intelligence is a humanist philosophy?
6. What are the various implications of artificial intelligence to the cognitive development man?
7. What is cultural development and human value system?
8. How does artificial intelligence affect cultural development and human value?
9. Can we do without artificial intelligence devices?
10. What are the various advantages and disadvantages of artificial intelligence devices?

These fundamental questions will form the crux of this research work.

1.4 Scope of the Study

The study covers the place of artificial intelligence in cultural development and human value system. The philosophy of artificial intelligence has a wide range of fundamental challenges and ethical implications. These fundamental challenges demand some ethical guidelines around the world. Worthy of note is that both developed and underdeveloped countries around the world ought to cooperate in order to avert global catastrophes that may hit humanity due to misapplication or misuse of artificial intelligence devices that may be harmful to human beings. This work shall get secondary sources in analysing and evaluating the place of artificial intelligence in cultural development and human value system. This theoretical discourse concludes with a contemporary significance and penetrating influence of the philosophy of artificial intelligence on cultural development and human value system.

1.5 Methodology

This theoretical discourse adopts the analytical framework with the aim of achieving the best possible result; and we shall through this method give clarity to some concepts such as artificial intelligence, cultural development, the concept of human value system, and the ethical implications of artificial intelligence to contemporary emancipated global society. This theoretical template is divided into four chapters; Chapter One is the general introduction, which deals with the background of the study, statement of the problem, purpose of the study, scope, significance and the methodology of the study, definition of terms and the literature review. Chapter Two deals with the place of artificial intelligence

ethics in cultural development; and this theoretical discourse discusses certain subthemes such as the conceptual clarification of culture as a moral instructor, the concept of human culture and value system, the place of artificial intelligence ethics in cultural value and the connection between artificial intelligence and cultural development. Chapter Three discusses the philosophical hermeneutics of artificial intelligence and human value system. The subthemes to be discussed are the hermeneutics of human value system, artificial intelligence and the problem of human value, the practical implications of artificial intelligence on human value system and the place of artificial intelligence in cultural pressure and human value system. Chapter Four anchors on the evaluation and conclusion.

1.5 Significance of the Study

The significance of this study is that artificial intelligence has given some level of meaningfulness and manipulation or pressure on humanity. So much has been written on this subject matter; yet it remains a controversial and an unresolved contemporary issue, therefore, this theoretical discourse is a further advancement and contribution to deepen our understanding of the place of artificial intelligence in cultural development and human value system. A cursory look at the philosophy of artificial intelligence brings to the foreground various ethical questions. This theoretical reconstruction is to advance our understanding of the interrelatedness between artificial intelligence, cultural development and human value system; and above all to offer new theoretical insight and perspectives

that can have a lasting impact on the place of artificial intelligence in cultural development and human values.

1.7 Definition of Terms

Artificial Intelligence:

It refers to the theory and development of intelligent machines such as the computer and it enables human beings to perform their tasks optimally and normally requiring the human cognitive capabilities such as visual assistance, perception, speech recognition, decision making, and translation of languages. John Burr and Milton Goldinger, in their work entitled “*Philosophy and Contemporary Issues*” define artificial intelligence as a branch of technology that attempts to make machines and computer programs that simulate behaviour that we usually call intelligent.¹ The philosophy of artificial intelligence presupposes series of debates, counter-debates and critical evaluation of artificial intelligence. As technology advances and become more pervasive in our lives, issues related to its ethics, safety, and impact on society have become increasingly important to us as human beings.

Culture

The word “culture” refers to the ways of life of a people. However, the concept of culture evokes sensitivity and deep hostility due to the fact that it is charged with

¹ Burr., John., and Goldinger., Milton., *Philosophy and Contemporary Issues*, (New Delhi: Prentice Hall of India Press, 2008), p.518

emotional and historical overtones.² On the other hand, culture separates man from the primates who are assumed to be man's closest neighbours.³ man primarily is a cultural animal, for he is both a creature and a creator of culture. Culture is not God-made or natural but indirectly God-given due to the fact that God conceived it in implanting it in the mind of man.⁴ For Malinski, culture is a vast apparatus partly material, partly spiritual and partly human in which human societies are organized into permanent and recognizable groupings.⁵ Accordingly, Chris Bakare asserts that the concept of culture developed in the late nineteenth and early twentieth centuries in the early infancy of anthropology, and has become a central theme in all branches of the discipline. Culture has never been defined in a way that is fully satisfactory to all anthropologists. A very important point to note from the definition is that culture is not a personal item. Culture is

² Ogugua., Ikechukwu., Culture and Philosophy in Aghamelu Fidelis and Asomugha Chibuzor (Eds.), *Readings in African Thought and Culture*, Enugu: Strong Towers Books Limited, 2009, p.60

³ Ibid., p.61

⁴ Ibid., p.62

⁵ Malinowski., B., *The Dynamics of Cultural Change*, New Haven: Yale University Press, 1945

used with reference to society. It is a social phenomenon.⁶ Worthy of note is that culture presupposes common experiences and it gives room for rational assessment.⁷

Ethics:

Ethics remains an area of philosophy that reasons about morality, particularly the meaning and justification of claims concerning right or wrong actions, obligation, moral rules, rights, virtue, the good life, and the possibility of objective morality.⁸ On the other hand, ethics is the branch of philosophy that deals with questions of what is good and what we should do.⁹ In light of these definitions, there is a connection between ethics and artificial intelligence. Ethics and morality are interrelated and morality no longer exists for some, and is increasingly falling short for others. Ethics is not a matter of self-creation but of Other-invocation. Self-creation is a socially mediated process.¹⁰ However, ethics presuppose self-governance.

⁶ Bakare., Chris., Definition of Culture in Aghamelu Fidelis and Asomugha Chibuzor (Eds.), *Readings in African Thought and Culture*, Enugu: Strong Towers Books Limited, 2009, p.60

⁷ Igbonuasi., Edmund., Deficiency of Exoglossia as Communication Tools in Africa: A Critique of Negritude and Ngugi's Marxist Posture in *An International Journal of African Culture and Communication*, Vol. 1, No. 1, (2012): pp.20-21

⁸ Lawhead., William., *The Voyage of Discovery: A Historical Introduction to Philosophy*, Second Edition, USA: Wadsworth/Thomson Learning, 2002, p. 574.

⁹ Burr., John., and Goldinger., Milton., *Philosophy and Contemporary Issues*, p. 520.

¹⁰ Hofmeyr., Benda Augusta., *Ethics and Aesthetics in Foucault and Levinas*, Nijmegen: Radboud University Press, 2005, pp.9-10

Furthermore, ethics reflects on a necessity of cultivating a non-reductive openness towards others. Ethics requires moral responsibility and individuals find themselves in an unprecedented position of ethical responsibility. Ethics stresses the primacy and privilege of the Other and our unlimited responsibility towards that Other. Ethics was not a matter of autonomy but (in Kant's terms) heteronomy-of being influenced by people. Nor was it a matter of rational principle, but part of a life of shared values, feelings and customs.¹¹

Worthy of note is that the philosophy of artificial intelligence has raised some ethical concerns. The philosophy of artificial intelligence leads to the ethical concerns and these ethical concerns lead to the question of privacy and violation of human rights, warfare mechanisms and political contexts or mechanisms, for example the endless possibilities of artificial intelligence has made it easy for the violation of people's privacy for example password cracking. However, artificial intelligence can be applied or used to crack people's password. However, as a political mechanism artificial intelligence can be used to distribute false information and create falsehood and it could be used as surveillance hence leading to loss of privacy and it could be used to malign someone's reputation in any electioneering campaigns.

Human Value

Value is a means of man's self-realization and self-actualization. Values are important of every man's life. Man is defined by his cultural values. Values are important

¹¹ *Ibid.*, pp.10-11

aspect of human politico-existential relations. Human beings are defined by their sense of value system and beliefs system. Values could be pluralistic, subjective, relative and objective. However, the concept of value just like the concept of culture has no universally acceptable definition. In other words, the concept of value has a definitional difficulty. Values, sometimes, may be simple and complex. The values of a particular society may be infiltrated by other societal values. Values are aspects of people's true identity and realization. If you want to know about a person, try to know about his value orientation. Values are a true reflection of people's identity. In other words, values define who we are as a people and values differentiate us from other Homo Sapiens. However, we are known as a people by our values.

1.6 Literature Review

The first work to be reviewed is the International Monetary Fund Departmental paper entitled "Powering the Digital Economy". This paper argues that artificial intelligence or machine learning systems have made major advances over the past decades. The study reveals that artificial intelligence and machine learning adoption is bringing new unique risks and challenges that need to be addressed to ensure economic development and stability.¹² The second paper to be reviewed is the "European Parliamentary Research Report" (2020), which states that the ethics of artificial intelligence has raised some

¹² International Monetary Fund Departmental Paper on Powering Digital Economy, (2022), pp. 5-6

fundamental issues and initiatives. This entry reveals that there is interrelatedness between morality, ethics and artificial intelligence. The entry explains ethics as moral principles that govern a person's behaviour or the conduct of an activity. The entry reveals that the impacts of the ethics of artificial intelligence on man and society are daunting. These negative implications include unemployment, inequality, privacy, human rights and dignity, bias, and democracy. The third book to be reviewed was a work by Thilo Hagendorff. In his work entitled, "The Ethics of Artificial Intelligence Ethics: An Evaluation of Guidelines" (2020) argues that current advances in research, development and applications of AI systems have yielded a far-reaching discourse on AI ethics. In consequence, a number of ethics guidelines have been released in recent years.¹³ However, the fourth paper to be reviewed was work authored by Gerd Leonhead entitled, "*Technology versus Humanity*" (2016). Gerd Leonhead reveals that technological advancement has resulted in a myriad of tremendous impacts to mankind. Leonhead's work is compartmentalised into four chapters. His work explores the fundamental questions about technological advancement and the various criticisms surrounding technological innovations. Chapter One of the work discusses the different dimensions of technology and human dilemma. The work discusses the growth of technology and its potential dangers on our humanity. However, the exponential growth of artificial

¹³ European Parliamentary Research, Service Scientific Foresight Unit (STOA), PE 634452-March (2020), pp.5-6

intelligence or machine learning such as computers, robotics, bio-technology have serious negative consequences on the cognitive development of man.

Worthy of note is that artificial intelligence has impacted on man, society, human psychology, environment, legal system, human trust and financial sector. Chapter Two of Leonhead's work painstakingly explains the impact of technological innovations and radical transformation of global society. However, artificial intelligence has led to job losses, social unrests, misuse of information management and the lack of integration of human and natural resources due to the evils of human corruption. Leonhead observes that technological innovation has disastrous consequences on the human race. According to Leonhead, apart from being able to stimulate human interactions increasingly well, technology does not know nor does it care for human happiness, emotions, cultural values and beliefs systems. It only understands rational action completion, logic, efficiency and yes or no answers. The conceptualization and the contextualization of artificial intelligence as previously manual or statistical model-based tasks have evolved into a more intelligent, autonomous and predictive ones.¹⁴

The fifth work to be reviewed was co-authored by Fatai Asodun. For Asodun Fatai in his article entitled "The Connection between Humanism and Artificial Intelligence: Interpreting Turing's Ideals for Humanity" (2021), asserts that AI research

¹⁴ Leonhead., Gerd., "Technology versus Humanity" in Steve Wells and April Koury (Eds.), *The Coming Clash between Man and Machine* (USA: Fast Future Publishing Limited, 2016), pp. 22-23

is equally consistent with the epistemology of Humanism. AI itself is a product of reasoning and scientific method. Intelligent machines are scientific technology so designed to help humans in all their endeavours. Today, AI research offers the most sophisticated tools of scientific inquiry. Accordingly, Asodun Fatai further heightened his theoretical position by asserting that artificial intelligence (AI) offers the avenue through which humans exercise their inner uncontrollable drive for outward projection of their perfections; not in imaginary supernatural entities but in concrete realities like intelligent machines.¹⁵

Furthermore, AI marks the triumph of mankind and it represents the hallmark of human inventions. However, the ethics of artificial intelligence has posed a great threat to our humanity due to the emergence of nuclear weapon. Asodun Fatai asserts that artificial intelligence is another form of humanism. He laid down the philosophical foundation of artificial intelligence (AI) through his (TT). Asodun Fatai further argues that AI's success story begins to be punctuated with anti-human consequences.¹⁶

In light of this, Asodun Fatai points out that the vision for AI ethics is not antithetical to the fundamental principles of humanism that emphasize the exploration of human rational capacity for actualising human wellbeing, progress and happiness. His

¹⁵ Ibid., pp.23-24

¹⁶ Asodun., Fatai., "The Connection between Humanism and Artificial Intelligence: Interpreting Turing's Ideals for Humanity", in Joseph Penlong Nietlong (Editor-in-Chief) Makurdi Owl Journal of Philosophy (MAJOP), A Journal of the Department of Philosophy, Benue State University, Makurdi, Volume. 1., No.1, (2021): pp. 15-16

paper adopts the method of reductive analysis and his work examines the Turing Test and its perceived vision for AI vis- a- vis AI successes and its effect on humanity. Asodun Fatai's essay concludes that if the vision for AI is properly understood it would be seen to imply a great vision for the development of humanity itself.¹⁷

The sixth work to be reviewed was authored by book John Searle. Accordingly, Searle, in his work on "Mind, Brain and Programs: Behavioural and Brain Sciences" explores the contemporary significance and application of artificial intelligence to our humanity. He argues that the problem of artificial intelligence is that it lacks intentionality and it can only simulate with intelligence, but it does not understand anything. Searle criticizes the idea that computer programs could be said to understand in the same manner that human beings do. John Searle's work is an important paper in the field of artificial intelligence and cognitive activity. The seventh work reviewed was authored by Margaret Boden. Boden in her work entitled "The Philosophy of Artificial Intelligence" (1990) is a thought- provoking masterpiece that reflects on the potential impacts of artificial intelligence. Boden's philosophical inquiry is a collection of essays and articles by leading scholars. She explores the philosophical issues surrounding artificial intelligence.

¹⁷ Ibid., pp.12-13

CHAPTER TWO

THE PLACE OF ARTIFICIAL INTELLIGENCE IN CULTURE AND VALUE

2.1 A Conceptual Clarification of Culture

The conceptual clarification of culture refers to the ways of life of a people. However, the concept of culture arouses understanding and deep resentment due to the fact that it is charged with sensitive and historic undertones. On the other hand, culture separates man from the other homo sapiens who are assumed to be man's closest neighbours. However, man primarily is a cultural being, for he is both a creature and a creator of culture. Culture is man-made. Culture is an instrument partly material and partly nonmaterial. The concept of culture developed in the late nineteenth and early twentieth centuries in the early infancy of anthropology, and has become a central theme in different fields of study such as sociology, anthropology, political science, philosophy, and ethnology. However, the concept of culture has never been defined in a way that is universally and generally acceptable to mankind. A very important point to note is that culture is deeply rooted in social interaction and it is a social artefact. However, culture is used with allusion to human society. It is a social matter. Worthy of note is that culture presupposes common experiences and shared common objectives.

2.2 Human Culture and Value

Culture is a reflection of human value. In other words, culture has pedagogical timeline or educative implication. The concept of culture is as real as our humanity. It is part and parcel of defining and redefining human values. However, the concept of culture

arouses deep feelings or human emotions, social understanding and deep reflection. The concept of culture revolves around man; and it has anthropological implication. However, culture differentiates us from other animals. Put differently, man primarily is a cultural being and at the same times the maker of culture. Culture is man-made. The concept of culture presupposes both the material and nonmaterial components of human society. The material components of human culture are hoe, cutlasses, pots, bridges, food, and dresses or clothes while the nonmaterial components of culture are people's belief systems, their norms and traditions, and so on. The concept of culture is contextually bound and there is no way man can do without culture either directly or indirectly. The concept of culture is fundamentally inspired by social interaction. Culture is not an elusive concept because it defines the way of life of a people. The culture of a people is transmittable from one generation to another generation. Worthy of note is that culture presupposes historical trajectory of the existence of a people in their social interaction from one generation to another. Culture and language are interrelated concepts. The interrelatedness between culture and language is that both concepts are useful to man and his immediate society.

2.3 The Place of Artificial Intelligence in Cultural Value

It is worthy of note that one of the negative impacts of artificial intelligence is that it has taken its stool on human culture. Cultural values are going down the drain. Many cultural values have been discarded by our humanity. The implication of cultural pressure and human value in the face of artificial intelligence is that there has been a series of violation of human dignity and right to life. The emergence of artificial intelligence has

led to the manufacturing of weapon of mass destruction or nuclear weapon that can wipe off the whole of our humanity. Man is a cultural being and he cannot do without culture. According to Mondin, man is a cultural being.¹⁸

It is worthy to note that certain ethical guidelines need to be put in place to curb human excesses or deliberate human choices and actions. Man ought to develop his immediate society in accordance with his cultural and human values. Human beings are masters of the earth and they ought to guide their cultural values jealously. Iain Mackenzie, for instance, sees cultural membership as a primary good.¹⁹ For Aghamelu, capability for culture has been described as a peculiar characteristic of the Homo sapiens species. It is that trait which differentiates the human species from the rest of creation. Culture functions as a special adaptive technique for the survival, perpetuation and development of the human species.²⁰ Worthy of note is that it is the misapplication of artificial intelligence devices that led to the distortion of culture to man and his emancipated global society.

¹⁸ Mondin., Battistta., *Philosophical Anthropology*, (Rome: Urbanianna University Press, 2007), p.148

¹⁹ Mackenzie., Iain., *Politics: Key Concepts in Philosophy*, (London and New York: Continuum International Publishing Group, 2009), p.125

²⁰ Aghamelu., Fidelis., Cultural Development in Aghamelu Fidelis and Asomugha Chibuzor (eds.), *Readings in African Thought and Culture*, (Aguata: Strong Tower Books, 2009), p.2

2.4 The Connection between Artificial Intelligence and Cultural Development

The concept of artificial intelligence is all about cognitive argument. However, artificial intelligence is deeply rooted in ethical guidelines and these ethical guidelines are aimed at regulating human conduct and respecting human rights and dignity. Eleanor Bird et al, argued that philosophers have debated ethics for many centuries, and there are various well known principles, perhaps one of the well-known philosophers Immanuel Kant, in his postulation of categorical imperative argues that human beings should not be used as a means to an end, but they are ends in themselves.²¹ Generally speaking, ethics plays a pivotal role in the field of artificial intelligence ethics and the duty of ethics and morality then is to show human actions can be considered human; and it must be comprehensive enough. Hence, one of the necessary conditions for considering something as an authentic human action is its ability to be articulated within a wider theoretical framework of meaning as to be as universally possible.²² According to Lawhead, ethics is an area of philosophy that reasons about morality, particularly the meaning and justification of claims concerning rights or wrong, obligation, moral rules,

²¹ Bird., Eleanor., et al., “The Ethics of Artificial Intelligence: Issues and Initiatives”, European Parliamentary Research, Service Scientific Foresight Unit (STOA), PE 634452-March (2020), p.1

²² Asouzu., Innocent., Complementary Ethical Reflection in Pantaleon Iroegbu and Anthony Echekwube (Eds.) *Kpim of Morality Ethics: General, Special and Professional*, Ibadan: Heinemann Educational Books (Nigeria) Limited, 2005, p.44

rights, virtue, the good life, and the philosophy of objective morality.²³ There is a theoretical affinity between ethics and artificial intelligence.

Worthy of note is that artificial intelligence ethics presupposes the critical importance of ethical questions of how human developers, manufacturers, and business operators should behave in order to reduce the ethical risks that can arise from artificial Intelligence as far as our emancipated global society is concerned, due to the emerging poor or unethical designs, incongruous application of information based technologies or digital consciousness. The extent of artificial intelligence ethics is a reflection on our immediate external world, which has to do with human rights, privacy and bias in current artificial intelligence systems.

Furthermore, the ethical issues surrounding artificial intelligence concerns about, the implications of artificial intelligence and robotics in jobs and the human workforce. The human workforce concerns about the normative possibility of Artificial Intelligence systems in going beyond human equivalent capabilities such as human rationality.

Worthy of note is that certain initiatives have led to the publication of a large number of sets of ethical principles or guidelines since January, 2017 and that new ethical standards are emerging (notably from the British Standards Institute and the IEEE Standards Association), and a growing number of countries (and groups of countries) have announced AI strategies (with large-scale investments) and set up national advisory

²³ Lawhead., William., *The Voyage of Discovery: A Historical Introduction to Philosophy, Second Edition*, USA: Wadsworth/Thomson Learning, 2003, p. 574

or policy bodies to set up ethical guidelines for Artificial Intelligence operations around the world.²⁴ Robots and Artificial Intelligence (AI) come in various forms...and each of which raises a different range of ethical concerns.²⁵ On the other hand, artificial intelligence is the ethics of humanism and it presupposes cognitive science. For Francisco Varela et al., what cognitive science is saying about selfless minds is important for human experience. Cognitive science speaks with authority in modern society.²⁶ Cognitive experience is private. According to Ben Eboh, experience is private.²⁷ Worthy of note is that cognitive experience showcases human beings as rationalized beings. Accordingly, Francisco Varela, conscious beings reflects on a vision of freedom of action that is radically different from our usual conception of freedom.²⁸ However, freedom is key to human flourishing and psychological development and balance.

Put differently, artificial intelligence as cognitive experience is what Jackendoff cited by Francisco Varela et al call the causal efficacy of consciousness and the mindful

²⁴ Bird., Eleanor., et al., “The Ethics of Artificial Intelligence: Issues and Initiatives”, pp.2-3

²⁵ *Ibid.*, pp.3-4

²⁶ Varela., Francisco., Thompson., Evan and Rosch., Eleanor., *The Embodied Mind: Cognitive Science and Human Experience*, Cambridge and Massachusetts: The MIT Press, 1991, pp.128-129

²⁷ Eboh., Ben., *Basic Issues in the Theory of Knowledge*, Nsukka: Fulladu Publishing Limited, 1995, p.112

²⁸ Varela., Francisco., Thompson., Evan and Rosch., Eleanor., *The Embodied Mind: Cognitive Science and Human Experience*, p.128

awareness tradition.²⁹ However, cultural pressure and human value in the face of the ethics of artificial intelligence reflects what Francisco Varela et al call the unbridgeable contradiction between cognitive science and human experience.³⁰ Worthy of note is that the connection between artificial intelligence and cultural development is that both concepts are useful to man's existence.

²⁹ *Ibid.*, pp.129-130

³⁰ *Ibid.*, p.129

CHAPTER THREE
A PHILOSOPHICAL HERMENEUTICS OF ARTIFICIAL INTELLIGENCE
AND HUMAN VALUE

3.1 The Hermeneutics of Human Value

Man is defined by his cultural values. Values are important aspect of human politico-existential relations. Human beings are defined by their sense of value system and beliefs system. Values could be pluralistic, subjective, relative and objective. However, the concept of value just like the concept of culture has no universally acceptable definition. In other words, the concept of value has a definitional difficulty. Values, sometimes, may be simple and complex. The values of a particular society may be infiltrated by other societal values. Values are aspects of people's true identity and realization. If you want to know about a person, try to know about his value orientation. Values are a true reflection of people's identity. In other words, values define who we are as a people and values differentiate us from other Homo Sapiens. However, we are known as a people by our values.

3.2 Artificial Intelligence and the Problem of Human Value

The problem of human value has become invariably complex in our contemporary world due to the emergence of artificial intelligence. The unbridgeable contradiction between artificial intelligence and human value is that the emergence of artificial intelligence peak has resulted in the distortion of cultural value and human value. The contemporary significance of artificial intelligence is that it is value context. The value

context of artificial intelligence in our contemporary world presupposes the fact that its emergence is actually aimed at ensuring human betterment. Worthy of note is that artificial intelligence has become a new form of humanism. However, artificial intelligence showcases certain ethical implications and it reveals the tenet of humanist philosophy. Worthy of note is that the inherent contradiction of artificial intelligence in human value is actually caused by its misapplication or its misuse by our humanity. It is worthy of note that artificial intelligence and cultural development are springboards for human values.

3.3 The Practical Implications of Artificial Intelligence on Human Value

The practical implications of artificial intelligence on the cognitive development of the youths are quite immense. These implications are political, moral, financial, legal, and psychological implications. For easier understanding of these myriad of implications it is germane to highlight and explain them one after the other. However, the emergence of artificial intelligence on the cognitive development of the youths has led to damaging effects in terms of the violation of human right. Some scholars like Habermas and Kant would argue that human rights are universal rights. For Burr and Goldinger, rights in ethics is the view that there are certain domains in which every person can act as he or she wishes without interference, such as the right to free speech and the right to own property.³¹ On the other hand, Hoffman and Graham assert that rights entitlements in law

³¹ Burr., John., and Goldinger., Milton., *Philosophy and Contemporary Issues*, (New Delhi: Prentice Hall of India Private Limited, 2008), 523

or simply as part of morality that do not involve harming oneself or others.³² For Murkherjee and Ramaswamy, rights from the perspective of Kant, are bequeathed on the individual as one of the major duties and obligations of the political state.³³ For Joan Ferrante, rights are the behaviours that a person assuming a role can demand or expect from others.³⁴ Worthy of note is that with the various definitions of rights given by Burr, Goldinger, Ferrante, Hoffman, Graham, Murkherjee and Ramaswamy, it is germane to assert that rights remains the exclusive property of man in democratic society. Unfortunately, with the emergence of artificial intelligence through technological advancement the rights of man have been diminished due to certain social vices in our contemporary world. The invasion of peoples' privacy has become very rampant in our contemporary world. The invasion of human privacy is part and parcel of their human rights. Rights are the property of man.

Nevertheless, the invasion of people's privacy and the violation of human rights have led to a series of legal implications and court litigations. Many people have decided to seek redress from the court of law whenever their rights have been infringed upon due to the emergence of artificial intelligence. Law serves as a platform for the rationalization of society and it is aimed at correcting the ills of society. Law from the Thomistic

³² Hoffman., John and Graham Paul., *Introduction to Political Theory*, Second Edition, (England: Prentice Hall of India Private Limited, 2009), p.501

³³ Murherjee., Subrata., and Ramaswamy., Sushila., *A History of Political Thought: From Plat to Marx*, (New Delhi: Prentice Hall of India Private Limited, 2011), p.372

³⁴ Ferrante., Joan., *Sociology: A Global Perspective*, (USA: Wadsworth and Thomson Learning, 2003), p.544

tradition is the “ordinance of reason”. Law is the basis for the normative assumptions of social order. According to Etim, for the naturalists, law is dictated of reason and for positivists it is a command of the sovereign.³⁵ For Idaeho, a philosophical analysis of law as the basis of social order cannot be divorced from a proper understanding of the concepts of law.³⁶ according to Idaeho, a conceptualization of law clearly points an idea which is both made by a sovereign and discovered through reason.³⁷ He further asserts that law is the body of rules which are generally accepted by the people as obligatory and conforming with their socio-cultural and existential realities.³⁸ Legal frameworks are always there to correct any violation of human rights by the emergence of artificial intelligence. Legal frameworks are aimed at stabilizing contemporary society. For Ekong, the ultimate purpose of law in any society is to secure social order and regularity in the conduct of human affairs and to ensure the stability of the body polity.³⁹ Worthy of note

³⁵ Etim., A. Cyril., Functional Law and Legal System as the Basis of Social Order in George Ukagba, Des Obi and Iks Nwankwor (eds.), *The Kpim of Social Order: A Season of Inquiry, Meaning and Significance in the Modern World*, USA: Xlibris Publishing, 2013, p.242

³⁶ Idaeho., Richmond., A Philosophical Analysis of Law as a Basis of Social Order, in George Ukagba, Des Obi and Iks Nwankwor (eds.), *The Kpim of Social Order: A Season of Inquiry, Meaning and Significance in the Modern World*, USA: Xlibris Publishing, 2013, p.258

³⁷ Ibid., p.260

³⁸ Ibid., p.262

³⁹ Ekong., Chris., Attainment of Social Order: An Appraisal of the Positive Law in Nigerian Courts, in George Ukagba, Des Obi and Iks Nwankwor (eds.), *The Kpim of*

is that legal frameworks are deeply rooted in democratic stabilization.

It is worthy of note that AI ethics impact on democracy and society is quite robust and imperative. Democratic stabilization envisages that government had to be “by the people”, not just “of the people”, if it was to avoid becoming a twisted vision of what was best “for the people”.⁴⁰ However, democracy envisages a reciprocal relationship between the strong (the ruler) and the weak (ruled). According to Goerge Ritzer and Jeffrey Stepnisky, the social world is defined by principles of reciprocity in give and take relationships.⁴¹ Put differently, artificial intelligence has distorted human social relationships and this has led to distrust and fears in our emancipated global society. Society has evolved from primitive to a more complex one and the emergence of artificial intelligence has made it more complex resulting in certain ideological confusions.

Nevertheless, artificial intelligence ethics impact on culture has been a distorted one. In other words, the emergence of artificial intelligence has led to certain cultural gaps. Culture is contextually bound. For Mondin, man has always produced culture, because he is essentially a cultural, and not a natural being.⁴² However, the emergence of artificial intelligence as one of the hallmarks or triumphs of mankind has led to certain

Social Order: A Season of Inquiry, Meaning and Significance in the Modern World, (USA: Xlibris Publishing, 2013), p.273

⁴⁰ Mackenzie., Iain., *Politics: Key Concepts in Philosophy*, (London and New York: Continuum International Publishing Group, 2009), p.102

⁴¹ Ritzer., George., and Stepnisky., Jeffrey., *Sociological Theory*, Ninth Edition, Singapore: McGraw Hill International Edition, 2014, p.1

⁴² Mondin., Battista., *Philosophical Anthropology*, Rome: Urbanianna University Press, 2007, p.145

cultural gaps across the world. Man's cultural heritage as far as our contemporary world is concerned is a distorted one due to the damaging effects of artificial intelligence on the cognitive development of the youths.

It is worthy of note that our environment is at the mercy of our humanity due to the evils of environmental degradation and gas emissions. The manufacturing of self-driving vehicles otherwise electric cars would lead to a drastic reduction of greenhouse gas emission due to combustible and heavy duty vehicles. Worthy of note is that the production of electric cars and the establishment of certain ethical guidelines would help in reducing the problem of climate change. According to Wangari Maathai, climate change will bring massive ecological and economic challenges.⁴³ However, environment or the ecosystem is an essential element of human sustainability. According to Global Assessment reports, sustainable development should be compatible with the need for environmental sustainability. However, artificial intelligence devices should be environmentally or ecosystem friendly to man.

It is worthy of note that our emancipated global society is at crossroad. Security is the protection of life and property against internal and external aggression in any country. Global and national security has become a fundamental challenge to our humanity due to the emergence of Islamic fundamentalism. Islamic fundamentalism has given rise to certain terrorist groups around the world. One of the major setbacks to global security

⁴³ Maathai., Wangari., *The Challenge for Africa: A New Vision*, London: Heinemann Publishing Limited, 2009, p.238

challenge is the prevalence of terrorism caused by the Islamist groups around the world. This has led to senseless killings and human suffering around the world. The perpetration of terrorism is an evil act and it is a great evil against our humanity.

Nonetheless, there is the popular saying that health is wealth. The implication of artificial intelligence ethics on the health sector of countries around the world is huge, robust and impressive. The use of robotics and other intelligent machine devices in dispensing drugs and diagnosing sicknesses and diseases is worthy of commendation. This has led to quick and effective treatment of patients in hospitals and other health facilities around the globe. The contributions of AI ethics to the health sector have led to the establishment of ethical regulations within the health sector.

Furthermore, the emergence of artificial intelligence devices has led to certain violation of moral principles. The use of sex toys or sex robots has led to fundamental problems in marriages around the world. In today's contemporary world, women see the possession of sex robots as normal routine in their sex life. This is as a result to satisfy their sexual urges and desires. However, contemporary human society requires moral rebirth or moral re-evaluation due the emergence of artificial intelligence devices. The epistemology of artificial intelligence has led to the abuse of cultural values. As rightly observed by Mondin, every people possess its consciousness of values, which also form

that which is recognized as “wisdom of the people”.⁴⁴ however, human values have drastically dropped due to the misapplication of the humanism of artificial intelligence.

Nonetheless, the artificial intelligence ethics impact on education has both positive and negative implications. The emergence of AI has led to the quick access to information and at the same time has made students lazy. It is worthy of note that one fundamental challenge of contemporary human society is that despite our acclaimed level of education, man’s character still remains very questionable. It therefore shows that education has not really reformed man’s mind set. It shows that our educational system needs to be overhauled. The conceptual clarification of education from the perspective of Rousseau has certain functions such as progressive, pragmatic, protective, moral and socio-psychological functions. The conceptual clarification of education has been at the front burner of various philosophers. Education is fundamental to every human development and it could serve as a springboard for national development. Adetutu in consonance with Plato, asserts that people are born with skills appropriate to different castes.⁴⁵ However, the stress on education was derived from the Socratic belief that “virtue is knowledge”, namely to know good was to do good and like his master,

⁴⁴ Mondin., Battistta., *Philosophical Anthropology*, p.160

⁴⁵ Adetutu., Omoshola., *Rousseau’s Theory of Education: Moral Lessons for Nigeria in Maduabuchi Dukor (ed.) Philosophy and the Public Sphere, A Publication of an Interdisciplinary International Journal of Concerned African Philosophers, Volume 7, No. 1 (2010): 13*

emphasized the need to cultivate one's soul.⁴⁶ However, education enabled the individual soul to develop fullness of experience, both theoretical and practical. It trained the human mind in moral and aesthetic judgment. It developed the physical body to be healthy and athletic.⁴⁷ Accordingly, Iheanacho and Iheanacho believe that education, at the risk of sounding simplistic, can be described as a project of acquiring technical and humanistic values. And is a progressive endeavour much like building a house, whereby incremental values have to be adopted, fitted and advanced for the best performance of the human person as a rational participant in the society.⁴⁸ For Ferrante asserts that, education is referred to those experiences that train, discipline and develop the mental and physical potentials of the maturing person.⁴⁹ For Osemwegie, in all education is geared towards the shaping and moulding of the individual's character, behaviour and attitude so as to become relevant in the society, which he/she is given birth or a citizen.⁵⁰ Education

⁴⁶ Murherjee., Subrata., and Ramaswamy., Sushila., *A History of Political Thought: From Plat to Marx*, p.80

⁴⁷ Ibid., pp.82-83

⁴⁸ Iheanacho., Kenneth and Iheanacho., Emmanuel., Plato's Educational Psychology: Grounds for Access and Equity for Women Higher Education in Emeka George Ekwuru (ed.), *An International Journal of African Culture and Communication* Volume 1, No. 1, (2012): 115

⁴⁹ Ferrante., Joan., *Sociology: A Global Perspective*, p.538

⁵⁰ Osemwegie., Wesley., *Philosophy and Education: The Basis of Social Order in the Light of Quintilian, Froebel and Pestalozzi* in George Ukagba, Des Obi and Iks Nwankwor (eds.), *The Kpim of Social Order: A Season of Inquiry, Meaning and Significance in the Modern World*, (USA: Xlibris Publishing, 2013), p.80

presupposes the training of the human mind and the mind is a nonphysical thing that is supposed to be the place where thinking, sensing and feeling takes place.⁵¹ Education brings about man's emancipation; and emancipation is the capacity of people to act freely and thus govern their own lives,⁵² For Hintikka, education is all about the entire strategies of knowledge-seeking.⁵³ Education is all about the application of knowledge gathering. However, one of the major obstacles to education in Nigeria is corruption. According to Ekiyor, corruption is a social problem and it is intentional.⁵⁴ However, education is deeply rooted in the need for reforms. Education remains the vantage point for the promotion of individual freedom, rights and privileges.

In addition, the emergence of artificial intelligence has led to global financial security risks all over the world. The world's financial institutions are currently facing high financial risks due to financial theft and financial fraud. The emergence of artificial intelligence within the banking sector has led to the loss of jobs in the financial institutions. Intelligent machines like robots, computers and automated teller machines have taken over the labour force within the banking. This has led to profitability,

⁵¹ Burr., John., and Goldinger., Milton., *Philosophy and Contemporary Issues*, p.521

⁵² Hoffman., John and Graham Paul., *Introduction to Political Theory*, p.596

⁵³ Hintikka., Jaakko., Questioning as a Philosophical Method in Stanley Rosen (ed.), *Philosophy 101: Selections from the Works of Western World's Greatest Thinkers*, (USA: Gramercy Books Limited, 2007), p.458

⁵⁴ Ekiyor., H. A., The Dilemma of Corruption in Local Government Administration in Nigeria in Maduabuchi Dukor (ed.) Nnamdi Azikiwe Journal of Philosophy, Volume 1 No. 1, (2007): pp.24-58

robustness, accuracy, fraud detection and many other advantages such as the drastic reduction in overhead costs. One of the advantages of artificial intelligence within the financial sector is that bank customers can transact certain banking services within the comfort of their homes.

Broadly speaking, the emergence of artificial intelligence has led to unemployment in Nigeria. Many workers most especially the youths are battling with the negative impact of unemployment due to the creation of intelligent machine devices that have taken over the human labour force. The increase in the rate of unemployment in Nigeria has led to many social vices such as kidnapping and armed robbery. In the banking sector, for instance, many bank cashiers at the counters have been laid off due to the emergence of computers and the banking sector is one of the most computerized industries in the world.⁵⁵ However, the banking sectors always made or turned out huge profits due to the reduction in overhead costs.

3.4 Cultural Pressure and Human Value in the Face of Artificial Intelligence

It is worthy of note that one of the negative impacts of artificial intelligence is that it has taken its stool on human culture. Cultural values are going down the drain. Many cultural values have been discarded by our humanity. The implication of cultural pressure and human value in the face of artificial intelligence is that there has been a series of violation of human dignity and right to life. The emergence of artificial intelligence has

⁵⁵ Drucker., Peter., Management Challenges in the 21st Century, London: Harper Collins Publishing Limited, 1999, pp.74-75.

led to the manufacturing of weapon of mass destruction or nuclear weapon that can wipe off the whole of our humanity. Man is a cultural being and he cannot do without culture. According to Mondin, man is a cultural being. The primary aim of culture (and John Paul II correctly insists on this) is to cultivate man in as much as he an individual- that is, the single man-as a unique and unrepeatable example of the human species.⁵⁶

It is worthy to note that certain ethical guidelines need to be put in place to curb human excesses or deliberate human choices and actions. Man ought to develop his immediate society in accordance with his cultural and human values. Human beings are masters of the earth and they ought to guide their cultural values jealously. Iain Mackenzie, for instance, sees cultural membership as a primary good.⁵⁷ For Aghamelu, capability for culture has been described as a peculiar characteristic of the Homo sapiens species. It is that trait which differentiates the human species from the rest of creation. Culture functions as a special adaptive technique for the survival, perpetuation and development of the human species.⁵⁸ Worthy of note is that it is the misapplication of artificial intelligence devices that led to the distortion of culture to man and his emancipated global society.

⁵⁶ Mondin., Battista., *Philosophical Anthropology*, p.148

⁵⁷ Mackenzie., Iain., *Politics: Key Concepts in Philosophy*, p.125

⁵⁸ Aghamelu., Fidelis., Cultural Development in Aghamelu Fidelis and Asomugha Chibuzor (eds.), *Readings in African Thought and Culture*, (Aguata: Strong Tower Books, 2009), p.24

3.4 The Place of Artificial Intelligence in Cultural Pressure and Human Value

The place of artificial intelligence in cultural pressure and human value has become a source of concern in our contemporary times. Cultural value remains one of the critical aspects of human development. Some scholars have argued that culture in contemporary human society serves as a moral teacher to the people. This theoretical discourse is aimed at critically examining the contemporary significance of artificial intelligence on cultural pressure and human value. The place of artificial intelligence in cultural pressure and human value has contemporary significance and very serious ethical implications. The concept of artificial intelligence is predicated on human creativity and it borders on human welfare. A conceptual clarification of artificial intelligence showcases the fact that it is a humanist philosophy. The objective of this research is that artificial intelligence showcases human prosperity. This research work is to take a cursory look at the contemporary influence of artificial intelligence on cultural development and human value. The study covers the ethical implications of artificial intelligence on cultural development and human value. Some human values have been eroded due to the emergence of artificial intelligence. The philosophy of artificial intelligence has a wide range of ethical implications and contemporary issues and it presupposes the need for normative assumptions and legitimate expectations. This theoretical discourse is aimed at achieving clarity to some concepts such as artificial intelligence, cultural pressure, the concept of human value, and the ethical implications of artificial intelligence on the cultural development and human value. This discourse is a

further contribution to deepen our understanding of a critical philosophical question of the place of artificial intelligence in cultural development and human value. This research asserts that artificial intelligence has both merits and demerits. A holistic examination of artificial intelligence reveals that artificial intelligence as a universal intelligence is actually anchored on normative assumption and human happiness.

CHAPTER FOUR

EVALUATION AND CONCLUSION

4.1 Evaluation

Worthy of note is that the place of artificial intelligence in cultural pressure and human value has become a source of concern in our contemporary times. Cultural value remains one of the critical aspects of human development. Some scholars have argued that culture in contemporary human society serves as a moral teacher to the people. The purpose of this study is to critically examine the contemporary significance of artificial intelligence on cultural pressure and human value. The place of artificial intelligence in cultural pressure and human value has contemporary significance and very serious ethical implications. The concept of artificial intelligence is predicated on human creativity and it borders on human welfare. A conceptual clarification of artificial intelligence showcases the fact that it is a humanist philosophy. The objective of this research is that artificial intelligence showcases human prosperity. This research work is to take a cursory look at the contemporary influence of artificial intelligence on cultural development and human value. The study covers the ethical implications of artificial intelligence on cultural development and human value. Some human values have been eroded due to the emergence of artificial intelligence. The philosophy of artificial intelligence has a wide range of ethical implications and contemporary issues and it presupposes the need for normative assumptions and legitimate expectations. This work adopts the analytical framework with the aim of achieving clarity to some concepts such

as artificial intelligence, cultural pressure, the concept of human value, and the ethical implications of artificial intelligence on the cultural development and human value. This research is a further contribution to deepen our understanding of a critical philosophical question of the place of artificial intelligence in cultural development and human value. This research work concludes that artificial intelligence has both merits and demerits. A holistic examination of artificial intelligence reveals that artificial intelligence as a universal intelligence is actually anchored on normative assumption and human happiness.

Nevertheless, the contemporary significance of artificial intelligence has given some level of meaningfulness and manipulation or pressure on humanity. So much has been written on this subject matter; yet it remains a controversial and an unresolved contemporary issue, therefore, this theoretical discourse is a further advancement and contribution to deepen our understanding of the place of artificial intelligence in cultural development and human value system. A cursory look at the philosophy of artificial intelligence brings to the foreground various ethical questions. This theoretical reconstruction is to advance our understanding of the interrelatedness between artificial intelligence, cultural development and human value system; and above all to offer new theoretical insight and perspectives that can have a lasting impact on the place of artificial intelligence in cultural development and human values.

Furthermore, artificial intelligence has impacted on man, society, human psychology, environment, legal system, human trust and financial sector. Chapter Two of Leonhead's

work painstakingly explains the impact of technological innovations and radical transformation of global society. However, artificial intelligence has led to job losses, social unrests, misuse of information management and the lack of integration of human and natural resources due to the evils of human corruption.

Worthy of note is that AI itself is a product of reasoning and scientific method. Intelligent machines are scientific technology so designed to help humans in all their endeavours. Today, AI research offers the most sophisticated tools of scientific inquiry. Accordingly, Asodun Fatai further heightened his theoretical position by asserting that artificial intelligence (AI) offers the avenue through which humans exercise their inner uncontrollable drive for outward projection of their perfections; not in imaginary supernatural entities but in concrete realities like intelligent machines.⁵⁹

Furthermore, AI marks the triumph of mankind and it represents the hallmark of human inventions. However, the ethics of artificial intelligence has posed a great threat to our humanity due to the emergence of nuclear weapon. Asodun Fatai asserts that artificial intelligence is another form of humanism. He laid down the philosophical foundation of artificial intelligence (AI) through his (TT). Asodun Fatai further argues that AI's success story begins to be punctuated with anti-human consequences.⁶⁰ However, the ethics of

⁵⁹ Asodun., Fatai., "The Connection between Humanism and Artificial Intelligence: Interpreting Turing's Ideals for Humanity", in Joseph Penlong Nietlong (Editor-in-Chief) Makurdi Owl Journal of Philosophy (MAJOP), A Journal of the Department of Philosophy, Benue State University, Makurdi, Volume. 1., No.1, (2021): pp. 23-24

⁶⁰ Ibid., 15-16

artificial intelligence showcases the need for human betterment in our contemporary world. .

In light of this, Asodun Fatai points out that the vision for AI ethics is not antithetical to the fundamental principles of humanism that emphasize the exploration of human rational capacity for actualising human wellbeing, progress and happiness. His paper adopts the method of reductive analysis and his work examines the Turing Test and its perceived vision for AI vis- a- vis AI successes and its effect on humanity. Asodun Fatai's essay concludes that if the vision for AI is properly understood it would be seen to imply a great vision for the development of humanity itself.⁶¹ However, the concept of artificial intelligence has distorted human value and artificial intelligence ethics presupposes what Dukor calls cognitive argument.⁶² For Francisco Varela et al, cognitive science is the cornerstone of the study of the mind.⁶³ However, culture is a moral instructor. According to Robert Pippin, culture is a moral educator.⁶⁴

⁶¹ Ibid., pp.12-13

⁶² Dukor., Maduabuchi., Symbols and Symbolism in Info-Tech Epistemology in Maduabuchi Dukor (ed.) Nnamdi Azikiwe Journal of Philosophy, Volume 2, No. 2 (2010):90-108

⁶³ Dukor., Maduabuchi., Symbols and Symbolism in Info-Tech Epistemology in Maduabuchi Dukor (ed.) Nnamdi Azikiwe Journal of Philosophy, Volume 2, No. 2 (2010):90-108

⁶⁴ Pippin., Robert., Philosophy of Arts and Culture in Stanley Rosen (ed.), Philosophy 101: Selections from the Works of Western World's Greatest Thinkers, USA: Gramercy Books Limited, p.127

4.2 Conclusion

The ethics of artificial intelligence showcases the need for human betterment in our contemporary world. However, the contemporary significance of artificial intelligence has given some level of meaningfulness and manipulation or pressure on humanity. So much has been written on this subject matter; yet it remains a controversial and an unresolved contemporary issue, therefore, this theoretical discourse is a further advancement and contribution to deepen our understanding of the place of artificial intelligence in cultural development and human value system. A cursory look at the philosophy of artificial intelligence brings to the foreground various ethical questions. This theoretical reconstruction is to advance our understanding of the interrelatedness between artificial intelligence, cultural development and human value system; and above all to offer new theoretical insight and perspectives that can have a lasting impact on the place of artificial intelligence in cultural development and human values. However, the connection between artificial intelligence and cultural development is that both concepts are useful to man's existence.

Moreover, the conceptual clarification of culture refers to the ways of life of a people. However, the concept of culture arouses understanding and deep resentment due to the fact that it is charged with sensitive and historic undertones. On the other hand, culture separates man from the other homo sapiens who are assumed to be man's closest neighbours. However, man primarily is a cultural being, for he is both a creature and a creator of culture. Culture is man-made. Culture is an instrument partly material and

partly nonmaterial. The concept of culture developed in the late nineteenth and early twentieth centuries in the early infancy of anthropology, and has become a central theme in different fields of study such as sociology, anthropology, political science, philosophy, and ethnology. However, the concept of culture has never been defined in a way that is universally and generally acceptable to mankind. A very important point to note is that culture is deeply rooted in social interaction and it is a social artefact. However, culture is used with allusion to human society. It is a social matter. Worthy of note is that culture presupposes common experiences and shared common objectives.⁶⁵

Nevertheless, culture is a reflection of human value. In other words, culture has pedagogical timeline or educative implication. The concept of culture is as real as our humanity. It is part and parcel of defining and redefining human values. However, the concept of culture arouses deep feelings or human emotions, social understanding and deep reflection. The concept of culture revolves around man; and it has anthropological implication. However, culture differentiates us from other animals. Put differently, man primarily is a cultural being and at the same times the maker of culture. Culture is man-made. The concept of culture presupposes both the material and nonmaterial components of human society. The material components of human culture are hoe, cutlasses, pots, bridges, food, and dresses or clothes while the nonmaterial components of culture are people's belief systems, their norms and traditions, and so on. The concept of culture is

⁶⁵ Ibid.,

contextually bound and there is no way man can do without culture either directly or indirectly.

Furthermore, the concept of culture is fundamentally inspired by social interaction. Culture is not an elusive concept because it defines the way of life of a people. The culture of a people is transmittable from one generation to another generation. Worthy of note is that culture presupposes historical trajectory of the existence of a people in their social interaction from one generation to another. Culture and language are interrelated concepts. The interrelatedness between culture and language is that both concepts are useful to man and his immediate society.

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