

Artificial intelligence (AI) and the modernization of Igbo taboos: restoring sanity in a technically driven society

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Abstract

This study examines the role of Artificial Intelligence (AI) in modernizing Igbo taboos, distinctly pertinent to extramarital affairs, to address the erosion of cultural values and norms in a technologically driven society. It highlights the gap in knowledge on how traditional belief systems, uniquely on conjugal integrity, can be adapted for contemporary relevance without losing their function in promoting social order. Using a mixed method approach, the study combined ethnographic research, interviews with cultural custodians, review of the extant literature on the subject matter, and AI modeling to explore how marital fidelity as ratified by the Igbo customs could be integrated into digital platforms for education and governance. The Cultural Evolution Theory was utilized in reinforcing its claims. The findings reveal that significant numbers of married couples engage in surreptitious affairs through social media platforms that promote infidelity while assuring confidentiality: This equally provokes a spike in divorce. This research, however, identifies that AI can effectively reintroduce and adapt taboos surrounding marital infidelity for modern use, though it emphasizes that cultural

sensitivity is crucial. The study recommends collaboration between AI developers and cultural custodians, the creation of AI-driven platforms for moral guidance, and ongoing research to monitor the integration of AI in preserving Igbo cultural traditions.

Keywords: *sanity, restoring, society, technology-driven, modernization, Igbo taboos, artificial intelligence (AI)*

Introduction

AI can help modernize Igbo taboos by adapting them to contemporary contexts, ensuring they continue to promote ethical behavior while remaining relevant in a technologically driven society. The following scholars posit this in thought-provoking ways that will enhance the illumination of this study's subject matter, as already mentioned. Zuger (2019) portrays that artificial intelligence functions as a modern cultural myth, reflecting deep-seated human fears and desires, akin to historical narratives about demons and redemption. He suggests that AI symbolizes human anxieties apposite to limitations and the power of his creations, while also serving as a tool for power and governance. The mythologizing of AI obscures its real-world implications, such as biases and societal inequalities, and emphasizes the need for critical reflection on who controls AI and its societal impact. This implies that AI can help mankind understand his own strengths and weaknesses, offering insights to build a more inclusive and reflective society that upholds cultural values alongside reasonable taboos. Belikova (2024) concurs, arguing that AI, as a cultural phenomenon, can modernize and positively impact society by transforming values like knowledge, equality, and success, along with maintaining moral taboos, provided technophobia is addressed and awareness is raised.

Grove (2024) submits that AI is revolutionizing cultural narratives by enabling more interactive, personalized storytelling, strengthening the relevance of societal norms and expanding global reach through localization. However, it also warns of risks like narrative homogenization, cultural bias, and authenticity loss, emphasizing the need for culturally sensitive AI design and hybrid storytelling models that combine human creativity with AI's efficiency to preserve diversity and cultural heritage. Zhou et al (2024) consequently, highlights that integration of AI into traditional Chinese medicine enhances the global recognition and preservation of Chinese cultural heritage together with retaining cultural restrictions on healthcare, making its ancient practices more accessible, efficient, and adaptable to modern healthcare needs, thereby fostering cultural pride and innovation.

Peterson (2024) affirms that AI has the potential to revolutionize culture by creating innovative content, such as novels, TV shows, and movies that could expand creative possibilities, inculcating the observation of prohibitions, enhancing human expression, and ultimately advancing culture in ways that mankind have not yet fully imagined. Similarly, in light of these backdrops, AI can help preserve and promote Igbo cultural values in Anambra State, Nigeria, by digitizing traditional bans, folklore, and language, making them accessible for future generations. It can also support social order by providing data-driven insights for informed governance, conflict resolution, and cultural education, fostering relevance among younger generations.

Pertinent to the existing context, this article explores how AI can assist in redefining and modernizing Igbo taboos by analyzing traditional moral frameworks and adapting them to contemporary issues. AI's role in cultural preservation and ethical behavior is

emphasized, particularly how it can promote the relevance of these taboos in a technologically driven society, ensuring that they continue to foster moral conduct and social cohesion in Igbo communities while aligning with modern values. Adopting a qualitative inclined integrated research methodology, the study combines ethnographic research, interviews with cultural custodians, consultation of the existing literatures on the area of research, and AI modeling in drawing its essential summaries and inferences; while utilizing Cultural Evolution Theory to strengthen its arguments. This study focuses in Awka North and South Local Government Areas of Anambra State, Nigeria.

Literature review

It is appropriate to review extant literature on Igbo taboos and their essence in order to put this study in proper perspective. Aguwa (1993) examines the role of taboos and purification rites in regulating social and moral order within Igbo communities. He emphasizes how taboos serve as both social controls and moral frameworks, categorizing actions or objects as “polluting” and requiring specific rituals to restore purity and societal balance. Aguwa analyzes the symbolic meanings behind these purification practices, revealing that they reinforce communal values, delineate boundaries between the sacred and profane, and address moral transgressions, thereby preserving harmony and cultural integrity in Igbo society.

Eyisi (2006) examines the cultural, moral, and societal obligations that bind individuals within Igbo society, specifically focusing on the concept of *aru* (abominations) and *nsọ* (taboos). He highlights how these traditional prohibitions are essential in maintaining social order and protecting communal values, asserting that violations often lead to dire consequences, both

spiritually and socially. The author underscores that upholding these taboos is not merely a personal duty but a collective responsibility that sustains the moral fabric of Igbo culture, stressing the communal effort required to avoid acts deemed as sacrilegious or offensive to the ancestors and deities. Anedo (2019) stresses that in the Igbo society; taboos have historically played a crucial role in promoting peaceful coexistence, social harmony, and happiness among community members. These taboos, if respected, are seen as essential for societal progress, while violations are viewed as a source of social disintegration. The author explores various types of taboos in Igbo culture like general, specific, major, and minor, along with reasons for their institution, the extent of their violation, and possible causes of such violations. His findings suggest that taboo violations have contributed significantly to the social and political setbacks experienced by the Igbo people within Nigeria. To enhance moral values and societal progress, he recommends that Igbo society continue to uphold these cultural norms.

Onyeakagbu (2021) exerts that among the Igbo people, ancient taboos have historically governed conduct, promoting harmony and respect for spiritual beliefs. She illustrates for instance that, Ogbanje refers to children believed to repeatedly die and return to torment their families, and they are often treated with caution, sometimes through rituals intended to prevent their return. Suicide is highly abhorred, as it is believed to bring defilement upon the land, and the body of one who commits suicide must be disposed of without formal burial rites. Wine carrying, especially in marriage rites, is a significant ritual, as it symbolizes respect for traditional authority and marital commitment. Plantains are considered sacred in some communities and must not be casually uprooted, as this might invite negative spiritual consequences. The

Eke (Python) is regarded as sacred in certain Igbo communities, symbolizing sacred totems and ancestral spirits; killing it is forbidden, with heavy fines or cleansing rituals imposed on offenders. Marrying an *Osu* (a person considered an outcast or dedicated to a deity) is traditionally forbidden, as it is believed to bring a curse or impurity upon one's lineage. Using the left hand is often regarded as disrespectful, especially in greeting or offering items, as it is associated with profanation or disdain. The author delineates that despite the modern world's influence, many Igbo people still adhere to these taboos, preserving a connection to their ancient heritage and spirituality.

Anizoba (2023) explores the Igbo belief in mystical causation of diseases, where violations of taboos and oaths are viewed as causes of diseases and environmental hazards, contrasting with the Western germ theory of disease. He indicates that in Igbo cosmology, transgressions such as taboo violations and oath-breaking are believed to cause ailments like swollen legs and strokes, along with untimely deaths. The author suggests that Nigerian healthcare should consider these mystical factors alongside conventional pathogenic agents for a more holistic approach to disease and environmental management.

The reviewed literature underscores the critical role of societal taboos in upholding cultural identity and social order. It highlights that taboos, particularly extramarital taboos, often rooted in communal values, serve as safeguards against disruptive behaviors. The cited Scholars have delineated that their erosion risks moral disorientation and generational disconnect. Thus, maintaining these taboos is essential for sustaining societal cohesion and ethical continuity across generations.

Theoretical framework

This research adopts the Cultural Evolution Theory in underpinning its contentions. Mesoudi (2012) explains that Cultural Evolution Theory posits that human cultural changes are apposite to beliefs, customs, skills, etcetera; follow Darwinian principles of variation, competition, and inheritance, similar to biological evolution but with distinct processes. The author strengthens that researchers adapt methods from biology, like phylogenetic analysis and mathematical models, to study cultural diversity and complexity, aiming to unify social sciences under an evolutionary framework. Lewens (2023) stipulates that researchers in Cultural Evolution Theory engage in a diverse field of study that intersects cognitive science, anthropology, and evolutionary biology. He highlights that the theory is best represented by the foundational work of Cavalli-Sforza and Feldman (1981), as well as Boyd and Richerson (1985, 2005; Richerson and Boyd 2005), which established a lasting research tradition beginning in the 1970s and early 1980s. According to the author, cultural evolutionary theory studies how social learning, that is ways humans and other organisms learn from their species, drives adaptation and change across generations. Cultural evolution theory explores how cultures change over time, paralleling biological evolution by suggesting that cultural practices, beliefs, and artifacts evolve through processes like natural selection. It includes variation, which highlights diverse cultural traits from creativity and adaptation; selection, where advantageous traits are transmitted through social learning; retention, where useful traditions persist; and diffusion, where cultures influence each other through contact. This interdisciplinary theory helps explain changes in language, religion, art, technology, and social organization, cultural core values, emphasizing cultures' dynamic nature and adaptability.

The Theory of Cultural Evolution is particularly well-suited for evaluating this topic because it views culture as a dynamic, adaptive system that evolves over time to meet changing environmental, social, and technological conditions. Igbo marital infidelity taboos, traditionally rooted in maintaining social order, morality, and communal well-being, are currently challenged by technological advances that often conflict with established norms. Through cultural evolution, one can analyze how AI-driven tools and digital innovations influence the reinterpretation or adaptation of these taboos, facilitating an updated framework that upholds societal values while accommodating technological growth. This theoretical approach provides insights into how AI could support the preservation, adaptation, or even revitalization of cultural norms in Igbo communities, thus promoting a symmetrical integration of tradition and modernity to restore social order in a technology-driven society.

Igbo taboos on marital infidelity and their consequences amidst modern technologies

Obika (2014) intimates that in some parts of Igbo land, marital infidelity is considered a serious taboo with distinct consequences based on gender. If a married woman commits adultery, she faces the risk of insanity, and her husband could die if he knowingly consumes food she has prepared. Conversely, a married man who engages in adultery may suffer business setbacks. These beliefs underscore the gravity of fidelity in Igbo culture, associating moral transgressions with severe personal and social repercussions. Okorie et al (2020) discuss the severe, gender-biased repercussions of adulterous taboos in Igbo land, where women face harsh punishments, such as public shaming or supernatural retribution, while men often avoid similar consequences; thus, facing lesser

ones. Male-dominated structures and women's economic dependence make challenging these practices difficult. However, the authors observe that digital technology, modernism, and globalism are leading to increased scrutiny of these taboos. Access to information empowers women to advocate for their rights, raising awareness and challenging patriarchal norms, which may weaken the influence of these traditional taboos over time.

Usoro et al (2021) elucidate that in Igbo culture, adultery is considered especially grave when committed by a married woman or man, as it is strictly forbidden by both the community elders and the gods. Pertinent with their articulations, it is widely believed that if a woman commits adultery, she may risk becoming mentally unstable or afflicted with madness as a consequence. For a man, there is a traditional caution against eating food prepared by an unfaithful wife. If he suspects his wife has been unfaithful, he should avoid her meals to prevent inadvertently sharing in any punishment the gods might impose on her. The authors alternately identify that in contemporary Igbo society, digital platforms have complicated issues of marital fidelity by increasing access to potential extramarital relationships and exposing individuals to privacy risks, making adulterous behavior more detectable yet harder to control, which challenges traditional norms and taboos.

Nwobodo (2021) highlights the significance of taboos in maintaining sociopolitical cohesion among the Igbo people, emphasizing that violations disrupt harmony within the community. He questions the adherence to these traditional moral codes in the 21st century, particularly in light of modern influences such as technological advancement, globalization and Western education. He posits that marital fidelity violations are not only personal transgressions but also a breach of communal values, necessitating purification rites to restore balance. The author

argues for the continued observance of these taboos as essential for the moral and social well-being of Igbo society, suggesting that neglecting them, especially concerning marital fidelity, can lead to more inclusive social disintegration.

Anizoba (2023) suggests that the consequences of marital infidelity taboos in contemporary Igbo communities are significant, leading to issues such as disease transmission, family strife, poverty, and poor educational outcomes for children. He equally perceives that technological advancement, modernism, and globalism have weakened traditional sanctions against infidelity. Apparently, technology allows more discreet and accessible means of pursuing extramarital relationships, which contributes to the erosion of social boundaries previously upheld by community oversight. As a result, the stigma and repercussions associated with infidelity are often diminished, challenging the effectiveness of traditional Igbo taboos in regulating behavior. This shift equally disrupts family cohesion, economic stability, and social morality in Igbo communities.

E. Chukwuogo, C. Chinwuko, O. Nwankwo, U. Nwoye and S. Arize (personal communication, October 22nd, 2024) enunciate that in Awka North and South Local Government Areas of Anambra State, marital infidelity is traditionally regarded as a severe taboo, with deep-rooted consequences both spiritually and socially. Traditionally, it could lead to spiritual sanctions, such as ritual cleansing to restore purity, social ostracization, loss of respect, and the risk of curses believed to bring misfortune to the individual and their family. However, they assert, evidently, that with the advent of digital technology, modernism, and globalism, this taboo has diminished significantly, as increased access to technology and social media introduces new perspectives and lifestyles that often prioritize personal autonomy over traditional

values. This dilution of the taboo stems from the fact that, while men established these norms, they also have the ability to violate or alter them in response to modern influences. Consequently, the once-feared consequences of marital infidelity are now seen by many as outdated, further weakening the power of traditional norms in the face of global connectivity and changing societal values.

Effects of marital infidelity in Igbo communities driven by technological advancements

The rise of technological advancements has significantly impacted marital relationships in Igbo communities, often heightening the issue of infidelity. Social media platforms, instant messaging apps, and dating sites provide easy access to extramarital affairs, which were more difficult to engage in traditionally. This increased access contributes to the erosion of trust and transparency between spouses, leading to strained relationships and higher divorce rates. Ubah (2024) and Nwanekwu et al (2024) argue that technological tools such as hidden messaging and discreet apps complicate the discovery of infidelity in the Igbo enclaves, exacerbating emotional harm. They intimate that the cultural significance of marriage in Igbo society amplifies the impact, as infidelity can lead to social stigmatization, conflict between families, and the destabilization of communal harmony. This reposition challenges traditional Igbo values of loyalty and trust, calling for deeper conversations about modernizing the societal approach to marriage and fidelity.

Furthermore, advancements in technology have made evidence of infidelity more accessible through digital footprints such as text messages, emails, and photos. While this sometimes empowers spouses to address issues directly, it can also lead to

public exposure, resulting in severe reputational damage for the families involved. The tension between traditional norms and the realities of a technologically driven society complicates efforts to address infidelity, pushing communities to find a balance between cultural expectations and the practical realities of modern life. Moreover, it was observed that digital platforms not only cover cases of marital infidelity but actively expose them, as personal secrets of married couples are often shared publicly for revenge. This trend complicates the resolution of infidelity issues, disrupting reconciliation efforts and clashing with Igbo cultural traditions, especially those valued in the Awka North and South metropolis of Anambra State. Such public exposure undermines community-driven approaches to conflict resolution, making it harder for families to address marital issues discreetly and in line with cultural expectations.

The financial independence often gained through technology has empowered individuals, particularly women, to seek relationships outside their marriages without the fear of economic repercussions. This drift challenges the traditional gender dynamics and creates tension within families, as spouses may feel betrayed and disrespected. It also disrupts traditional family structures and undermines the sanctity of marriage, which is highly valued in Igbo culture. P. Ibegbu, E. Nwafor and F. Okonkwo (personal communication, October 21st, 2024) aver that in contemporary times, digital technology empowers married women in Awka North and South Local Government Areas of Anambra State to view divorce as a pathway to financial independence through content creation. Many believe that ending their marriages liberates them from constraints, allowing them to secretly pursue relationships with wealthier partners. This phenomenon reflects a current trend in Nigeria, where societal norms are evolving,

enabling women to seek greater autonomy and financial viability post-divorce.

It should be accentuated that the psychological impact is profound, with affected individuals experiencing great emotional distress and trauma; besides loss of trust, and increased rates of divorce already underscored. Children in these families may face instability and emotional turmoil, affecting their development and future relationships. Furthermore, the community's perception of marriage is already evolving; leading to normalization of infidelity and altering cultural attitudes toward commitment and fidelity. C. Okeke, K. Enemuo and C. Anunobi (personal communication, 20th October, 2024) perceive that in Anambra State, significantly Awka North and South Local Government Areas, the rise of digital technology, particularly adulterous dating apps, has contributed to normalizing marital infidelity by making extramarital connections more accessible and discreet. They affirm that these platforms often present infidelity as a casual or even socially acceptable activity, eroding traditional values and making it increasingly difficult for communities to uphold marital fidelity. Consequently, infidelity is no longer stigmatized as severely as before, leading to a perceived alteration in moral standards around marriage and fidelity within the localities.

Emele et al (2008) aver that Chlamydia-associated infertility in Anambra State, especially among individuals with multiple partners, underscores a rise in risky sexual behaviors potentially linked to digital-facilitated marital infidelity, highlighting the need for routine Chlamydia screening. Okpala (2021) observes that Nigeria accounts for 24% of pregnant women living with HIV worldwide; perpetuated by digital technology induced-marital infidelity. He stresses that Anambra State has an HIV prevalence of 2.2%, yet in 2020, less than 30% of pregnant women were

tested, and less than 25% of those living with HIV received antiretroviral therapy, despite over 90% accessing antenatal care. The author illuminates that between 2015 and 2020, there was a 73% increase in new HIV infections among children, prompting the development of an operational plan to eliminate vertical HIV transmission. This implies that despite high antenatal care attendance, low HIV testing and treatment rates among pregnant women in Anambra State have led to a rise in child HIV infections, prompting a new plan to prevent mother-to-child transmission. Additionally, N. Okoro and I. Umeh (personal communication, October 20th, 2024) insists that the spread of sexually transmitted infections (STIs) significantly escalates in Anambra State due to increased marital infidelity enabled by digital platforms; posing significant health risks. This is one of the dividends of digital technology-induced marital infidelity. The intersection of technology and infidelity thus poses challenges that disrupt traditional values, create emotional and social fallout, and contribute to panoramic societal changes within Igbo communities.

In the context of Awka North and South in Anambra State, Nigeria, technologically driven marital infidelity has contributed to the emergence of same-sex relationships as individuals seek perceived safety and security. J. Ukwueze, N. Nnaedozie and O. Iloh (personal communication, 20th October, 2024) intimate that many couples are deluded into believing that these relationships prevent heartbreak and divorce, reflecting a dominant societal inclination where technology influences personal choices and values. This propensity undermines traditional family structures and exacerbates the challenges of infidelity, further complicating the dynamics of relationships within the community.

Modernizing Igbo marital infidelity taboos amid ai and technological shifts through the lens of cultural evolution theory

The theory of Cultural Evolution can help explain how traditional beliefs and practices, such as Igbo taboos, are modified in the face of technological advancements like Artificial Intelligence. The theory emphasizes the mechanisms of cultural transmission, which include innovation, imitation, and selection, offering a means to analyze the harmony between preserving traditional values and embracing modernization. Cultural evolution theory highlights the role of innovation in societal change. In the context of AI integration, Igbo taboos may undergo reinterpretation as modern technology challenges or supplements traditional worldviews. AI could influence how taboos, that is sacred prohibitions that govern behavior, are understood and enforced, leading to innovative solutions that modernize these taboos to address contemporary societal issues such as cyber ethics, data privacy, or even community governance. For instance, AI might be used to reinforce communal values, but in ways that honor the spirit of Igbo customs while adapting them to the complexities of modern life.

Moreover, imitation is another key process in Cultural Evolution Theory. Younger generations, who are typically more digitally proficient, may adopt AI-influenced behaviors and integrate them into their cultural practices. In evaluating how taboos evolve, one can observe a trajectory in how these taboos are passed on, no longer solely through oral tradition or rituals, but potentially through digital platforms and AI-driven algorithms. This pattern could affect the transmission of cultural knowledge, as AI systems might serve as new mediums for moral instruction

or communal norms, reshaping how individuals relate to traditional values.

Finally, the process of selection allows certain cultural traits to persist while others fade away. In the context of Igbo taboos, this might mean that some taboos could be maintained or even revitalized through AI-enhanced societal structures, while others are abandoned as outdated or irrelevant. Cultural evolution theory helps one perceive how the community selectively retains taboos that resonate with modern needs, such as those related to environmental stewardship or public health, while letting go of practices that no longer serve a functional purpose in a technologically driven society.

Restoring Igbo traditional marital fidelity values in a technology-driven society

Restoring Igbo traditional marital fidelity values in a technology-driven society involves a multifaceted approach that respects cultural heritage while adapting to modern realities. Education plays a crucial role in this process. Integrating teachings about Igbo values and marital fidelity into school curriculums in a functional manner can help younger generations understand the significance of commitment and loyalty in relationships. Workshops and community programs can also provide platforms for elders and cultural leaders to share stories and teachings that reinforce the importance of fidelity, thus bridging the gap between traditional beliefs and contemporary practices.

Additionally, leveraging technology can be beneficial in promoting these values. Social media campaigns and online platforms can be used to disseminate information about the significance of marital fidelity in Igbo culture. Creating engaging content such as videos, articles, and podcasts, that addresses

modern challenges while emphasizing traditional values, can resonate with the youth. Moreover, utilizing technology to facilitate discussions within families about fidelity, trust, and commitment can encourage open dialogue and strengthen family bonds.

Support from religious and community leaders is essential in this endeavor. These figures can advocate for the revival of traditional marital practices and fidelity values during religious gatherings, community events, and family meetings. They can provide guidance on how to traverse the complexities of relationships in a technology-driven society, emphasizing the role of mutual respect and fidelity as foundational elements of healthy marriages.

Efficiently fostering a culture of accountability within relationships is vital. Encouraging couples to set boundaries regarding technology use such as managing social media interactions, and ensuring transparency, can help reduce misunderstandings and nurture trust. Through creating spaces where couples can discuss their challenges openly and seek guidance, communities can intensify the principles of fidelity and commitment that are central to Igbo marriage traditions. Basically, the restoration of these values requires a collective effort that encompasses education, technology, community support, and accountability, targeted at honoring the rich heritage of the Igbo people.

Conclusion

This study offers a meaningful framework for preserving cultural identity in a rapidly advancing technological world. As Igbo societies encounter new challenges driven by digitalization and shifting moral landscapes, AI can help revitalize cultural norms

that shape ethical behavior and community values. Integrating AI in this way allows for the preservation of taboos not just as prohibitive traditions but as dynamic guides that can adapt to modern contexts, influencing behavior and helping maintain cultural integrity. This approach ultimately underscores the relevance of Igbo taboos as tools that can foster societal stability and coherence amid change.

This work equally acknowledges that it does not provide an exhaustive analysis of the subject but instead contributes a novel perspective to the intersection of AI and traditional cultural frameworks. It lays the groundwork for further research by identifying core areas where AI can enhance cultural preservation without overshadowing the indigenous values. The conversation it opens between technology and tradition is a reminder of the potential harmony that can exist when these domains complement each other, allowing future researchers and practitioners to explore various avenues for strengthening the ethical, social, and cultural fabrics of Igbo society.

Ultimately, this exploration bridges a critical gap in knowledge by demonstrating how AI can be aligned with cultural taboos to restore societal sanity, offering a template for other communities facing similar cultural erosion. As AI continues to redefine human interactions and social structures, the Igbo example could serve as a case study in responsible cultural modernization, balancing technological progress with the preservation of ancestral values. This research thus enhances our understanding of AI's potential to contribute positively to cultural sustenance, while underscoring the need for a cautious, respectful approach that honors the wisdom embedded in traditional beliefs.

Recommendations

The following recommendations are proffered pertinent to the findings of this study:

1. **Collaboration between AI developers and cultural custodians:** It is essential to foster partnerships between AI technologists and guardians of Igbo cultural heritage. These collaborations ensure that AI systems are designed with cultural sensitivity and accuracy. Cultural custodians provide invaluable insights into traditional practices, values, and narratives, helping developers create algorithms that respect and reflect the subtleties of Igbo culture. Such partnerships will definitely lead to the development of AI applications that are not only technically sound but also culturally relevant, promoting a sense of identity and continuity within the community.
2. **Creation of AI-driven platforms for moral guidance:** Establishing AI platforms dedicated to moral and ethical guidance can help individuals explore complex societal changes while staying true to cultural values. These platforms should leverage machine learning algorithms to analyze traditional teachings and contemporary ethical dilemmas, providing users with tailored advice rooted in Igbo philosophies. Using narrative integration, proverbs, and ethical constructs from Igbo culture, these AI tools can foster moral reasoning and decision-making, ensuring users have access to culturally relevant guidance in their everyday lives.
3. **Continuous research to monitor the integration of AI in preserving Igbo cultural traditions:** Ongoing research is vital to assess how AI technologies affect the preservation and evolution of Igbo cultural traditions. This initiative should involve interdisciplinary studies that evaluate the impact of AI applications on cultural practices, language use, and community engagement. Via systematically analyzing data and gathering feedback from the community, researchers can identify both positive and negative effects of AI

integration. This knowledge will inform adjustments and improvements to AI systems, ensuring they serve as effective tools for cultural preservation rather than threats to tradition.

4. Education and awareness: This anchors on investigating how AI tools can be used in educational settings to teach about the significance of taboos, their origins, and their relevance in contemporary society, possibly through interactive learning modules.
5. Facilitating conversations between generations on the evolving nature of taboos, using AI platforms to gather and analyze differing viewpoints, promoting understanding and adaptation. This will equally facilitate speculations on future trends regarding the intersection of AI and cultural practices, particularly focusing on how evolving technologies may reshape the understanding and relevance of taboos in the Igbo context.
6. Cultural preservation through AI: This involves exploring how AI can be used to document, preserve, and promote Igbo culture and traditions, including taboos. This could include creating databases or apps that educate younger generations about their cultural heritage.
7. Religious cum community leaders, alongside cultural custodians should not desist from proclaiming publicly and at every given opportunity that marital infidelity is not an Igbo core value and does not benefit any person or the society at large. Those at the reins of authority and Igbo elders together with the Igwe in council should always out-rightly condemn marital infidelity as a taboo and an inglorious, despicable act.

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