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The Philosophical Foundation and Role of Artificial Intelligence (AI) for Effective Governance in Nigeria

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Abstract

Some scholars wonder whether there is philosophy in Nigerian governance. This is owing to the dire impact of governance on every sector of Nigerian society with its resultant hardship, poor human condition and threatened national existence. Consequently, national discourse revolves on the poor governance in the country and its assumed lack of philosophy and rational application of policies. This debate is aflame with scholars claiming that philosophy and philosophers are yet to be involved in Nigerian policy formulation and implementation that culminate in governance. This raises the question of whether philosophers are removed from Nigerian governance and whether the contents of governance or governance experience in Nigeria are philosophical. In these debates too, are growing calls for application of artificial intelligence for quality and effective governance in Nigeria. This study interrogates these concerns using philosophical method of analysis to determine the philosophic foundation of Nigerian governance and the role artificial intelligence can play in effective Nigerian governance. The study admits that Nigerian governance is optimally poor because of negative philosophy; but could be rectified through application of positive philosophy and functional artificial intelligence. The study notes that negative philosophies encompass Nigerian governance due to its egoistic desirables pursued by people in government. The study concludes that philosophy and artificial intelligence can remake Nigerian governance when quality philosophy and useful artificial intelligence are employed in decision making, policy implementation and supervision.

Keywords: Artificial intelligence, Decision making, Governance, Philosophical foundation, Policies

Introduction

There is no groundless societal practice; and a societal praxis that claims groundlessness proclaims its non existence and meaninglessness. It was on this note that Hans Georg Gadamer (1967) taught that every idea, knowledge and societal practice has a foundation. Since governance is a societal practice, it means that the being of governance, even in Nigerian state necessitates the reality of its ground of existence. Since contents of governance are once rational ideas in the mind, it also means that the ground of the being of governance is philosophical consciousness, ideas and concepts. These philosophical outcomes inform governance policies, and shape policy making, implementation and supervision that constitute governance. Philosophy is thus the foundational “ground from, the ground on, and the ground about” the being of governance, its interpretation, meaning and praxis (Odimegwu, 2008:1). This foundation too, makes governance an unfolding philosophical ideas and thoughts. It then also implies that governance has philosophical explanations, which are carried out via philosophical arguments, ideas, thoughts and theories.

What then is philosophical in Nigerian poor governance that reflects “activities of organized cliques, cabals, political jobbers, looters and robbery consortium that collaborate with imperialists and convert leadership into breeding ground for unemployment, insecurity, hunger and hopelessness” (Odey, 2002:14-15)? Can poor governance in any way even be philosophical? Are philosophers and philosophy really excluded from Nigerian governance? A critical investigation however, shows that the trouble with governance in Nigeria has little to do with intellectuals that pass as philosophers or absence of philosophy in policy making, implementation and supervision. The problem with Nigerian governance is rather absence of patriotic philosophy, and political will on the part of those in-charge of governance. Such unpatriotic philosophy could be seen in the Machiavellian modes of thoughts and their likes, which are inimical to the survival of the populace. Thus, navigating governance in Nigeria are academics with quality philosophical education but crafty in its application. Rationally therefore, governance policies and decision-making arise from the intellectual lenses of policy advisers, stakeholders and interest groups who have less commitment to public interest (Shair, 1997; Owolabi, 2011).

Why then is the poor character of Nigerian governance persistent despite these philosophical connotations? This question clearly brings us to the essence of philosophy that reflects its dual negative and positive aspects. Even Aristotle reflects these dual aspects when he taught debaters in his work “The Organon” to argue rationally and maintain focus in their chosen dimension (inyiama, 2012:18). Aristotle (2004:197&183) further reveals that philosophy equips desperate fellows with common topics, oratory, “abundant ammunition” and “factors that can be exploited to induce emotional states and shape the character of listeners”. These factors or aspects of oratory are common to all species of proof and “apply to any speech, on whatever subject matter, in whatever genre, before whatever kind of audience, and with whatever emotional content” (Aristotle, 2004:183) It was Plato who became much clearer when he argued that governance in human societies are poor because they did not emanate from true philosophy that radiates positive intelligence, advance human wellbeing and end of human troubles (Asiegbu, 2011).

Nigerian state is where governance and policies are largely shaped by utopic philosophies meant to achieve egoistic goals. The problem with Nigerian governance is therefore not lack of intellectuals (philosophers) or philosophically inclined policies but lack of patriotism and political will on the side of leaders to pursue pragmatic governance in defiance of the political forces within the system. Some of the positive philosophies in governance are also neglected or distorted to achieve personal ends. To this end, some of the intellectual ideas and blueprints of these individuals in governance are purposeful recycles of old ideas that are not *in tandem* with modern existential and dynamic changes. On this note, agents of Nigerian governance are consciously philosophers in the real sense though in the negative dimension. James Booth in Achebe (1998) draws attention to these unfortunate philosophical thoughts in the excerpts from the memoir of Nigerian vanguard of governance Chief Obafemi Awolowo, which became the driving force of subsequent intellectuals in government. It reads, “I am going to make myself formidable intellectually, morally invulnerable, to make all the money that is possible for a man with my brains and brawn to make in Nigeria” (Achebe, 1998:13-14). This unfortunate legacy became the driving force of subsequent intellectuals at the corridor of governance. This became a subject of national concern, especially as there is no effective and efficient mechanism in

governance like application of artificial intelligence (AI) in checkmating negative philosophies and reducing human frailties.

This notwithstanding, governance in every society is a reflection of its philosophic education. For based on the interconnectedness of realities, the spate of poor education shapes socio-political practices, systems and institutions. On this basis, the philosophical foundation of the poor governance in Nigeria is now generating “a lingering concern in the academia about the relevance of philosophy as a discipline in today’s world” (Chimakonam, 2017:12). This concern does not actually question the rationality and potent of philosophy, but its inimical application in governance that subverts common good. As true philosophy essentially fosters quality governance, so too would application of artificial intelligence (AI) advances effective governance. For artificial intelligence (AI) is a powerful, multi-purpose technology with the potential to transform governance and societal processes. It is the great need for this expected quality transformation in Nigerian governance that compels this treatise to prove the philosophic foundation of governance, opt for application of true philosophy and functional artificial intelligence (AI) towards actualizing quality governance and public good.

Concepts of Philosophy, Governance and Artificial Intelligence (AI)

The tripod of this treatise is the concepts of philosophy, governance and artificial intelligence. Philosophy is generally a critical rational thinking. It is an exercise that teaches how to reason through sharpening, shaping and spurring human quest, reasoning faculties and abilities. Philosophy is that discipline which fills man with rational capacity, foresight, profundity, criticality and dynamism, analytic and innovative attitude necessary for rational performance. In this way, philosophy aids human persons with capacity for consistent, sound and valid reasoning that results in ideas and knowledge necessary for surmounting the challenges of human existence. Philosophy too, is a double-edged sword that can be applied positively or negatively in governance. When negative, philosophical application gears towards egoistic ends.

But when positive, philosophy becomes a rational application of logical principles, dialectical, hermeneutical and analytical methods in proffering solutions to societal problems and those of life.

Governance refers to “the various ways in which social life is coordinated” (Wang & Siau, 2018:3). Toikka (2011:10) however defines governance as “self-organizing, inter-organizational networks that are charged with policy-making”. Governance thus involves policy-making, policy implementation, public expenditure and resource management. It consists of series of government activities that affect the masses and their daily lives (Madu, 2006). This makes governance the activities of legitimate authorities who have the right to make, enforce the laws of the state and control the affairs of the society (Ofoegbu, 1999, Areji, 2005). As such, Fukuyama (2013:347) writes that governance is “a government's ability to make and enforce rules, and to deliver services”. These understanding give clue to governance as the act of leading or ruling; which involves making decisions or policies, and embarking on their implementation (or non-implementation) in a political state.

Governance can also be viewed as an exercise of political and organized power on behalf of the citizens over an area. It is really an exercise of systematically organized power by certain people on behalf of the citizenry. Exercise of this power boils down to influencing the people

and controlling their common resources and its distribution within the society (Mackenzie, 2009). All these definitions point to the fact that governance is the act of being in-charge of a civil society; directing the activities of the citizenry, exercising political authority and administering the needs of the people. It is a practice that involves legislation, promotion of common interest, delivery of social services, fostering security of lives and property, justice and equity, human rights, maintenance of law, order and quality human life.

With the increasing democratic practices in many countries and the understanding of governance as the catalyst of societal development, new priority have been accorded the concept of governance leading to its redefinition. Thus, governance is now defined as an “...exercise of authority by the people” (Dunu, 2013:181). This makes governance the citizen’s activities through their representations. This is in the view that those piloting governance in a state do so as representatives of the people. The elusiveness of this reality is pronounced in Nigeria as governance is largely not by the people, of the people and for the people, but imposed on the people. For quality Nigerian governance therefore, application of technologies like artificial intelligence (AI) that is now a global governance innovation has become imperative.

Artificial intelligence (AI) refers to the technology in which machines or computers are enabled to carry out tasks that traditionally have required human intelligence, thoughts and actions (Rahmat, Marja, Izzatussolkha, Akhmad & Rian, 2023). Artificial intelligence also refers to the intelligence implanted in a technological device or system which can be set or regulated to correctly read external input, learn from that data and use that learning to fulfill particular goals and tasks through flexible adaptations (Rahmat, et al, 2023). Artificial intelligence (AI) has been widely applied to areas such as medical, finance, education, transportation, restaurants, courtrooms, and homes, yet, there is no universally accepted definition of AI. This is as AI is an umbrella term referring to a wide range of relevant technological techniques and assistants involving Machine learning, automation and robotics (Wang & Siau, 2018). As such, “AI encompasses methods such as machine learning, deep learning, and neural networks, which enable machines to learn from data and produce increasingly accurate output as more and more data is processed” (Rahmat, et. al, 2023:243). AI devices can learn from data because data are fed into the AI system.

AI could also be viewed as an inventing of human mind, a modified replication of human intelligence via artificial technologies; hence AI is intelligent machine. It is a thinking machine that is coded with the capacity to think and behave like humans. With rapid technological change in the world, AI can now act as a catalyst for effectiveness in many innovative services like governance. This makes artificial intelligence (AI) an emerging technology that offers significant benefits in diverse sector of human society. This is more so as it helps in operational efficiency, decision-making, and profitability (Daidal & Tamnine, 2023). Along with these meanings, artificial intelligence “is a significant subfield of computer science; concerned with the development of autonomous intelligent devices capable of learning and adapting to their environment” (Rahmat, et al, 2023:246).

Reality of Poor Governance in Nigerian State

Nigerian governance is self-driven and not masses oriented; hence it is yet to actualize common good. This governance is even predatory as it fosters opportunities for those in leadership positions to exploit the masses, and extract resources or rents from the public and public coffers. This is why Evans (1989) notes that Nigerian governance gives rulers unlimited access to economic rents. Thus, governance in Nigeria avails the members of the ruling class and their loyalists the unhindered opportunities to use their offices in extracting the “highest level of resources” from the public for their private uses (Fukuyama, 2012:210). To satisfy these cronies, the exploitation in Nigerian governance is on the optimal dimension with its consequent burden on the people. Personal assistants, special assistants, and so on. As such, the cost of governance has become very high while the governed wallow in abject poverty. In the knowledge of this, Forsyth (1982) reveals that governance in Nigeria is the most lucrative business that confers immediate economic prosperity on those in government. The predatory governance in Nigeria is always taken to a new dimension by every administration through maximal hike in fuel pump prices, cooking gas price, electricity tariffs, value added taxes (VAT). Bank charges, and so on. More of exploitative governance is visible in government’s taxation of ordinary basic commodities. The exploited internally generated revenues and other national incomes are then treated as “national cakes”; as they are mismanaged or looted without any form of accountability. With this trend, Nigerian governance produces people that are millionaires not because they are involved in agriculture or industry, but because they serve in government and have unchecked access to national resources. The consequence of this has been massive poverty on the side of the masses through purposeful deprivation and neglect by those in government. Because governance is purposefully rendered poor, mass poverty has remained on the increase coupled with human right abuses, tribal and ethnic discriminations, marginalization irresponsible and irresponsive governance.

Indeed, governance in Nigeria compromises education, health, judiciary, security, infrastructural development and other key sectors as looting of the commonwealth is largely the focus of those in government. In fostering their corrupt practices, there is larger neglect of genuine practices that ensure societal development and wellbeing of the citizenry such as referendum, restructuring and rational popular opinions. The drivers of Nigerian governance abhor honesty; hence critics are openly persecuted and false claims are publicly made about achievements that are not real. Such aversion to truth is now the reason Nigerian public views political manifestoes and campaign promises as mere rhetoric crafted for the purpose of deceiving the public and achieving citizens’ support (Anoje-eke, 2018). These, indeed underlie the general hardship and poor human condition in present Nigeria as well as the people’s disillusionment over Nigerian governance.

Philosophy and Nigerian Governance

Philosophy is love of wisdom, and wisdom is the capacity of determining good and bad (Udabah, 2012). Philosophy, thus, being an inquiry encompasses the good and bad knowledge, as well as the knowledge of the good and the bad. Philosophy indeed thrives in human sufficient knowledge (of the good and bad), interrelation of truths (of falsehood too), visible and intelligible world, intelligent opinion, and appearance and reality (Stumpf, 1994). It stimulates human rational faculties and fills the human person with openness to change, mastery of drives of appetites and emotions, consistent logical connections between ideas, and critical connections between these ideas and realities. Thus, philosophy being an inquiry into what is, avails holistic

knowledge and does not limit the philosopher in application of either dimension of the acquired wisdom. As such, philosophy can be validly applied in the right or wrong direction in consonance with societal moral standard or in defiance to this standard.

Evidently, these dual dimensions of philosophy display in Nigerian governance. As such, drivers of Nigerian governance are not deficient in these intellectual qualities offered by philosophy. This makes true the fact that many people within the corridor of Nigerian governance are not actually disconnected from pragmatic intellectualism and fundamental philosophical ideas, knowledge and values as refuted by some scholars in the national discourse. Rather, Nigerian governance is purposefully driven with negative but practical philosophy in the aim of actualizing parochial ends. It is to this end that there has been re-cycles of old or obsolete philosophical ideas and blueprints in Nigerian governance. Application of these ideas; like the recall of the old national anthem, etc is not really meant to answer the questions of modern Nigerian existential societal changes but to meet egoistic objectives. Like the Sophists therefore, those in charge of Nigerian governance apply philosophy in governance for personal gains. Moreover, agents of Nigerian governance are also Philosophers *par excellence* based on their education pedigree. The manifestations in Nigerian governance are therefore egoistic philosophies that conflict with societal expectations and morality. Despite these, there are moments genuine philosophies emerge from the same intellectuals merely to appease the restive population. Yet, few of these drivers of Nigerian governance attempts to project quality philosophy that are often ignored by their superiors as being against their personal purposes in office (Etuk, 2000).

Philosophical Foundation of Nigerian governance

Human logical activities that constitute philosophy were once thoughts and ideas in the mind. Philosophy too, underlies and shapes human rational activities. Nigerian governance being one of these human rational activities is then catalyzed by philosophy. The forces of philosophy are thus foundational to Nigerian governance; not only in the governance agent's determination of theories and praxis that guide governance but in the limiting of such governance. As such, within the Nigerian governance is application of philosophy, which is visible in analysis, criticism, clarifications, sophistry and defense of poor governance and its surrounding politics. Philosophy is also employed by government officials through its operational tools of argument, prove and evidence meant to justify governance policies, political decisions, deed and course of governance. It is on account of these roles that, Odimegwu (2008:85) notes that "the whole process of politics includes the normative postulations of the political philosopher".

Sequel to these, the philosophical foundation of Nigerian governance portrays philosophy as underlining political contexts, thoughts, basic assumptions, knowledge and morality subsisting in Nigerian governance. With philosophy as their tool, agents of governance determine what Nigerian governance is, will be, should be, and the criteria for its evaluation. The philosophical foundation of Nigerian governance is also glaring in the philosophical "positions and critical reflective processes that took place before to originate, that take place alongside to sustain, that take place after to justify" Nigerian governance (Odimegwu, 2008:87). In every way therefore, philosophy as an intellectual force necessarily evolves and propels thoughts, ideas and actions that make up Nigerian governance, shape and drive it to the desired end. This then means that contents of Nigerian governance not only derive from philosophy, their continuous existence and dynamism, directions and mode of operation are synthesis of philosophical reflections. Thus,

philosophy not only serves as the fulcrum or generating source of governance, it necessarily meddles with governance and sustains its existence. Going with these, it means that despite its poor nature, Nigerian governance is propelled and controlled by philosophies, philosophical reflections or sophistry that are though negative.

Negative and Positive Philosophies in Nigerian Governance

This study burdens the task of establishing the reality of negative and positive philosophies, and the fact that Nigerian poor governance rests on the former. The argument here is based on the reality that philosophy is like a double-edged sword that can be used in both directions. This is visible among the ranks of philosophers such as the likes of Socrates, Plato Aristotle on the one hand, and the likes of the Sophist Protagoras, the cynics, skeptics, subjectivists and relativists on the other hand. Each of these groups has different moral consciousness as could be deciphered in their philosophies and teachings. Undoubtedly, these philosophical differences are on display in Nigerian governance; as philosophy is largely applied in advancing public good and personal gains.

On the majority are politicians advancing predatory governance, hence the reality of poor governance in the country. Unlike Socrates, Plato and Aristotle, such governance agents with Machiavellian thoughts distance themselves from goals of Nigerian state while associating their efforts to personal goals through the instrument of negative philosophy. Consequently, unraveling in Nigerian governance are more of Machiavellian philosophy in which the ‘self’ stands at the centre. Nigerian governance is also more of application of the thoughts of the “Sophists”, which has personal gain as the focus (Stumpf, 1994:31).

Philosophers in Nigerian Governance

This treatise projects the school of thought holding that philosophers are not removed from Nigerian governance. The fundamental question that then begs for an answer in this view is; who is a philosopher? The traditional knowledge of a philosopher portrays him/her as a lover of wisdom; that is an inquirer. These are individuals that are not only with, but seek competent knowledge of the good and interrelation of truths that are available through qualitative learning. Plato described these people as “philosopher-kings” (Stumpf, 1994:72). This is in the sense that they have progressed through many stages of education, such as advance dialectics, moral courses and practical experiences, and have attained the knowledge of the good. To a great extent, these individuals are part of the drivers of Nigerian governance. They are the president, governors, chairpersons, special advisers, ministers, directors, ambassadors, diplomats, permanent secretaries, personal assistants (PA) and stakeholders. The philosophical ideas and blueprints that are more of sophistry guaranteeing the good of those in government are evolved and implemented by these individuals. Sadly, some of governance agents even act as sycophants using all kinds of philosophical sophistry, fallacies and justifications in defending political manifestoes, policies and actions that are devoid of public interest. With this negative and “gangster” kind of philosophy; governance that does not direly affect the “people in government irrespective of the drastic consequences on the governed” is justified by these government agents as moral, good and just (Areji, 2005:57).

Paradoxical Role of Philosophy in Remaking Nigerian Governance

As philosophy is used to advance poor governance in Nigeria, it is quite paradoxical that the same philosophy could also be used to foster quality governance that would actualize common good. This is possible because the damage done through negative philosophy can be rectified through positive philosophy. Moreover, philosophy as discipline has “the ability to show the way” in the apparent political and national darkness of poor governance Nigerian state has fallen in (Oguejofor, 1998:xix). The ability of philosophy in remaking Nigerian governance is thus based on philosophy’s positive and speculative nature which can be employed to advance quality policies, effective implementation and quality governance. This ability also unfolds in the capacity of philosophy to foster a logical movement and exploit epistemic options beyond empirical investigations in quest of answers to Nigerian poor governance. Consequently, philosophy using the power of reason; will through empirical investigations produce truths and results that are universally valid and sound in the realm of Nigerian governance experience and beyond (Chinweuba, 2019). These capacities then make philosophy highly relevant and indispensable in rectifying the methods and modes already applicable in Nigerian governance. On this basis, scholars like Scrutton (1995:7) avers that “a discipline like philosophy constitutes a superior virtue; one of attaining the realm of necessity, where the real contents of the true world are revealed”.

Indeed, philosophy stands as veritable means of providing good governance and determining the right course Nigerian governance ought to take. This is as philosophers would continually investigate, engage and interrogate ideas, actions and contributions displayed in governance. In this direction, philosophers would contemplate governance issues; assume the role of “Gadfly”, hold conferences, seminars, colloquia, and come up with rational ideas towards addressing Nigerian governance problems (Etuk, 2000:84). Along this lane, Philosophers would prick “the conscience of fellow citizens-whether they are lawyers, security officers, public servants or government officials through constructive criticisms” (Okafor, 1998:84). They would engage the lawmakers, legal officers, security officers, public servants, civil servants, community leaders, religious leaders, captains of industries, market leaders, trade union leaders, transporters and government officials in rational interactions and dialogues that would enhance quality governance. These roles would be fully actualized with the application of artificial intelligence in present Nigerian governance.

Imperative of Artificial Intelligence (AI) in Nigerian Governance

There is abundant sophistry (negative philosophy) and its consequent poor governance in Nigeria because governance is still analogue based. On this basis, ineffective and inefficient ministries are still being created and run by Nigerian Federal Government with many clueless staff on the payroll. Apart from being understaffed and poorly motivated, institutions, ministries and agencies of governance are characterized by inappropriate regulatory framework. Consequently, these governance arms are not improving in their internal effectiveness and efficiency of public administration and decision-making. As such, citizen-government interaction is rarely functional and provision of better and more inclusive governance and citizen participation in governance are non-existent. In fact, the Nigerian analogue governance takes immeasurable time to accomplish a satisfactory public service. Often some of these services are even abandoned halfway while some of them turn out to be irrelevant to the full range of government’s roles and masses’ expectations. Because Nigerian governance is analogue, transparency and accountability have become difficult giving room for all manner of negative

philosophies that foster corruption. With these developments, the cost of governance has become very high, threatening the survival of the Nigerian masses. This situation has made application of artificial intelligence (AI) quite germane in Nigerian governance.

Role of Artificial Intelligence (AI) for Effective Nigerian Governance

There is great need for policy change to ensure effective governance in Nigeria. Policy change refers to incremental shifts in existing governance structures, or new and innovative policies (Cerna, 2013). It is generally difficult to change policies because of the human forces with divergent interests and the fact that these human forces may have designed the existing policies in a way it is hard to change (Greener, 2002). Yet, countries like Nigeria can actualize policy change in governance through policy learning that importantly suggests countries and regions to realize policy change via learning from others and shifting their beliefs (Heclo, 1974). This learning today revolves on technological drives visible in the application of artificial intelligence of (AI) for effective governance. Although AI is a double-edged sword, it now stands as the most efficient assistance in effective and efficient governance as it relieves humans from selfish pursuits, non-transparency, ineffectiveness, inefficiency and mundane and monotonous tasks that conflict with common good (Siau, 2017). The effectiveness and efficiency of AI has been visible in diverse sectors of many countries. For instance, “Amazon Go, a cashier-free supermarket, has demonstrated AI’s ability to replace cashiers. Self-driving trucks are predicted to take over 1.7 million jobs in the next decade” (Wang and Siau, 2018:2). As such, integration of AI in Nigerian governance with clear and robust public administration model offers “significant opportunities to improve efficiency, decision making and value creation” (Daidal & Tamnine, 2023:1). The capability of AI mimicking the human cognitive and physical functions even makes this paradigm shift a desideratum in Nigerian governance.

Therefore, if diverse sectors of Nigerian governance is enabled with different technological AI gadgets; wearables, sensors, smartphones, surveillance cameras, then AI stands to act as a more effective and efficient catalyst in Nigerian governance. Indeed, AI can be effectively implemented in public service provision, policymaking and innovative services. In this way, it can potentially transform the governance sectors in physical and virtual branch; where physical branch dwells on use of robotics as assistants, virtual branch revolves on provision of deep information system, decision and management strategies and methods.

With rapid digital technological change in many parts of the world mirroring quality and effective governance, it has indeed become imperative for Nigerian government to technologically innovate its less productive traditional methods in governance in order to achieve better citizen engagement, government services, accountability, security and interoperability. Coping with this complex changing dimensions of governance can be done through becoming resilient with the use of intelligent technologies (AI) that can act as the facilitators of innovation, sustainability, competitiveness, and liveability (Sharma, Yadav & Chopra, 2020). From all indices,

AI can help in freeing up governance labour by its implementation in automating the repetitive tasks resulting in increased transactions speed in the provision of government services and also accurately assessing the outcomes of policy options. AI has a huge potential in different government sectors such as, education, physical infrastructure, transportation, telecommunication, data security and management, finance, healthcare, research and

development, policymaking, legal and justice system, etc.; and it is vital for the authorities to recognize for implementing the same in order to improve the life quality for the citizens and efficiency of governance.. For example, in the energy and utility sectors, AI can be applied in optimizing and predicting the energy utilization by developing power generation and balanced energy usage intelligent machines. Similarly, a knowledge-based geographic information system can be used to make decisions and formulate policies for issues including environmental monitoring and management, land use planning, motor vehicle navigation, and distribution logistics. Additionally, AI is applicable in other areas such as healthcare, public safety, transportation, defense and predictive maintenance (planning for floods and other disasters) (Sharma, Yadav & Chopra, 2020).

In all these sectors, innovative monitoring devices can be linked to remote systems to enable government surveillance of governance. In security, for instance, public safety and high-tech surveillance can be guaranteed through networked GPS cameras that could be installed on the roads; hotels, malls, streets, public places, city surroundings, different locations and countryside to identify robberies and track criminal activities. With increased internet usage, this would help law enforcement agents in efficiently tracking and locating crime scenes and criminal activities.

Transportation sector can also be technologically backed with vehicles that have in-built GPS and voice assistants that can provide real-time information on traffic for pre-planning the road trips, avoiding road accidents and other obstructions on the road. Government can be assisted with AI “in understanding the needs and expectations of diverse communities and designing solutions that are more inclusive and sensitive to these needs” (Rahmat, et al, 2023:245). AI devices can also facilitate governance by way of analyzing and interpreting complex social and political data from various sources and enabling government gain insight into previous patterns of governance, public needs and risks. In this way, AI systems can monitor governance processes to ensure transparency and accountability by tracking decision making pathways and outcomes. The AI gathered information can assist the government in formulating well-targeted and effective governance policies towards reducing the plight of the masses and improving overall public wellbeing. This means that AI is useful in furthering policy objectives in governance and even in assisting the public to interact with the government through the use of virtual assistants. Through AI, clear and robust public administration model (true philosophy), Nigerian government can indeed optimize the use of her resources for maximum benefits and increase the efficiency of governance. In this direction, there is no doubt that the much vaunted cost of governance made possible by unnecessary duplication of ministries, parastatals and political offices will reduce. This is as AI will take on many roles and tasks in much efficient and low cost manner than humans. AI can as well be applied in data, personnel and facility management. Such AI induced management (governance) is also a surveillance step towards enhancing increased data transparency, governance feedback, people's awareness and stimulation of active citizen's participation (inclusion) in governance and public administration. Other areas affected by governance such as, trade, banking, water, electricity and telecommunication sectors can also be technologically modified using AI applications that would engender immense benefits in government public services across Nigerian state. Utilizing artificial intelligence technology therefore, Nigerian governance would creditably accomplish projects, change human poor attitude to work, increase work efficiency, reduce government spending and corruption,

meet the demands of public services and ensure availability of such services even in remote or underprivileged areas.

Conclusion

This study unravels philosophy as the foundation of governance. It discovers that the contents of governance are once philosophical ideas prior to their being collated as governance items. The study notes that the sequence or processes of governance is also shaped by philosophical thoughts and that Nigerian poor governance has philosophers as parts of its drivers. This is owing to the pedigree of the philosophical education achieved by many drivers of Nigerian governance. It then became obvious that poor governance in Nigeria persists because its drivers apply Machiavellian type of philosophy to prey on the commonwealth for the purpose of personal aggrandizement. Yet, the study opts that philosophy can play significant role in effective Nigerian governance when it is positively applied. This philosophical potentiality is real in the positive and speculative nature of philosophy. With this nature, philosophy produces the dynamic vigor of positive intellectualism capable of sustaining quality Nigerian governance amidst the present societal obstructions and changing human environment.

To advance this Socratic, Platonic and Aristotelian kind of philosophy of governance that gear towards promotion of common good, there is great need to foster quality governance through application of technological artificial intelligence (AI). This has even become more important because, with the changing global world powered by artificial intelligence, Nigerian citizens are now more aware of their rights to social welfares and quality governance. As such, their awareness of the long poor governance in the country is now mounting much pressure on the government. Thus, every political decision must now be taken in response to many societal pressures burdening Nigerian government. This makes imperative the application of artificial intelligence (AI) devices in order to potentially improve the policy-making, policy optimization, implementation, data and opinion mining and quality governance. In the current Nigerian era of disruption by corrupt minded elements therefore, implementing AI in governance is becoming increasingly necessary. This is to ensure fair and balanced philosophical decisions, transparency, effectiveness, efficiency and accountability in governance.

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