

The Politics of Tech-adoption and Artificial Intelligence in Africa

¹Chinweuba, Gregory Emeka   ²Ezeogu, Uchenna Azubuike

PhD. Senior Lecturer. Philosophy Unit, General Studies Division. Enugu State University of Science and Technology (ESUT), Agbani, Enugu, Nigeria.

PhD. Associate Professor. Nigerian Maritime University, Okerenkoko, Warri West, Nigeria.

Abstract

Shakespeare's Macbeth and King Lear demonstrate a variety of images of women, both at the center of, and sidelined by, men's power and influence within a male-dominated social and political system. Through a feminist reading, this essay investigates how these female characters navigate the obstacles, provoke rebellion, and are ultimately victimized by social structures governed by patriarchy and rigid notions of gender. Specifically focusing on Lady Macbeth, the three witches, Cordelia, Goneril and Regan, the essay provides an analysis of female characters, the relationship between their power, ambition, gender and social constraint, how they negotiate patriarchal authority. Lady Macbeth's rejection of traditional feminine identity and his attempt to manipulate the political machinations in Macbeth exposes how the society limits the ambition of women and her subsequent mental breakdown illustrates the dire effects of subverting expectations imposed on femininity whereas in King Lear the challenge to the traditional role of the women, which is that the authority figure has to be a man, is evident in all women, but is illustrated clearly through cordelia's rebellion to paternal order versus Regan and Goneril's manipulation of politics. The women's treatment and the decisions made through their identity is clearly dictated and affected by masculine ideals, therefore their interactions prove to us how the characters' lives differ and how these differences are a result of the patriarchal framework of society, however these plays simultaneously uphold and at the same time create doubt within the patriarchal traditions of the Elizabethan world.

Keywords: Shakespeare, Feminism, Patriarchy, Gender, Female Agency, Macbeth, King Lear, Women and Power.

Introduction

The political nature of the fourth industrial revolution (4IR) is revealing in the adoption and deployment of Artificial Intelligence (AI) or Self Service Technologies (SST). The present Tech-adoption of these AI or SST machines in Africa are indeed not value neutral but political. This is as AI/SST adoption and supply involve economic interactions and influences catalysed by the paramount economic interests of the Tech-companies and their home countries. This Tech-interaction involving the supply of AI/SST to Africa also unfolds in Tech-companies and nations' politics or struggle about whose Tech to be adopted; who makes the supply, how and when. This politics also unfold in the political decisions of the Tech-companies about what SST and quality of AI

to be supplied to Africa. The processes of reaching these decisions are features of politics theorised by Lasswell (1951, p. 295) as the influence game of "who gets what, when, how" and why. Geopolitics from these vintage points also unfolds in the supplied AI technologies creating a struggle for power in Africa. This is as it enables its developers and their home counties to determine and influence national critical policies, and assert their dominance, interest and advantage in the continent.

Consequently, the present politics of Tech-adoption and supply of AI/SST to Africa has opened another Tech-vista that strengthens the existing dependence and neocolonialism in the continent. This is these tech-adoptions and supply vie towards asserting the technological

interest, superiority, recognition and dominance of the developers and their home countries, foreign alteration of processes in societal sectors and participation in the affairs of Africa. This contextual tech-politics is an unfolding of human nature; a nature Plato in his *Phaedo* taught to be catalysed by the tripartite mode of human existence; reason, spirit and appetite. Plato portrayed reason as the catalyst of human awareness of an interest, value or goal, spirit (thymos) as propeller of human drive towards an interest, value or goal; and appetite as the forceful drive behind human desires. Fukuyama (1992, pp.182-190) elaborates that these natural tripartite modes of existence catalyse mankind's desire for honour, respect and recognition as equal of others (isothymia) as well as people's move to subdue, dominate, dictate to others or assert self-superiority. These factors has become glaring as the AI/SST systems are the embodiments and technological projections of the developers' intelligence and perspectives informed by their (Western) consciousness, perceptions, culture, rationality, attitudes, voices, scientific and philosophical experiences and expectations.

The geopolitics in AI/SST supplies is more comprehensible from the sense of economic demand and supply that is replete with politics. This phenomenon then portrays politics as the "the highest science of human good" with its sphere embracing and directing human activities in significant ways (Stumpf & Abel, 2002, p.465). As such, every AI/SST interaction; chain of demand and supply unfolds in politics in one form or another; either for an interest or value. Also in this chain

of demand and supply are economic struggles visible in ordering of interest, self and technological assertion, implanting of ideas and interest, all by political means. It is very important to note that African needs and peculiarities are not largely considered when these technologies are developed; hence it becomes a serious issue of concern to reconcile how these Techs can largely serve the purpose of Africa. In other words, if these Techs are largely developed to serve needs in the Western world; adopting it in Africa creates serious ontological crisis. By this we mean, the Techs force Africans to first abandon their needs, and to make meaning out of the Techs, Africans are then forced to relate with the needs of the developers. Ezeogu (2022, p.42) captures this as a form of cultural diplomacy, "a subtle way through which countries from the Global North, continues to dominate and dictate for those in the Global South especially Africa".

A philosophical look at the development of AI/SST and its deployment to Africa therefore betray an attempt to foster Africa's technological dependence.



Figure 1. An overview of AI/SST Start up scene and adoption in Africa, AI/SST Expo Africa, SMART Africa 2020, (culled from SmartAfrica 2021 AI blueprint for Africa, p. 35).

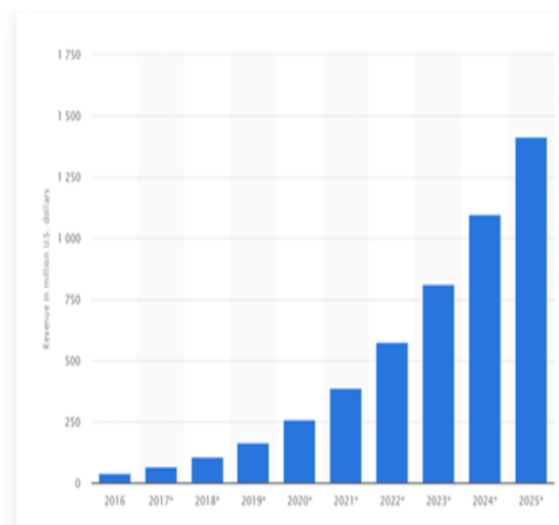


Figure 2. Eastern Africa AI/SST deployment, 2016-2025 pointing to similar supply in other parts of Africa. (culled from Agyemang, Agyeman, Wiredu & Brenya, 2022, p. 14942).

Africa is indeed one victim of Western and Chinese superior technological machines, and the continent is still being exploited with these technological devices. This is despite the

existing potential but slow Tech-initiatives in the continent that are so due to large scale corruption and geopolitical inhibitions. This truth aligns with the present AI/SST technological adoption, proliferation, and its surrounding geopolitics in Africa. We thus aver that the deployment of foreign AI/SST to Africa is to foster the supremacy of the AI/SST developers, idea of African dependence and solidify neocolonialism. This is more so as AI Tech-adoption and supplies unfold in the mode of postmodernism and its relative truth displayed by the Tech-actors. Post modernism is a philosophical current that views truth as relative, and thus, do not subscribe to any authority, foundation, objective truth and morality but to the precedence of interests and goals (Ekanem & Esikot, 2013; Isife, 2022). With post-modernist philosophy, the principle of equality is taken for granted, hence weak and developing continents like Africa is allowed little or no say in AI/SST decision making, supply chain and global policy. Rather, the Tech-nations via their Tech-companies spy and influence operations in the critical sectors of most developing countries in Africa. The unfolding of this Tech-influence was why Nigeria Government banned and blocked Twitter Tech-company in the country from June 2021 to January 2022; a ban that did not last based on the contextual Tech-influence. This influence further explains why AI/SST regulatory policies and frameworks of many African countries have perpetually remained at the embryonic stage. The politics of Tech-adoption and AI/SST in Africa is therefore more glaring in these technologies being means of influence and getting the most

of the desired or “most of what there is to get” in Africa (Lasswell, 1951, p. 205). Politics in Tech-adoption and AI in Africa is thus being guided by utilitarian sense and goal.

In the present global Tech-engagements visible in the supply of SST therefore, exercise of political power is visibly inseparable. This is as the sphere of politics cuts across every human activity in the society; embracing and directing it in significant ways (Stumpf & Abel, 2002). As such, human existence; which includes Tech-adoption and AI/SST supply to Africa is actually unfolding with politics and politicking for Tech-economic interest or value. As such, there is never an isolated Tech-adoption or Tech-supply, for both the supplier and receiver master their fates and struggle for influence, advantages and self-assertion through political means. Since Tech-adoption and supply of AI/SST are human endeavours, both activities display politics, which naturally sprouts from them. Involving struggles, contests and influences, Tech-adoption in Africa is thus political; an influence game, a game of power, dependence and domination. This is in the sense that the activities involved exhibit political features; influence, domination, control and exploitation that stand as means of achieving the desired interest or value.

In this Tech-politics, owners and nations developing modern technology like AI/SST command enormous respect in the comity of nations. Thus, the geopolitics of technology, visible in using the advantage accrued from the technological products for the gain of a nation over another is glaringly

present in the current world’s construct. To curb this politics in her territory was according to the January news casts of CNN and Al Jazeera the reason Chinese Tech Tiktok and its parent company Huawei were prosecuted by the US government; leading to the ban of Tiktok in January 2025. It is also for this Tech-politics of control and domination of other nations that science and technological innovations and advancement are policies taken seriously by many nations. As such, the ideas behind the global technological geopolitics premise on displaying better ‘know-how’ towards achieving economic domination and advantages over consumer-nations.

Producing and deploying something of economic value like AI/SST to Africa takes away the resources of the producing companies and nations but places these developers on a long term economic exploitation and advantage over Africa. Price Waterhouse Coopers in the 2017 Seminal Report predicts that by 2030, AI/SST would contribute US\$15.7 trillion to the global economy. This Report’s critical review of the processes culminating in this financial harvest reveals that the distribution of the wealth and power offered by AI/SST technologies are globally lopsided. This is as larger economic boosts accruing from AI/SST is harvested by the Tech-nations and companies that develop, service, and control the AI/SST systems. This means that despite Africa’s consumption and role in the global AI/SST demand-supply chain, the larger economic benefits of AI technologies would not accrue to African countries, but to the Tech-companies in the Global North, China, etc. It is on this

understanding that African Policy Research Institute (APRI, 2022) admitted that Africa being just part of AI/SST demand-supply chain will have a future economy and growth that will be so meagre.

Despite this, many scholars, AI Initiative and research centres are optimistic that the 4IR in which AI/SST are central have the potential to boost local economies, Tech-accessibility, rural Tech-adoption, urban-rural proximity and human opportunities in Africa (Adams, 2022; Jaldi, 2023; Coeckelbergh, 2023). These scholars and AI bodies envisaged the emerging AI/SST infrastructures and socio-cultural contexts in Africa, the diversity in Tech-capabilities and AI/SST as having the potentials to positively obstruct societal processes; economic activities, education, politics, public service, transportation and sustainable development. Scholars and stakeholders of this school of thought view Africa as a unique context positioned to leapfrog local socio-economic growth, societal transformation and technological infrastructure via the potentials associated with AI technologies. It is on these rationales that Africa is playing a central role in the global AI/SST demand-supply chain in such acceleration that foreign AI is quickly dominating the continent. Yet, technological arguments like AI potentials to advance rural Tech-adoption and urban-rural proximity in Africa lack empirical standing locus. This is as the technological road map for AI/SST to function and operate warrants specific and sufficient application contexts, technological grounds and spaces. To then make claims on technological advancement or AI/SST general

functionality in Africa without directly observing the real situation in the continent and the feasibility of such claim contradicts the principles of empiricism which technology represents; principles that limit to the sensible and feasible. Therefore, we have long since progressed beyond an era when AI/SST operations should premise on mere assumption and generalisation. This is as AI/SST technologies have now become a real-world application; whose functionality, applicability, operation and effectiveness in any part of the world is dependent on certain grounds that includes availability of Tech-infrastructures and facilities; grounds that are still inadequate or unavailable in most urban and rural areas in Africa.

Going by the reality on African ground, most AI/SST technologies offer products and solutions that are not even compatible with Africa's local needs and development priorities. This reality on ground shows that rather than bridging urban-rural gaps or facilitating rural Tech-adoption, AI/SST systems portends enormous challenges for the African continent. This is more so as largely, the continent retains the position of an onlooker in the technological world theatre and Tech-politics for her deficit of competent indigenous science and technology that can consistently and adequately drive indigenous development. This situation raises some fundamental questions about the place of Africa in the dominant geopolitics of Tech-adoption and Self Service Technologies (SST). Is the African mind not carved out for technological enquiries that can translate to indigenous AI/SST policies? Can Africa have

its own homegrown AI/SST systems through her indigenous ingenuity and aptitude? What can Africa do to become a Tech-player in the enterprise of AI/SST despite her seeming late arrival at the technological innovation scene? As this study determines the politics in Tech-adoption and proliferation of AI/SST in Africa, it analytically burdens the task of interrogating these critical questions to unravel the possibility of AI/SST maximising African rural Tech-adoption and bridging the urban-rural gaps in Africa as envisaged by many scholars.

Conceptualising the Politics of Tech-adoption and Artificial Intelligence (AI) in Africa

Politics of Tech-adoption and artificial intelligence in Africa are technological relations initiated by Tech-companies and African countries, which involve some sort of intrigue to gain technological authority, power, control and advantage. It is also the technological conviction and opinion of Tech-companies and Africa which displays in the development, supply and application of AI/SST systems in the continent. Politics of Tech-adoption and AI in Africa incorporates all the activities and affairs; interactions and deliberations in Africa's Tech-adoption and Tech-companies supply of SST, in which the interests of the Tech-companies take precedence. Politics in this context revolves around the influences and assertions of interest or value as well as the acceptance of all the choices that enable the deployment of AI/SST in African continent. The modern Philosopher Kant (as cited in Ulrich, 1983) gives clue to this meaning when he insinuates that Tech-

adoption involves the political struggle of Tech-companies and user-countries, the influential relations therein.

Politics from this vintage point depicts the exhibition of power via which the Tech-companies determine what policies should accompany AI technologies being deployed to Africa, what AI technology to deploy, the manner of deployment and the functions and limits of such AI systems. As such, politics of Tech-adoption and AI/SST corroborate the entire decisions and tussle which precede and surround AI Tech-adoption and supply to Africa. Inferably, these modalities involved make politics of Tech-adoption and AI in Africa an exercise replete with 'who gets what, when and how...the influence and influential' activities that determines Africa's Tech-adoption and importation of SST. Politics of Tech-adoption and AI in Africa is thus the processes that empower the Tech-companies to develop and supply AI systems to Africa and make the African continent to receive same, as well as the workings of these processes which largely meddle with every sector of African societies. The politics of Tech-adoption and AI in Africa is therefore the activities that project Tech-developers to determine and control public opinion, affairs, governance and decision-making in African societies (Elijah & Ette, 2018). Along this lane, this politics displayed by the Tech-companies enable their "authoritative allocation and, at times, imposition of technological products and values on weaker nations and determination of which nation gets what, when and how" (Uchenna & Chinweuba, 2025, p. 60).

Seen in this light, politics of Tech-adoption and SST are human activities involving Tech-companies, suppliers, African continent, and associated with choosing, supplying and importing AI technologies in Africa. In this way, the politics in context involves how Tech-developers and Africa achieve Tech-deployment in Africa. In these technological and political relations, African countries merely have a say in the AI/SST policies and decision making as the Tech-companies influence supply and operations of these technologies in the continent via geopolitics

Tech-adoption and Technological Dependence of Africa

The praxis of Tech-adoption and reality of technological dependence of Africa are catalysed by colonial experiences and its subsequent coloniality in the continent. Because technology is an aptitude common to human beings, the various parts of Africa were at different stages of technological evolution prior to colonialism. The down-turn came with colonial policies, in which Africa was expected to produce raw materials for the Western industries and provide markets for their finished products. The colonists then encouraged production of crops needed by their industries and even tagged it “cash crops” (Ezeugwu, 2009, p.108). This implied that only producers of cash crops were entitled to cash payments, money and other government financial benefits. This cash economy causally made Africans to scramble for means of earning cash to ensure survival. The result of this colonial cash economy was technological (by extension occupational) drift.

As the people drifted from their crafts or occupations, they equally abandoned the technologies used for such crafts or occupations. As they embraced the colonial cash economy and its preferred occupation; “they equally embraced the new attendant technology” that came with it (Ezeugwu, 2009, p.109). These brought a disruption of the link between the environment and technology in African spaces. The inadequate or absence of innovation in the existent indigenous technology in pursuant of cash economy, and due to poor governance catalysed further Tech-adoption and technological dependence of Africa. The Africans now had to rely largely on “foreign technology to meet the basic challenges posed by their environment and to look upon the colonial masters to offer solutions to every need that arose” (Ezeugwu, 2009, p.109). This dependence condition is deepened by the colonial educational and enlightenment programmes that purposefully failed to recognise any positive technological input (civilisation) of the African continent. As such, there was no or little room for nurturing indigenous science and technological culture that is rooted in the people as that was not in the Tech-economic interest of the colonists and even the post independence ruling class. Rather, the colonial policies imposed Western technology, technological and other life styles, values and tastes on every facet of the African societies. Because these were termed civilisation by the colonists, it created a status symbol, an adoption and dependence mentality that left Africans struggling to adopt foreign technologies, habits, tastes and

technological life styles as marks of civilisation.

The poor technological situation of Africa was stretched by the multinational companies. These companies maximise the existing Tech-market via sales, promotions and advertisements that mar the survival of local technological industries. These local Tech-industries can hardly stand the competition posed by the multinational companies and their host Government privileges glaring in their almost unlimited and unchecked operations in the continent. The net-result is the relegation of Africans to Tech-adoption; visible in the present Africa's position as Tech-consuming and importing continent with little input in developing indigenous technologies to meet indigenous needs.

Geopolitical Alignment in Tech-adoption and Supply of AI/SST to Africa

One of the tasks burdening this treatise is determination of the alignment and non-value neutrality of Tech-adoption and deployment of AI to Africa. Is Tech-adoption and supply of SST to the continent a decision and foreign policy? Determining the answer to this critical question warrants a philosophical look at the essence of Tech-adoption and supply of AI/SST to Africa. The most outstanding of this essence subsists in Tech-adoption and supply involving peculiar and distinct decisions, interests, values and goals. The fact that Tech-adoption and supply of AI are decisions towards achieving these peculiar and distinct interests, values and goals makes them alignments and by extension a

mechanism of geopolitics. Resulting from interactions and gearing towards achieving a conviction, value, interest or goal, Tech-adoption and supply are technological positions or divides. It is a projection of the experiences, interest, values, choices and capacities of the Tech-companies and the denigration of the technological deficiency of the user-countries.

A state of dichotomy or divide as seen in Tech-adoption and supply of AI to Africa therefore presupposes an alignment. A Tech company would not focus on every interest simultaneously but would necessarily maintain a fluid that is dynamically reducible to a divide or a goal. This alignment with a divide is even reflected by AI/SST researchers in their focus on the development of the computer models of information processing.

As a technological divide however, Tech-adoption and supply is spurred with implicit or explicit superiority/inferiority connotations. It gears towards asserting Tech-companies and their home nations' technological prowess. The non-neutrality of Tech-adoption and AI supply to Africa is also glaring in the peculiar technological views and competition. Thus, Tech-adoption and deployment to Africa have distinguishing technological qualities which include the brand, quality, durability, affordability, efficiency and effectiveness of the AI/SST systems in contest. As an alignment therefore, tech-adoption and supply of AI/SST vies for technological acceptance and intrinsically opposes rival technologies. From the foregoing, it stands that the non-neutrality of Tech-adoption and supply of AI/SST is

visible in the fact that the activities involved premises on the stereotype of the “Other”. The “Other” is contextually a philosophical notion depicting that which is separate and distinct, “Other” than and to ourselves” (Clarke, 2017, p.38). This notion of the “other” is deeply among the basis of Tech-adoption and supply stereotyping, in which the involved Tech companies largely define their AI/SST products and what they are. The act of Tech-adoption and supply therefore reflect a divide system meant to assert the superiority of one Tech-company and to dominate the consumer countries for political and economic reasons. As such, Tech-adoption and supply reflect the hierarchy of superiority and inferiority of technologies and the user-countries.

In all these, Tech-adoption and AI supply as mechanism of geopolitics stands as a declaration of alignment. The major blocs in Tech-alignment and deployment are the West and their allies led by the US, and Asian countries and their allies led by China. Unver, and Ertan (2021, p.2) affirm these blocs when they reveal that “the US and China grew locked into a competition over global AI dominance, both trying to maximise their respective capacities and exporting their own products to the world”.

The Geopolitics of Tech-adoption and Self Service Technologies (SST) in Africa

Recently, scholarships on African Tech-adoption and importation of AI/SST grew significantly. Yet, none of these scholarships, nor research institutions, AI initiatives and AU policy-making body explicitly recognises the international politics

and competition surrounding this Tech-adoption and the technological dependence and neocolonialism it deepens in Africa. Inquiries of many scholars and voices of these bodies rather revolve on the proliferation of AI/SST machines, its diverse theories and the opportunities it portends for societal development, growth and transformation of the continent. Largely, scholarships and voices of these bodies focus on the need for Africa to engage in responsible Tech-ethics via regulations driven by epistemic just and dynamic ethics systems that would be means of ensuring her inclusiveness and contribution in the global AI/SST conversations (Coeckelbergh, 2023).

The adoption and diffusion AI/SST and its related technologies across Africa have indeed become the focal point of international politics. This is because Tech-adoption and supply is a business; and politics is in the middle of every business. Politics is therefore “in the middle of the process of adopting AI”/SST as the sphere of politics is not a clear cut territory, but relates to humans, and unfolds in their activities and societies (Hilb, 2020, p. 858).

Besides, what makes Tech-adoption and supply to Africa a politics is not just the projection of the diverse differing properties embedded in the AI/SST technology involved but the processes of adopting and supplying this technology. These processes which involve technological interaction, conviction, decision making, policy-making, competition, struggles, domination, implementation and management are products and properties of politics. In as much as Africans run open

markets, every Tech-company as a divide wants to supply her SST products and assert herself and products in the African markets. Each Tech-company would again appeal and impress the African consumers. Even if Africa runs a closed market, the chosen Tech-company would still be political in her interactions with herself and Africa in achieving a deal. It thus takes politics for Tech-companies to influence Tech-adoption, assert themselves and their products on the positive side, supply the required AI/SST systems and then place other Tech-companies on the reverse side. In Tech-adoption and AI politics, Tech-companies assert their products by projecting its incomparable qualities while denigrating those of others. In denigrating others, the emerging Tech-company takes pride in what it has become, and takes control of what it has achieved. Politics of Tech-adoption and SST is therefore all about placing one's technological product above others in order pave its adoption and supply. The politics of Tech-adoption and AI in Africa is also glaring in the interactions involving Tech-companies and user-countries characterised by ordering of interests and struggles for technological assertion and achievement of technological goals. Revealing this politics are implanting of technological ideas and exhibition of influence through the supply of Tech-products. Indeed, Tech-adoption in Africa and supply of AI are technological contests; contesting technological value of Tech-companies in Africa. It is a technological struggle replete with projection of particular AI technology as the best in relation to others. These activities; struggles, contests and

influences are characters of politics, making Tech-adoption and supply to Africa an influence game and a game of power.

The politics of Tech-adoption and SST in Africa further reveals in the control and domination of the continent enabled by indigenous use of these technologies. This control and domination are seen in AI/SST adjusting and changing the African mind and societies as it spurs them to catch up with its pace and usage. This dominance and control is as well glaring in Africans being subtly influenced to "reconsider how they integrate data, evaluate it, and apply the insights gained" in decision making (Mbangula, 2022, p. 277). AI/SST Politics of Domination and Neo Colonialism in Africa

It has been established in this treatise that in the politics of Tech-adoption and supply of AI, each Tech-company tries to assert her product, herself and to dominate African markets. The Tech-companies achieve this by impressing and convincing the users with the qualities and potent of their products. To assert a particular technology or some technologies and dominate the market and life of a people not only make the processes involved neocolonial but politics of domination. Obstructing, adjusting, changing and dictating the affairs, endeavours and lives of a people which characterise the proliferating AI/SST in Africa also makes the technology neocolonial. Invariably, these roles of SST in Africa encourage technological dependence as people's minds are gagged with little room to focus on any indigenous technology. These roles deepen and make real the danger of neocolonialism over Africa. As such, the

Ethiopian-born cognitive scientist Abeba Birhane (2020) (as cited by Coeckelbergh, 2023, p.vi) earlier warns that,

the algorithmic colonisation of Africa': the 'invasion' of AI may echo colonialism by neglecting local interests and disadvantaging minority groups. And Africa remains a key provider of natural resources to the rest of the world, which often involves exploitation and violence.

The neocolonial nature of SST adoption in Africa is indeed visible in its impediment of the African mind and technological aptitude. When one considers that these SST are programmed with foreign intelligence, perspectives, data and languages, it becomes more comprehensible the extent of neocolonialism embodied in AI machines. Language is the vehicle that reveals indigenous intelligence and drives indigenous knowledge, culture and selfhood (personhood). Language expresses, communicates, sustains and preserves indigenous intelligence, knowledge and culture. Language is truly the heart and soul of culture and a primary means of transmitting and exporting culture. Hence, "every culture is bound up with its language that expresses, communicates, sustains and preserves it in being" (Odimegwu, 2008, p.63). This then means that "language and culture are inherently inalienable, and the denial of these attributes is a denial of one's humanity" (Dei, Karanja, & Erger, 2022, p.198).

To then deploy AI/SST programmed with foreign languages to Africa is to implant and instill the culture and perspectives exported by those languages in the Africans. This is covertly a suppression of African

languages, knowledge, perspectives, intelligence and technological space. Such endeavour is the instilling of the practices, heart and soul of foreign cultures in the African persons. This is as much as it is a marginalisation and jeopardisation of African technological independence and potential indigenous technological development. Broadly therefore, Tech-adoption and deployment of AI/SST in Africa amounts to expanding the frontiers of the culture; intelligence, knowledge, perspectives, practices, domination and control of developer-countries coded in them. This then means that AI/SST revolution in Africa remains a pathway to universalising Western and Chinese intelligence, strengthening their technological coloniality and neocolonialism in the continent. On this account, Robinson (2020) notes that fundamentally, cultural values and beliefs conceptualised in Tech-countries national policies influence Tech-concepts and development. This adds to the fact that cultural values and beliefs undergird technology policies; hence technological development is a matter of national interest and concern. As such, embedding cultural values and beliefs in AI/SST development, implementation, policies and strategies is an imperative for AI/SST developers and policymakers. Since a people's contextual understanding of reality is represented in the AI/SST design, implementation or deployment, imposing such technology on African persons has remained a neocolonial endeavour. It is in the knowledge of these that Kulesz (2018, p. 10) commented that,

the technological concentration and the “perfect bubble” [...] would see the artists and producers of the South gradually lose their autonomy and capability. If that were to happen, the future designers of African clothing would not be Cameroonian or Nigerian creators, but rather machine learning experts living in Silicon Valley or Tianjin. The North/South digital divide would then become an irreversible creative divide.

The politics of SST resulting to technological dependence or domination of Africa therefore gears to alienate Africans more from their indigenous intelligence, environment and culture that are frameworks of developing technologies that can largely drive indigenous development. This is as “embedding cultural values and beliefs into the development and implementation of AI policies and strategies is an imperative for both AI developers and policymakers” in China and the Global North (Eke, Wakunuma & Akintoye, 2023a, p.2). Yet, African People’s contextual understanding of reality is not represented in the design and implementation of these AI/SST technologies even on the ground of improving their acceptability. Thus, AI development and use in Africa is not sensitive to African cultural values, beliefs and ethical principles, while these cultural values and ethical principles are also “currently lacking in the global discussion on AI ethics and guidelines” (Eke, et al. 2023a, p. 2). Eke, et al. (2023a, p.2) affirm that,

These emerging principles such as transparency, justice and fairness, non-maleficence, responsibility and privacy that shape global AI ethics discourse are informed by ethical perspectives and

traditions from Western Europe, North America and East Asia. Ethical narratives, perceptions and principles from the Global South, particularly Africa, are glaringly missing from the global discussion of AI ethics. There is a general belief that socio-cultural and political contexts shape expectations of AI and the challenges and risks it poses.

In fact, AI/SST systems, initiatives, hubs, laboratories and research institutions/centres (like; Data Science Nigeria, Yabacon valley Nigeria, Silicon Savannah Kenya, Sheba Valley Ethiopia, Deep Learning Indaba, etc) might be developed by local technologists/experts, they are still driven by Google, Twitter, Alibaba, Facebook, Huawei, Microsoft and Amazon and “most influenced, sponsored and controlled by big Tech-companies from the Global North”, China and their allies (Eke, Chintu & Wakunuma, 2023b, p.172). As AI continues to grow in Africa, this vacuum increases the risk of alienating Africans for whom AI/SST services are meant for. This is more so as these AI principles and values from China and the Global North are subtly imposed on the African people to the ignominy of their indigenous common values. And any people that imbibe foreign intelligence, and assimilate foreign cultures, values and episteme cannot really embark on independent and authentic existence.

More of the AI/SST neocolonial tendency in Africa revolves on data and the algorithms that shape the technology. The centrality of data in AI/SST systems means that these technologies align with human cultures, preferences, interests and values. But whose cultures, preferences, interests and

values do these technologies supplied to Africa align with? Undoubtedly, there is inherent power, domination and control in datasets within these SST systems. The control of these datasets that shape SST systems developed for Africa by the Global North, China and their allies, amount to data colonialism (Couldry & Mejias, 2019; Viera & Couldry, 2021). Adding to these neocolonial characters of AI/SST in Africa is its epistemic injustice revealing in the neglect of African knowledge and perspectives, which is as much as neglecting African voices. These voices are developed languages that communicate our thoughts as a unique people and reflect who we are, how we live, what we live and how we feel about these modes of living.

Africa in the Neocolonial Politics of Tech-adoption and Artificial Intelligence

There is a concern about the place of Africa in the discussions and geopolitics of dominant Tech-adoption and AI/SST. Amidst this theatre of discussions and politics, Africa appears like “an onlooker without having much to say because of her deficit in science and technology” that can adequately and stably drive development (Isife, 2022, p. 1). Because of this Tech-deficit, Africa is globally viewed as “the wretched of the earth” (Fanon 1963, p. 28) or what Oyebola (2002, p. xvi) calls “the world’s underdog”. Consequently, the Tech-actors (owners of AI/SST technology) have imbibed the philosophy of postmodernism in their Tech-interactions and transactions with Africa. This is a relative philosophy that not only rebels against the very foundation of knowledge and truth, but

exacerbates devastating AI/SST onslaught on African Tech-independence. This is as this philosophy subscribes to neither authority nor foundation as truth and morality in its engagements.

Postmodernism is a movement or an attitude that relaxes the absolute, limiting it to the level of relativity as it concerns truth and knowledge inquiry. The postmodern age is an age of plurality, relativity and ‘anything’ goes; it is an age that is comfortable with just the superficial, or what might be called the basic; an age that frowns at objectivity. An age that gives a wider consensus to as many variables as possible; an age that is against any grand totalising or meta-narrative theory (Ekanem & Esikot, 2013, p. 87).

This philosophy, that is largely the expression in the politics of Tech-adoption and AI now pervades and dominates almost every facet of African societies; breaks the existent traditions, makes a representation of reality impossible and encompass existing modernist structures like objectification of knowledge, freedom, morality and rationality. The result is the continent’s non-inclusion in the AI policy formulation, decision making, strategies and implementations. Based on this conscious non inclusion, African contextual understanding of reality is rarely represented in AI/SST design and implementation. In fact,

Africa is not on the radar when it comes to academic discussions about AI ethics and AI policy, not even when it comes to “global” and intercultural approaches. This “forgetting” is likely due to biases and stereotypes about Africa on the

part of Western interlocutors (Coeckelbergh, 2023, p. v).

The conscious non inclusion of Africa in the AI/SST politics and discussions also “has direct ties to the colonial history of resource extraction from the Global South that deprived nations in this region of autonomy and means to industrialise” (Okolo, Aruleba & Obaido, 2023, p. 35). This bias has limited the continent’s urge for indigenous AI innovation and application. Moreover, African predicament is so pervading that most people view it unthinkable for anything great to be conceived and produced in the continent. This bias seems to have snowballed into a global consensus that in Africa, “the inherent tendency to the negative has already been realised” as “much of Africa is in a precarious state” (Oguejiofor, 2001, as cited in Omazu 2010, p. 85). In the global pervading AI/SST discussions and politics therefore, “Africans are viewed as the black sheep of the human species” and thus less important (Omazu, 2010, p. 85). On account of these biased notions, AI strategies are dominated by powerful global Tech-actors, Tech-companies and their home countries in the Global North and China despite the centrality of Africa in the supply chain.

Africa’s technological dependence on these Tech-actors has however become a challenge to appropriate policies that should warrant responsible AI/SST application. This is why there is largely little or no indigenous AI policy that robustly addresses ethical concerns, and diverse AI regulatory policies of most African countries have largely remained at the embryonic stage (Eke, et al. 2023a). As

such, there are less stringent laws and regulations safeguarding African citizens from the disadvantages of AI/SST applications in most parts of the continent. And where there are laws like in Mauritius and South Africa, the evasion of these domestic laws/strategies by AI Tech-companies through their policies embraced by African Governments negatively impacts on these Governments’ capacities to check the activities of AI Suppliers and protect the rights of their citizens and AI users within their borders. The AI policies as pertains to Africa therefore embed on the laws of the home countries of the Tech-companies. By implication, AI adoption in many parts of Africa amounts to foreign laws/policies being implemented on African spaces. This explains more the domination and neocolonialism in context. Social media companies’ policy of using AI to filter user-contents; detect and takedown alleged inflammatory posts and comments is a good example of the precedence of AI companies over domestic policies/regulations across Africa. As such, various African nations has not been able to hold AI Tech-companies to account; even for harms occasioned by their algorithmic decisions. The whole poor regulatory framework also reflects in African Governments’ constraints in controlling the entry of AI technologies and the quality of SST supply in the continent.

In reality, Tech-companies and actors structure the global AI ethics and principles from the traditions and perspectives of the Global North, China and their allies while jettisoning those of Africa even in the global SST discussions (Eke, et al. 2023a). These have

never let their Tech-dominance and control of Africa slip. This is why they undermine African indigenous Tech-emancipation and refrain from Tech-solution and structural involvement that would make Africa a Tech-player. Unfortunately, AI supply to Africa is not even about creating opportunities for African responsible technological innovation, nor to make Africa take technological responsibility, but about harnessing their AI/SST benefits in the continent. From these vintage points, it stands that AI/SST deployment to Africa is all about business, control and financial benefits, through Tech-domination and neocolonialism. This has become a true reflection of postmodernism where truth is becoming relative and does not subscribe to any authority, foundation, objective truth and morality, but to the precedence of interests. With this relative philosophy, the principle of equality is taken for granted by the Tech-companies and their home countries, hence Africa is allowed little or no say in AI/SST global policy and decision making. Rather, Tech-nations and their AI/SST Tech-companies via geopolitics influence operations in the Africa's critical sectors via their AI/SST technologies.

Compatibility of SST/AI Products and Solutions with Africa's Needs and Development Priorities

Already, there is a considerable increase in the volume of imported AI/SST in Africa. Are these SST developed to solve Africa's needs and development priorities? Are AI systems compatible with local interests, small scale production/services and domestic

growth potential? This treatise is skeptical over positive answers to these questions as AI systems lacks direct solutions to the immediate local needs and priorities like, food, shelter, clean water and free or subsidised medication. A critical study of these AI systems reveals that these technologies are not actually created as a direct response to the needs of Africa and her local environments. They were rather created in direct response to the needs of an external (foreign) environment, but are deployed to Africa. Otherwise, why would Africans and their environment be completely cut off from the intelligence, conception, expertise, manufacture and even the needs and priorities that informed SST development? Why are African contextual understanding of reality not represented in the design and implementation of these AI/SST technologies? Why are AI/SST development and use in Africa not sensitive to African cultural values, beliefs and ethical principles? Why are these cultural values, beliefs and ethical principles purposefully ignored in the global discussion on AI/SST ethics and guidelines?

Coeckelbergh (2023) appears to answer these questions when he alleges that AI development and strategies are dominated by powerful global actors; Tech-companies and their home countries in the Global North and China that will not let their dominance and Tech-control of Africa slip. These powerful actors refrain from proffering SST policies, solutions or addressing AI structural problems that would make Africa a Tech-player. AI supply to Africa is thus not really about "creating opportunities for responsible innovation" in Africa or for "making Africa

take responsibility for their own technological future” (Coeckelbergh, 2023, p. viii). It is about control, Tech-economic domination and harnessing the benefits of AI for the Tech-companies and their home countries, and not about justice, solidarity, equity and human rights.

The impactful consequence of these practices are ineffective or no African policy responses to importation of AI and its impact on national digital agenda, priorities or local capacity expected to favour local economies, infrastructure, skills development and ecosystems. Rather, in many parts of Africa, national AI strategy embraces unfavourable foreign agreements that support AI; foreign AI agreements and Big Tech-companies’ policies and are incompatible with realising African inclusive developmental priorities. It is based on these policies that social media companies use AI to filter users-contents, detect and take down posts alleged to be inflammatory without seeking the consent of the African Government in place. A practical instance was the taking down of the civil war posts of Nigerian President Muhammadu Buhari in June 2021 by Twitter. Apart from this, most of the AI/SST imported into Africa was more for surveillance purposes. This ignominy of Africa’s basic needs and developmental priorities have made critical minds to wonder what AI/SST really means for Africa? The implication here is that AI/SST is largely alienated from the African people and their environment. Thus, for the large bulk of the indigenous African population, AI technologies are more of mysterious devices than aid to improved living.

The Functionality of AI/SST in African Spaces

What is also receiving less attention in the current AI/SST scholarly euphoria is the limited functionality of AI/SSST in African spaces. This treatise is of the view that SST is widely considered a “general purpose” and solution technology (Mantas 2019, p. 42) does not mean it is a generally applicable and adequately functional technology. This is in the sense that these technologies are not actually applicable and adequately functional in many African spaces. The reason being that vast amount of data is used to train AI/SST algorithms. Since these data do not largely come from Africa, this makes AI/SST systems to rely on quality and quantity foreign data contents in providing required and accurate information or responses to the users. “If this data is sparse and unrepresentative, the resulting algorithms will be less effective and could cause harm to the vulnerable populations” (Okolo, et al. 2023, p.45). AI/SST machines fail in their responses in African spaces when these foreign data installed in them do not march the demographic variables in the targeted African audience or population. Using biased, poor quality or inadequate data, AI/SST design has been noted to create socio-economic inequality, human discrimination and some complex algorithms that compromise public AI/SST trust and transparency in Africa (Larsson, 2019). In other words, AI technologies fail or become deficient if the Users’ requested information is not in its data bank. AI algorithms even include prejudices (like social disparities) contained in

the foreign data fed in them or in the researcher or developer that created the process. Thus, AI/SST are just as good as the data coded in them (Microsoft, 2018). Jaldi. (2023, pp. 16-17) articulates these AI/SST realities when he affirms that

AI initiatives rely on the quality and quantity of data contents to provide accurate information or responses to users in each situation. In many cases, an AI will fail if the data that is used to train the AI system does not reflect the demographic variables in the targeted population. Machine learning methods are only as good as the data they are given. AI algorithms include prejudices found in data or even in the individual who created the process, spreading social disparities.

Adequate functionality of SST in Africa therefore predicates on indigenous data availability, adequacy and stability as well as quality and accessible data. Now, unavailability of data and data shortages are well known in Africa due to poor governance and endemic corruption. “Sub-Saharan African results of the Open Data Barometer showed the region far behind other regions in providing meaningful access to public sector data” (Adams, 2022, p.10). There is therefore a quality data scarcity in Africa (Microsoft, 2018). This is despite high-quality data bank being an essential key to the development of modern technologies and an indicator of growth in Sustainable Development Goals (SDGs). Worse, the available data in many African countries are not often accessible and relevant consequent of clueless and irresponsible governance. Where these data are available, most of them are not often

reliable because their collections were marred by tribalism and ethnicity, hence they do not reflect the reality in African spaces.. This is why many Governments and financial institutions across Africa frequently request fresh data, statistics and verification exercise from the public. These experiences in various parts of Africa are pointers that African Governments are yet to have reliable database/centres that can enable hitch-free performance of SST/AI technologies. The further implication of this lack is that many AI/SST algorithms may not be functionally adapted owing to the foreign data therein; not only to the features of the local African populations but to the intended purposes of the AI/SST deployed to the continent (Mahomed, 2018). For SST to perform its intended function maximally towards rural-urban proximity in Africa therefore; there is great need for accessible, maximal and quality pool of data to enable researchers, developers and users adequately adopt AI solutions. Given the relevance of data in AI/SST operations and performance, there can be no AI solutions, assisted prediction, machine learning and algorithm without adequate, quality, reliable and stable data-rich environment. Since the accurate functioning of AI/SST in Africa would depend on sufficient indigenous data environment, it then means that absence of this required condition leads to the deployment of largely ineffective SST in the continent and creation of wrong AI/SST algorithms outputs.

Consequent upon indigenous data saga, AI/SST users normally adopt and import AI/SST trained with foreign data that are often biased against substantial African population

and do not recognise many indigenous people (Hume, 2017). This is as these data sets represent “realities that are significantly different from realities in African contexts” (Gwagwa, A., Kraemer-Mbula, E., Rizk, N., Rutenberg, I., & De Beer, J. (2020). p. 7) Instances of this malfunction are rampant in many African Banks and public sectors where AI/SST often denies people access to their requests. Similar problem is also experienced in the “facial recognition algorithms that can unduly exclude people” and aggravate complex and multidimensional inequalities that extend beyond income” to other various disparities like ethnicity and social background. (Gwagwa, et al. 2020, p.7).

The operation of AI/SST in African spaces is also obstructed by absence of necessary expertise/competence. The complex statistical and mathematical skills; micro digitalisation, datafication, computerisation and click-works necessary in operating SST are indeed much more difficult to perfect. This is in addition to the epistemological, conceptual, ethical and practical aspects of these machines which many Africans are deficient in. These are punctuated by lack of fundamental digital infrastructures; quality and quantity energy and internet that undermine the efforts to apply AI adequately in the continent. How even can AI/ST maximally function in Africa when the technology is largely devoid of indigenous languages?

Even in the forums which aim to widen NLP participation, Africa is barely represented—despite the fact that Africa has over 2000 languages. The 4th

[i]ndustrial revolution in Africa cannot take place in English. It is imperative that NLP models be developed for the African continent [...] In particular, for Africa to take part [in] the global conversation, we should be developing machine translation systems to translate the internet and [its] content into our languages and vice versa.. (Gwagwa, et al.2020, p. 9).

All these realities portray AI/SST as “a unique creation of the West...as a system of preserving their thoughts” (Isife, 2023, p. 39). If AI is then a unique creation of the West for the preservation of their thoughts and interests, does Africa stands to gain much by adopting this unique creation of the West?

Can AI/SST Then Facilitate Rural Tech-adoption, Tech-accessibility and Urban-rural Proximity in Africa?

The argument about the deployment of AI/SST to Africa has so far revolved on its portending opportunities to the African people. There were also arguments on AI/SST increasing rural Tech-adoption and rural-urban proximity. Yet, these Tech-debates ignore the near impossibility of AI/SST achieving flow in the rural areas and accomplishing urban-rural proximity in the continent. One of the hindrances to general Tech-adoption and accessibility in Africa is poverty. The United Nations Conference on Trade and Development (UNCTAD) recent statistics show that many sub Saharan Africans still live on below the poverty line of US\$1.90 per day. The concentration of this population is in the rural areas. The implication of these statistics in the contextual AI/SST debates is that only the rich companies/organisations and

individuals can actually afford AI/SST application as its importation and use requires enough funds (Coeckelbergh, 2023, p. vi). Moreover, many rural areas in Africa lack adequate facilities that can facilitate rural Tech-adoption and Tech-accessibility. Many of these rural areas lack electricity, internet services, relevant data infrastructure, conducive environment and other infrastructures necessary for AI/SST adequate operations.

More still, socio-cultural and political contexts shape interest in Tech-adoption and accessibility (Eke, et al. 2023a, p. 2). As such, technology needs to be influenced by an environment, domesticated and adapted for it to be interesting, relevant, appreciated and effective in such a social and cultural milieu. Against these contexts in Africa is no responsible AI deployment and application that can guarantee rural Tech-accessibility, Tech-adoption and urban-rural proximity as envisaged by some Scholars. What then signifies responsible AI/SST deployment and application? It encompasses not only the building of responsible AI or building SST responsibly, but advancing explicability or explanation. This unfolds in ensuring public understanding of AI across varied African constituencies, rural areas, and ensuring AI/SST subsidy. These boil down to providing an open and inclusive platform for meaningful discussion and engagement on the need and benefits of AI even in the rural areas, and ensuring that African masses have the sufficient knowledge, digital literacy, resources and overall capacity to participate fully in these important discussions and AI

accessibility. The more the envisaged users do not comprehend the overall need for AI system, the more non-inclined and less interested they are to get equipped to use SST. Rural Tech-adoption and accessibility in Africa would thus require massive orientation of the rural populace in order to inculcate the relevance of AI/SST in their psyches. Most African governments contrarily place their priorities egoistic agenda that they do not care much about this rural orientations or Tech-adoption and accessibility among the rural population. The non transparency of AI application by these governments also constitutes a bane in this context. This non transparency is visible in their more adoption and application of AI/SST for the surveillance and monitoring of citizens in the urban areas with “the sole purpose of achieving political agendas or silencing critics” (Okolo, et al. 2023, p.39). Such lack of transparency that often leads to data exploitation, infringement of users’ privacy/rights daunts potential users’ interest for AI/SST technologies.

Since the present AI technologies did not incorporate African worldview, cultural values and beliefs, neither does its implementation and strategies cohere with African culture, nor its global ethical discussions, policies and guidelines involve African ethical perceptions and perspectives, its adoption and accessibility in the rural areas would remain low. This would be more so as the greater population in these rural areas still view these technologies as mysterious machines “informed by ethical perspectives and traditions from Western Europe, North America and East Asia” with no relevance to

their lives and local interests (Eke, et al. 2023a, p.2).

Indeed, resources (affordability) and digital skills literacy are among the most significant barrier to the adoption, accessibility and application of AI/SST in sub Saharan Africa. From all indices, Africa has the “lowest percentage of citizens equipped with digital literacy, skills and user attitude” (Madden & Kanos, 2021). The user attitude is the primary psychic disposition that impacts adoption and accessibility of a new product. Changing the user attitude creates a better knowledge and appreciable attitude towards embracing a new product. This reach to attitude is necessary among sub Saharan Africans in the rural areas in order to douse their reluctance and skepticism of technological change or adopting new technology informed by cultural and social barriers or influences. The poor user attitude among the rural African population is exacerbated by poor and insufficient infrastructure, poor network connectivity and dearth of network affordability that make rural Tech-adoption, Tech-accessibility and urban-rural proximity difficult. As such, the larger African population are unconnected; having limited or no access to the internet. This becomes a barrier as adoption of AI requires adequate availability of wireless network connectivity and internet service. Besides, the adoption of AI/SST requires rigorous and expansive preparing capacity. These preparations often require the services of the developers or their professionals (largely foreigners) “in a long term and costly instructive program” (Mbangula, 2022, p.285).

This rigid requirement also blocks the adoption of AI/SST among the larger rural African population.

The Imperative of Indigenous AI/SST for Africa’s Freedom and Independence

The inability of imported AI to maximally function in African spaces questions the capacity of the foreign SST systems to adequately bridge the necessary gaps in African societies. The reason might be because no nation exports its best technologies following the law of comparative advantage (Isife, 2023). Yet, this lacuna brings to the fore the Tech-discrepancies in African spaces and makes imperative the necessity of indigenous AI/SST systems; a kind of ‘Black AI’. This necessity dominates this treatise and the thinking about Africa’s freedom and independence. This thought embeds on the contextual position that intelligence and aptitude for science and technology are human natural endowments; diverse people, cultures and environment notwithstanding. More so, “nations who are good in science and technology command enormous respect in the comity of nations” (Isife, 2023, p. 40). Despite AI gaining traction in African societies, there is high probability that Africa will benefit less as is the case in the first three industrial revolutions; electricity, mechanisation of production and automation of industries. This deepens the imperative for Africa to focus more on indigenous AI/SST capacity building than wholly embracing transferred AI/SST technologies from the Global North, China or East Asia. This creative and innovative tendency to generate African based AI/SST

that can be adapted to indigenous needs is also deepened by the global Tech-politics in which Africa is largely nominal. Indeed, the world is still at the early phase of AI/SST innovation and development (Tegmark, 2017). The wave of AI/SST systems therefore portrays it as “a technology in the making” (Hilb 2020, p. 856). AI/SST is thus a technology that reflects a dynamic perspective and trajectory that can involve any part of the world.

In this indigenous AI/SST design and implementation, reliance has to be on the indigenous intelligence, knowledge, methods, principles and fundamental cultural narratives that consist of indigenous stories, beliefs, social values, needs and expectations. This means that power-driven AI narratives/features from the Global North or elsewhere should not determine the paths of African indigenous AI production. The importance of co-opting indigenous values predicates on the fact that values embedded into AI, are critical in enhancing its impact on the society. Success of this design would require a pool of quality accessible indigenous data to enable researchers, technologists, developers and users achieve the expected indigenous feat. Diverse African Governments must then develop the political will to establish cooperation with African Tech-stakeholders and create enabling Tech-environment for indigenous AI/SST to thrive. This includes structural reforms and development of effective policies and regulations to support Tech-innovation and digital growth. These Governments must burden the task of gathering reliable data, budgeting financially, influencing enactment and implementation of

Tech-policies, strategies and laws, and assembling technologists and stakeholders for the purpose of indigenous AI/SST project. These has to be matched with jettisoning of foreign AI strategies, policies and agreements that favour the Big Tech-companies and are incongruent in realizing indigenous technological priorities. This is important as dependency does not foster confidence in finding appropriate technological solutions to local needs. African indigenous AI research must at this juncture reflect indigenous languages in order to make the product of this research appreciable and applicable by the indigenous people.

Conclusion

This treatise examined the politics inherent in African Tech-adoption and application of AI/SST systems. The discourse determined the place of Africa in this Tech-geopolitics, whether AI is applicable in every African space and the possibility of AI/SST in facilitating rural Tech-adoption and urban-rural proximity in the African continent. The study finds that scholarships on AI application in Africa are not only over-bloated but not explicit on the dominant geopolitics surrounding AI/SST demand-supply chain involving Africa. In Africa however, are a number of existential obstructions to the application of AI; like, conducive environment; steady and quality energy, internet networks, pool of quality data, cost affordability, security and stable governance that can guarantee the hitch-free functioning of AI technologies.

The hurdle posed by the unavailability of these infrastructures to foreign AI/SST in the continent dominates this treatise and the contextual thought about Africa's technological freedom and independence. This thought is more exacerbated by the larger incompatibility of SST/AI products and solutions with African spaces, local needs and development priorities. This is a discrepancy emanating from the fact that these AI/SST are largely built for the needs of foreign lands, hence they are informed by intelligence, data, values and perspectives from the Global North, China or East Asia. Africa therefore needs an indigenous SST that can function based on the realities in African environment. This feat will give Africa a technological turn-around and cut down on the accelerating Tech-dependence and Tech-colonialism in the continent paved by the proliferating AI technologies. This African AI/SST project has to be championed by diverse African Governments and Tech-stakeholders in various African countries for the benefit of the continent.

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