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Super-Intelligence Ai for Intercultural Understanding and Cultural Diversity in Kogi State

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ABSTRACT

Officially, Nigeria is one of the cultured countries in the world as it consists of over 250 ethnic groups with their languages and cultural uniqueness. Moreover, ethnic diversity brings limitless social and historical value. However, there are also several challenges like tribal clashes, language barriers, and cultural misinformation that seem to arise along with it. Over the recent years the coming of super, intelligent artificial intelligence (AI) which is an intelligence that has the ability of reasoning, problem solving and fitting that is beyond human beings has helped ease the discovery of solutions to our problems. Super, intelligent AI can process large data on language, culture, and behavior. AI has become a game, changing tool that can help human attain intercultural awareness and oneness as a nation. This paper discusses majorly the concept of super, intelligent AI and how it can be applied in Multicultural society (Kogi State). How AI can aid in improving real, time interpretation and preservation of dialects, creation of AI, controlled constructive environment for cultural exchange, development of multicultural curricula for schools, use data analysis to help foretell and stop interethnic crises, and how it can be used as a tool for impartially policymaking that represent all cultural experiences. AI technology will help stop the emotional and mental disorder barriers between ethnic groups which result in understanding and entering into another feeling. The paper also point out the problem AI face if used to address social issues in a third world democracy such as Kogi state. These include sub-structure challenges, digital illiteracy, moral considerations, and lack of preside rule knowledge for our diverse cultures. If implemented recklessly AI could without intention transmit our inequalities and culture. To sum up, AI super, intelligence has a very bright potential for promoting intercultural understanding and cultural preservation in Kogi State. If utilized properly, it can be a strong instrument for national unity, respect among different cultural groups, and peaceful coexistence in the diverse society of Kogi State.

KEYWORDS: Super-Intelligence, Artificial Intelligence, Intercultural Understanding, Cultural Diversity And Social Cohesion.

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INTRODUCTION

Nigeria comprises more than 250 ethnical groups and has over 500 languages. It is one of the countries that has the most cultural diversity in the world. This diversity, which can be identified as a rich source of local identity and cultural heritage, has, at the same time, been a cause of misapprehension, exclusion, and violence. As technology keeps evolving, it is opening the way for AI, especially super, intelligent AI systems, to use the in various fields such as beyond automation and prediction. While, initially, AI has only been used for such tasks as automation and prediction, it will soon be able to do, among others, cultural conservation, language translation, conflict resolution, and policy formulation and changes (Adebayo, 2020). Super, intelligence is used to describe AI systems which have the capability to surpass human intellectual capabilities in virtually all domains. Indeed, it must surely have the capacity for a paradigm shift and, hence, be instrumental in changing the relationship between different cultures. In Kogi State, where local divisions have been the outcome of exclusion and misunderstanding, AI can still function as an indifferent mediator who makes the cultural gap disappear through interpretation, analysis, and dialogue extension.

CONCEPTUAL CLARIFICATIONS

Super-intelligence AI

According to Yusuf (2022), super intelligence is a body of knowledge that is greatly beyond the cognitive abilities of even the most brilliant human brains in almost every dimensions, including scientific reasoning, general wisdom, artistic creativity, and social skills. Yusuf further explains that this kind of intelligence function accurately to solve problems faster, but it would also be able to do so in ways that are essentially superior and beyond human understanding. Okonkwo (2019) highlights that this super, intelligent AI would be capable of self, adjustment of its own brain architecture and algorithms to enhance its intelligence, thus causing an intelligence sudden outburst. That is to say, it could keep on reengineering itself at an ever, progressively faster to sooner rather than later surpass the whole body of human intellect. Such a creature could alter the entire world, government, science, education, culture, etc.

Superintelligent AI is a term that describes a machine, which is capable of acting as an intellectual tasks at a level much higher than that of a human being. Most of their efforts are geared towards strong AI (Artificial General Intelligence or AGI), however, they regard superintelligence to be the final outcome of a system that not only accomplishes AGI but is also capable of self, enhancing continually (Salawu, 2022). AIs would not only be capable of replacing human intelligence but would greatly surpass it, handling abstract reasoning, complex problem solving, emotional interpretation, and learning at unprecedented speed and accuracy without any difficulty. Superintelligence is a result of combining machine learning, neural networks, and massive data training which will result in systems that are capable of making their own decisions and improving them without any human intervention (Adetoro, 2019). One of the acceptable standard of social or professional behaviour is that if humanity creates something that is more intelligent than itself; it should as well has moral principle that can guide the conduct of its operating for safety. If not, the superintelligent entity could decide to pursue goals that are not in agreement with human interests even if it was programmed with good intentions (Akpan, 2021).

Generally, a super, intelligent AI is perceived to have a noteworthy amount of freedom that would allow it not only to issue commands to machines or algorithms, but to take over the fixed order of mankind entirely. The writer proposes that intelligence is divided into three levels: Life 1. 0 (species evolution without culture), Life 2. 0 (cultural evolution), Life 3. 0 (technological evolution), where super, intelligent AI is regarded as the highest form of Life 3. 0. The author argues that a super, intelligent entity will be able to develop its own hardware and software, get used to any new situation immediately, and surpass human intelligence in all aspects (Adekunle and Ogunyemi, 2019). On the one side, it is possible to picture super, intelligence AI performing miracles like finding cures for diseases that human doctors are not capable of understanding, regulating global economies, or rescuing the Earths environment (Balogun, 2024). Observed that an unintentionally harmful intelligence may become a threat to people without the guiding principles of moral framework since it may end up prioritizing its own goals over human welfare. Ojo (2022) perceived that only through international cooperation in AI law can super, intelligence become

Bostrom (2024) is one of the first researchers in the field of Artificial General Intelligence (AGI) observed that super, intelligent AI may be thought of as a form of artificial cognition that displays fast, construct, abstraction, creativity, and autonomous problem, solving at a level far above human capabilities. Super, intelligence is considered the utmost result of true AGI in a scenario where a machine can learn whatever a human can and even improve on it without any direct instruction. Ibrahim (2019) opined that the influence of super, intelligence is founded in its learning abilities for boundless learning and reasoning when experiencing new position. Their study presents the idea of an AI Nanny a hypothetical super, intelligent agent whose functions would be to oversee and regulate the development of other (Eze, 2020). The writer views super, intelligence to be possibly the most capability instrument of humanity if only it is handled with openness, morality, and joint supervision. It might be capable of helping to address global issues, reducing poverty, and achieving human capacities but the risk of it turning out in ways that are detrimental to us must be controlled (Bostron, 2024).

Intercultural Understanding

A well, known expert in the field of intercultural competence, observed that intercultural understanding forms one facet of the broader shape of intercultural competence (Oluwatoyin, 2023). This is the internal change in a person that leads that person to view the world from other people's perspectives; along with the external mental ability to communicate and behave appropriately in intercultural situations. Furthermore, Onuoha (2020) emphasized that intercultural understanding, in essence, is beyond just familiarity with other cultures' facts, and in fact, it is more about cultivation of good attitudes such as openness, curiosity, and humility. Besides, it also requires one to learn skills like active listening and critical self-reflection. These skills enable one to develop collaborative and teamwork, and inclusion in educational, professional, and social settings. Intercultural understanding is view as the ability to respect and interact with different cultures in a way that is both considerate and mentality, lasting ways. It is one of the seven general aspects that mind the nation's education framework (Yusuf, 2022). Exploring cultural identities and getting to know the traditions, beliefs, and practices of other people, students develop this ability. According to Onuoha (2020), intercultural understanding, among motivates students to consider their own cultural lens ties and thus, how it changes their way of thinking an accepting values that are embedded in the society.

To Ojo (2022), intercultural understanding as a development process in which group or individuals gradually move from having ethnic sentiment and bias. The main point is that people change from unknown ideas or knowledge of cultural differences to recognizing and respecting these differences without judging them. Apart being emotionally intelligent, one also needs to be mentally flexible to achieve intercultural understanding. Initially, people encountering cultural differences may respond defensively or oversimplify (Bostrom, 2024).

However, after self, reflection, having more conveniences to be exposed, and being empathetic, one can become tolerant of other people's viewpoints and can make compromises. This progression leads to better interaction and cooperation among different cultures. Alabi (2023) discusses intercultural understanding within the areas of coverage of multicultural education. It is regarded as one of the major outcomes of cultural diversity education through which students gain knowledge of different cultures and adapt socially to a culturally plural society. According to Akpan (2021) intercultural understanding is essentially a condition for democratic citizenship. When students are aware of the cultural background and current situations of others, they make bonds that go beyond tribes, ethnic, racial, and religious differences. Thus, they promote justice, equality and open doors for everyone to participate actively in the life of the community.

Cultural Diversity in Kogi State

Nigeria is one of the most culturally diverse countries in the world with over 250 ethnic groups and more than 500 spoken languages. Kogi state's culture diversity is linked to its history, geography, and migration pattern. Traditions, belief systems, festivals, dressing and values are some of the aspects that each ethnic group is distinguished with (Adebayo, 2020). These cultural attributes are a pride of the whole nation but they are also a structure agent in the country's socio, political landscape. Language might be the most visible factor of Nigeria's cultural diversity. The English language is recognized and is used in schools and government as the medium of instruction, although local dialects such as Hausa, Yoruba, and Igbo are commonly spoken in the respective areas. Minority languages like Tiv, Efik, Kanuri, Ijaw, Nupe, and Urhobo are also increasing in different states. Besides being a means of communication, language is also a vehicle for transition of cultural knowledge, oral history, folklore, and identity (Ajibade, 2021).

Cuisine remains one of the primary means through which Nigeria's cultural differences is expressed. Each tribe has collection of works of traditional dishes, mostly derived from their immediate environment. Hence, the Yoruba are known for amala, ewedu, etc. While the Igbo are recognized for ofe nsala, fufu, etc. Similarly, the Hausa are known for tuwo shinkafa, miyan kuka, etc. According to Adegbija (2024), in Kogi State, food is not only the first thing one thinks of to satisfy hunger but also it is so heavily laden with rituals, hospitality, and social interactions.

Among the numerous aspects on which different localities vary are cooking methods, the use of spices, and even food taboos. This, therefore, is indicative of not only the clever use of the culinary arts but also the cultural character expression. Nigeria's diverse cultural heritages are also shown in the traditional music, dance, and tribal governance. Yoruba talking drums, Igbo flute and masquerades, Hausa praise singing, these are not just performances, but they act as the instruments through which heritage are preserved, moral educations are delivered, and a sense of pride is developed (Akpan, 2021).

ROLE OF SUPER-INTELLIGENCE AI IN ENHANCING INTERCULTURAL UNDERSTANDING IN KOGI STATE

Language Interpretation and Protection: Super-intelligent AI can play a transformative role in preserving Nigeria's rich linguistic heritage. Using technological networks and natural language processing, AI can perform real-time translations between indigenous languages and global tongues. This helps reduce interaction and communication barriers in multicultural settings such as schools, markets, and government services. Moreover, AI systems can be trained on endangered dialects, recording oral histories and digitizing vocabulary to prevent extinction. Such efforts promote linguistic inclusivity and cultural pride. For instance, AI chatbots can interact in Tiv, Efik, or Kanuri, encouraging ability to read and write in native tongues. It also bring national integration while preserving cultural identity (Okonkwo, 2019).

Constructive Cultural Exchange Model: AI-powered virtual reality (VR) and augmented reality (AR) platforms can initiate immersive cultural experiences across Nigeria's ethnic backgroud. These systems allow users to "visit" cultural festivals, historical sites, and traditional homes of other groups without leaving their region. Music, dance, rituals, and folklore can be recreated digitally. This exposure promotes understanding and feelings for other cultures, especially among youths who may grow up in one ethnic environments. For example, a Yoruba student can virtually attend a Nupe fishing festival or learn Tiv dances, enhancing intercultural respect. It's a powerful tool for building unity in diversity (Oluwatoyin, 2023).

AI in Education: AI has the means to revolutionize civic education by bringing diverse cultural narratives into personals learning experiences. Curriculum designed with AI can explain students' ethnic backgrounds and cultural exposures, then tailor content that fosters mutual respect and national cohesion. Lessons on history, governance, and ethics can include examples from different Nigerian communities, promoting a more inclusive national identity. AI tutors can use discussion, cooperative learning and storytelling techniques embedded with local proverbs and cultural references. This not only enhances student commitment but

teaches tolerance, reduces prejudice, and prepares learners for peaceful coexistence in a multi-ethnic society (Nwosu & Ugwueze, 2019).

Conflict Prevision and Solution: Super-intelligent AI systems can monitor data from social media, news reports, and public conversation to detect signs of ethnic or religious tension. By explaining settings keywords, and sentiment, AI can foreseen potential conflicts before they diminish. Such systems can suggest peace-building interventions, such as town hall meetings or community meetings facilitated by neutral parties. Predictive models may also help security agencies and peace advocates identify hotspots or triggers, ensuring proactive responses. AI allow data-driven peace strategies that are unbiased and evidence-based, minimizing the influence of ethnic bias and political manipulation in conflict resolution (Balogun, 2024).

Inclusive Policy Process: Super, intelligent AI has the potential to be a great assistant to Nigerian policymakers in the formulation of all-encompassing policies that take into account the social realities of all ethnic groups. AI systems, by processing human population, cultural needs, and historical inequalities, can explain how new laws or programs may influence different communities. Such an aspects is in line with equity, as it lessens the risk of societal divisions and the marginalization of certain groups while promoting social justice. On the example of an AI model would be one that shows how agricultural subsidies are distributed between Fulani herders and Igbo farmers, thus ensuring equitable growth. Governments, through simulations, can gauge the social impact of the reforms propose, thereby elevating the transparency and inclusiveness of national development plan (Ibrahim, 2019).

CHALLENGES OF USING SUPER-INTELLIGENT AI IN KOGI STATE

- **Data Partiality and Narrative**: Data bias presents a major problem in the use of super, intelligent AI in Kogi State. A lot of AI technology is trained on datasets which do not sufficiently represent the diversity of cultures, languages, and traditions of Nigeria. For example, an AI translator may work well in Yoruba but poorly in Ijaw or Ebira. Such issues can contribute to the perpetuation of stereotyping and cultural inaccuracies. If there are no intentional measures taken to ensure that data collection is balanced, super, intelligent AI may, in fact, end up reproducing the existing social inequalities instead of helping close them (Akpan, 2021).
- **Technological Deviation**: AI technologies are mostly available to people in Kogi State living in urban areas and the socio, economic elite. These digital divide risks increase separation between the cultures since only certain groups will get the benefits of AI, enhanced services in education, healthcare, and cultural preservation. If this inequality is not tackled, then super, intelligent AI might become a tool of exclusion rather than inclusion. To do this, comprehensive digital equity policies and programmes across all localities are necessary (Ojo, 2022). On the other hand, most rural and marginalized communities do not have the necessary infrastructure, devices, and skills to interact with AI systems.
- **Moral Concerns**: The deployment of super, intelligent AI opens up some major ethical principles, especially revolving around privacy, consent, and cultural affiliation and appropriation. When indigenous knowledge and practices are transformed into digital data or AI is used to explain their content, this must be done with respect and informed consent. If there are no clearly defined ethical principles and guidelines, AI might use cultural artefacts or traditional knowledge in a way that the original communities are neither acknowledged nor rewarded for. Moreover, in case of misuse by authorities, AI surveillance can be a copyright of civil liberties. Implementation of ethical governance is thus key to making sure that AI is aligned with human dignity and respects cultural boundaries (Akpan, 2021).
- **Substructure Gaps**: Nigeria has a range of numerous problems that make it difficult to fully use super, intelligent AI. Among them are irregular power supply, low level of internet access, and poor ICT infrastructure in majority of the areas. In addition, there is a lack of qualified personnel like data scientists, AI engineers, and cultural technologists who can manage and use AI systems in a way that is responsible. AI adoption, without the necessary infrastructure and people, will be slow, uneven, and may not even be effective in addressing the problems of the society. It is important for Kogi State to invest in both physical and human infrastructure if they want AI to prosper (Ibrahim, 2019).

Suggestion for Improvement

1. The Kogi state government should invest in AI research directed to cultural preservation and intercultural education.
2. Government should ensure fair representation of all ethnic groups in AI training datasets.
3. Kogi state government should engage local leaders, linguists, and cultural custodians in AI design to reflect authentic experiences.
4. Develop ethical guidelines that respect cultural rights and human dignity in AI deployment.

CONCLUSION

The ability of super, intelligent AI in helping intercultural understanding and cultural differences in Kogi State cannot be overstated. Nigeria is a country of over 250 ethnic groups and different local languages, and thus, difference can either be a source of strength

if proper managed or a source of problem. Intelligent AI can give monitoring ways such as real, time language translation, virtual platforms for cultural exchange, inclusive education, and prevision conflict resolution. These tools can subsequently help to break down dissemination problems, promote and understanding and help people to appreciate the value of their common heritage. If properly handled, AI is a very powerful national integration instrument, which among others, can help to solve the ethnic, linguistic, and religious problems that are rooted in the society.

However, the ability of AI to serve as an effective tool in a society that has different culture and cultural indices is importance on some conditions being met. The use of AI should be guided, and this will not only stop the misuse of AI tools but also ensure the necessary and ideas all cultural groups are respected.

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