

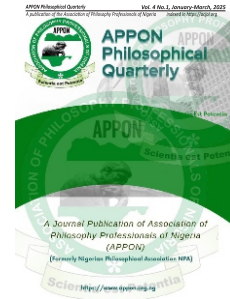
## ADVANCING (HUMAN) WELLBEING THROUGH AI: THE NIGERIAN GOVERNMENT IMPERATIVE<sup>1</sup>

By

LAWRENCE OGBO UGWUANYI, Ph.D.<sup>2</sup>



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### Introduction

I want to thank the *Socio-Political Philosophers Association of Nigeria* for the invitation to speak at this event. I consider it an honour and a privilege to be part of the event. The effort to celebrate philosophy in this way is highly motivating and encouraging, not because I am a trained philosopher but because philosophy often functions quietly but effectively redefining times, histories and generations and (re)shaping the world. The theme of this celebration: “The Role of Nigerian Government in Human Wellbeing in the Age of Artificial Intelligence” is considerably innovative and current-innovative in the sense that there is the need to extend thoughts on valuable ways to measure the political and social wellbeing of a people and currently in the sense that AI has emerged to influence and shape the world. All persons under the globe are affected directly or indirectly by scientific innovations such as AI in a manner that we cannot be indifferent to its success.

The topic of my lecture is “Advancing Wellbeing through AI: The Nigerian

Government Imperative”. In this lecture I want to address a question - Is the Nigerian Government in a position to enhance wellbeing through the benefits of Artificial Intelligence and to give a richer, worthier and richer definition of wellbeing? My work addresses the following question: How does AI promote and enhance the well-being of the other and what is role of the Nigerian government in this desire? To answer this question, I will provide more facts and data that provoke wider and hopefully wealthier thoughts on well-being and Artificial intelligence and how the project of the governance in Nigeria can advance this. I am aware that the idea of well-being affects sustainable interactional engagement at personal and social levels and that there can be tension between personal well-being and social wellbeing. I am also aware that there can be tension between the well-being of the government and the well-being of the governed depending on whether the individuals involved are mere statisticians or humanists. I argue that the government should first measure its wellbeing by the wellbeing of the governed.

<sup>1</sup> This paper was presented at the 2024 UNESCO World Philosophy Day Conference titled: “The Role of Nigerian Government in Human Well-being in the Age of Artificial Intelligence” held on November 20, 2024 at the United Nations House, Federal Capital Territory Abuja. Gratitude is hereby expressed to the organisers who provide a platform for the presentation.

<sup>2</sup> Lawrence Ogbo Ugwuanyi, Ph.D is a professor of Philosophy at the University of Abuja (since 2011). He has over 75 publications in different parts of world and in such journals as *South African Journal of Philosophy*, *Southern Journal of Philosophy*, *Theoria*, *West African Review*, etc. He has held academic visiting offices at South Africa(2005), Zimbabwe(2014), Edinburgh(2021), Cambridge(2023) and Germany(2023).Ugwuanyi has won scores of grants and fellowship to 19 countries and is listed among the 42 *Decoloniality thinkers* in Africa, among 500 in the Global South and among 600 Globally in *Decoloniality and Thinkers and Practice from the Global South Omeka cloud site*, University of Melbourne, Australia  
<https://omeka.cloud.unimelb.edu.au/decoloniality-and-thinkers-from-the-global-south/items/show/51>

I will (i) engage the notion of wellbeing; (ii) elaborate the notion of Artificial Intelligence and then (iii) point out the directions through which the Nigerian government could intervene to apply Artificial Intelligence to enhance wellbeing. I am aware that a public lecture of this nature should address at least three audience: (a) Scholars who would wish to add to their wealth of knowledge (b) Policy makers who might be interested in the views canvassed here and (c) the Members of public who do not belong to the two but may want to add to the knowledge on this topic. I do not know whether I can satisfy this desire but wish to indicate that this is my desire.

### The Idea of Wellbeing

In recent times, the subject of well-being has assumed an important place in scholarship. This attention is motivated by several reasons, one of which is the gradual shift from locating the development of the human group from Gross Domestic Product (GDP) to Gross Domestic Happiness (GDH) and the location of happiness in terms of Well-Being. The gradual shift from measuring the wealth of nations in terms of GDP to measuring it in terms of happiness has motivated thoughts in the direction of well-being. GDH is credited to the fourth King of Bhutan, King Jigme Singye Wangchuck, who in 1972 declared, that “Gross National Happiness is more important than Gross Domestic Product”.<sup>3</sup> It aims at achieving a more realistic measurable way of locating the quality growth of a people and how the economic and social resources of the human community translate to a more meaningful life by impacting on the fundamental needs and desires of the human person.

The gradual shift from locating the development of a group from Gross Domestic Product (GDP) to Gross Domestic

Happiness (GDH) and the location of Happiness in terms of Well-Being invokes the concept of well-being because GDP has been discovered to function as a “myth” that does not tell us about the health of an economy, let alone its sustainability and overall impact on human welfare.<sup>4</sup> Thus, emphasis has shifted to well-being as a more realistic measurable way of locating the quality growth of a people that translates into a worthier life. This movement in favour of GDH could be glimpsed through a number of works, such as Cummins (1997), Veenhoven (1996), Layard (2009) and Krueger (2009), and is motivated by the desire to find a better form that the world development agenda should take in order to serve a worthier purpose for mankind. The claim here is that while there is the belief that growth in the volume of the economy and in the physical structures of the society could provide the measurement of the development of a people, it is the final human dividend of this—how this has translated to a better quality of life—that the idea of development should be held to serve its purpose. This is what the focus on well-being is all about.

But the idea of well-being itself is an amorphous and wide concept. An ordinary engagement with the idea or what we may call surface thinking about the idea of well-being may only abstract from the two concepts that form the words to say that well-being amounts to being well. But being well is a concept that is applied to human beings, whereas well-being is a wider concept that connotes a variety of meanings. Wellbeing has many dimensions such as *the objective well-being of a group, subjective well-being of an individual, and intersubjective well-being between the individual and the group and may further be interpreted to imply mental and physical*

<sup>3</sup> <https://ophi.org.uk/policy/national-policy/gross-national-happiness-index> (Accessed June 2020) (Fioramonti, 2018, p. 742).

<sup>4</sup> C.S. White et al, *Multiple Dimensions of Wellbeing in Practice* In K. Schreckenberg et al (eds.) Ecosystem

health, pleasure, engagement and meaning. It may also include those values that reflect the broad fundamental properties of the human entity—the physical, spiritual, social and personal demands of the human being. Wellbeing embodies and harbours all these items and demands being in a good or optimal state and in good health. White<sup>5</sup> supports this view with an elaboration that for some, well-being “is about personal success or happiness, but for others it goes much further, posing questions not only about what is good for individuals and communities, but also the nature of the “good society.” White goes further to suggest three categories of well-being: material well-being, social well-being and human and material well-being. Material well-being includes wealth and income and the satisfaction that comes from these; social well-being includes relations such as social stability, and human well-being includes human capabilities. For details of White's categorisation of well-being, see the table below:

- *The material concerns practical welfare and standards of living.*
  - Objective aspects include:
    - income, wealth, and assets
    - employment and livelihood activities
    - levels of consumption.
  - Subjective aspects include:
    - satisfaction with income and wealth
    - assessment of one's standard of living compared with others'
    - assessment of present standard of living compared with past.
- *The social concerns social relations and access to public goods.*
  - Objective aspects include:
    - social, political, and cultural identities
    - violence, conflict, and (in)security
    - relations with the state: law, politics, welfare
    - access to services and amenities
    - networks of support and obligation
    - environmental resources.
  - Subjective aspects include:
    - perceptions of safety, respect, and discrimination
    - (dis)satisfaction with access to services
    - assessment of treatment/support given or received
    - perceptions of environmental quality.
- *The human concerns capabilities, attitudes to life, and personal relationships.*
  - Objective aspects include:
    - household structure and composition
    - education, information, and skills
    - physical health and (dis)ability
    - relations of love and care.
  - Subjective aspects include:
    - (dis)satisfaction with levels of health, information, skills, education
    - self-concept and personality
    - sense of competence, (in)capability, and scope for influence
    - trust and confidence
    - religious faith.

I find these illustrations of dimensions of wellbeing appropriate enough for this work because it is wide and inclusive. Its relevance for the idea of being stems from the fact that it also covers much of the Nigerian policy on wellbeing.

The Nigerian policy of wellbeing is multifaceted, encompassing various sectors to improve the overall health and welfare of its citizens. It includes the National Health Policy, the National Health Promotion Policy, and policies focused on mental health, food and nutrition, and social welfare. These policies aim to ensure accessible, affordable, and quality healthcare, promote healthy lifestyles, address mental health needs, and improve food security and nutrition.<sup>6</sup>

But the notion of wellbeing in current literature on AI is as not wide as this. What is available majorly in the literature on AI and wellbeing is wellbeing in relation to **mental wellbeing**. Even the literature that tend to address other dimensions of wellbeing such as social wellbeing do this in relation to mental wellbeing.

In this lecture I propose that we widen the thinking on wellbeing to other aspects of wellbeing that may or may not be strictly connected to the mental wellbeing. [Joshua A Erubami](#), [Paul Bebenimibo](#), [Gregory H Ezeah](#), and [Omanwa I Muobike](#)<sup>7</sup> submit that “Nigeria is among the worst-hit countries by mental illness-related challenges, given that about 40 to 60 million Nigerians suffer various forms of mental ailment”. If my basic understanding of mental health is correct, it

<sup>5</sup> C.S. White et al, *Multiple Dimensions of Wellbeing in Practice*, In K. Schreckenberget al (eds.) Ecosystem Services and Poverty Alleviation: Trade-offs and Governance(Oxfordshire: Taylor & Francis, 2018)

<sup>6</sup>[https://www.google.com/search?q=What+is+the+Nigerian+policy+of+wellbeing%3F&og=What+is+the+Nigerian+policy+of+wellbeing%3F&gs\\_lcrp=EgZjaHJvbWUyBggAEEUYOTIHCAEQIRiPAtdBCjEyMjQyYjBqMTWoAgiwAgHxBU8Qh7Cbt7ab&sourceid=chrome&ie=UTF](https://www.google.com/search?q=What+is+the+Nigerian+policy+of+wellbeing%3F&og=What+is+the+Nigerian+policy+of+wellbeing%3F&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIHCAEQIRiPAtdBCjEyMjQyYjBqMTWoAgiwAgHxBU8Qh7Cbt7ab&sourceid=chrome&ie=UTF) Accessed July 2025).

<sup>7</sup>Joshua A Erubami, Paul Bebenimibo, Gregory H Ezeah, Omanwa I Muobike "Newspaper Depiction of Mental Illness in Nigeria." *Journal of Public Health in Africa* 14, no. 11 (2023): 1527.

may not mean that these people are the people you may meet in the streets going nude or those with cases of full-blown psychosis or schizophrenia. It is plausibly that even in the highways, in the offices, in religious houses-it is possible to come across those whose actions/inactions square up with those whose thoughts and actions are averagely mentally unwell. In these places one can come across those whose actions totally go against the principle that led to the emergence of the institutions in the first place.

### Artificial Intelligence

Artificial intelligence implies using machine or device to do what could/would need human intelligence to do. It is intelligence by artificial or mechanical means. According to Paul Formosa Artificial Intelligence implies “creating information-processing systems that can do things which we typically classify as intelligent were a human being to do them, such as reason, plan, solve problems, categorise adapt to its environment and learn from experience”. The word AI was first coined in 1950 by a team of researchers including John McCarthy, Marvin L Minsky, Nathaniel Rochester and Claude Shannon in a workshop at Dartmouth College, Hanover, USA. The vision behind this was to produce a machine with the possibility of making machines to” use languages from abstraction and concepts, solve kinds of problems reserved for humans and improve themselves.<sup>8</sup> What AI implies as I see it is that the things that humans do and ascribe intelligence to them –can be done by machines as well and probably better depending on what is involved and desired. In this way, AI is coming to challenge the science and arts of being human. This does not mean that AI does not have its deficiencies especially as humans also programme them, but the point is that some of what amounts to what is done by humans

and are victims of human errors and biases and prejudiced can then be done by machine that may not be victims of these.

There are several aspects of Artificial intelligence of which three have been identified at the moment- the (a) Narrow Artificial Intelligence (NAI); the (b) Artificial General Intelligence (AGI) and (c) the Artificial Super Intelligence (ASI). Narrow Artificial Intelligence (NAI) performs specific tasks as they are assigned to do. Examples are Google map or the Facebook algorithms that connects us with friends and colleagues. Artificial General Intelligence (AGI) demonstrates human-level intelligence by performing functions typical of humans such as reasoning, learning, memorization, multi-tasking, and displaying traits or trends that can be called emotional or indicative of consciousness. An example of this is AGI that plays Chess and improves on the game from time to time. The Artificial Super Intelligence (ASI) is machine intelligence that is anticipated to significantly surpass human-level intelligence. At the moment, it is still doubtful whether this is a proposal or a reality, suffice it to note that one of the challenges of artificial intelligence is also how to detect reality from mere rumour or imagery. For instance, it is common knowledge that some of what have been ascribed to others through the phenomenon of Artificial intelligence is wrong.

In its disciplinary category, the study of Artificial Intelligence comprise - Neural networks/Deep Learning (learning from experience/Discovering relations from a set of data), Expert Systems, Robotics (Doing works that are usually done by human beings repetitively), Fuzzy logic (reason through deduction, Natural Language Processing-language to thought and thought to language and Machine Learning (giving the computer the capacity to learn from computer and making generalisation from there); Computer Vision (Applying machine

<sup>8</sup> J. McCarthy, *What is AI? Basic Questions* [Online] @ <http://Jmc.Stanford.Edu/Artificial-Intelligence/What-Is-Ai/Index.Html> Accessed 15 November 2024.

learning and neural network to enable computer indemnity and interpret digital or visual images).

Major recorded gains of AI are in medicine, education and communication. Christian Montag et al<sup>9</sup> suggests that AI can perform several tasks in relation to wellbeing. AI, the authors hold could play some roles in:

how digital phenotyping and mobile sensing principles can be of help in the prevention, treatment and aftercare of psychopathological disorders...<sup>10</sup> the development of new precision psychopharmaceuticals... to design new drugs likely effecting brain pathways in very specific (and so far, unknown) ways to improve mental health.<sup>11</sup>

The authors conclude that:

AI could be beneficial for supporting global mental health: generative AI products such as ChatGPT could provide assistance when onboarding psychotherapy (while being on a waiting list; (1), AI-tools could support psychotherapists and patients in getting rid of burdensome paperwork (2), AI powered products including mobile sensing/digital phenotyping approaches could support patients and therapists by providing insights into the course of mental disorders - including their neurobiological underpinnings via the study of

digital biomarkers (3) and finally, AI might be of help in designing much-needed psychotherapeutic drugs to cure brain disorders (4).<sup>12</sup>

These are elaborate evidence of the gains that AI have added to the practice of these disciplines. They also illustrate the possibilities of AI and wider gains that this could add to the human community.

### **Artificial Intelligence, Well-being and the Nigerian Government Imperative**

In this part of the work, I want to address what can be expected of the Nigerian government in the business of governance to assist in achieving the goals of wellbeing through Artificial intelligence? I acknowledge that there are different topics implicated in this including: policy and Governance; Data Readiness; AI in Education and Security; etc. However, I will address this section in line with the focus of this work which is about how AI promotes or demotes the wellbeing of the other... I will do this by looking at (a) the Ethical Imperatives of Artificial Intelligence; (b) the Science Imperatives of Artificial Intelligence and (c) the full imperatives of wellbeing as suggested by AI. By ethical imperatives of AI is meant how AI demands peculiar ethics that promote or demote the well-being of the other. I then look at how Government can intervene to address these needs and demands.

Majority of the current literature on Artificial intelligence and governance discuss the topic with the view to locating how Artificial intelligence can enhance and promote governance. These include: D.

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<sup>9</sup>Christian Montag, Preslav Nakov, and Raian Ali, "Considering the IMPACT Framework to Understand the AI-well-being-complex from an Interdisciplinary Perspective." *Telematics and Informatics Reports* 13 (2024): 100112.

<sup>10</sup>Christian Montag and Hans-Jürgen Rumpf, "The Potential of Digital Phenotyping and Mobile Sensing for Psycho-diagnostics of Internet Use Disorders." *Current Addiction Reports* 8, no. 3 (2021): 422-430.

<sup>11</sup>Diane Paul, et al, "Enhancing Person-centred Care in Inpatient Mental Health Settings through Supported Person-side Handover: A Multi Method Study." *Contemporary Nurse* 57, no. 3-4 (2021): 290-301.

<sup>12</sup>Diane Paul, et al, "Enhancing Person-centred Care in Inpatient Mental Health Settings through Supported Person-side Handover: A Multi Method Study."

König *et al.* "[Opportunity for renewal or disruptive force? How artificial intelligence alters democratic politics](#)"<sup>13</sup>; A. Androutsopoulou *et al.* "[Transforming the communication between citizens and government through AI-guided chatbots](#),"<sup>14</sup> "[Mapping the challenges of Artificial Intelligence in the public sector: evidence from public healthcare](#)"<sup>15</sup>; D.J. Olsher "[New Artificial Intelligence Tools For Deep Conflict Resolution And Humanitarian Response](#)"<sup>16</sup>; S.M. Liu *et al.* "[Special issue on internet plus government: new opportunities to solve public problems?](#)"<sup>17</sup>; M. Janssen *et al.* "[The challenges and limits of big data algorithms in technocratic governance](#)"<sup>18</sup>; R. Mark "[Ethics of public use of AI and big data: the case of Amsterdam's crowdedness project](#)"<sup>19</sup>. The major debate on AI and Government and governance has been how to legislate on the application of AI in governance. Vincent J. Straub *et al.* in "Artificial intelligence in government: Concepts, standards, and a unified framework" submits that:

In the context of the United States, one comprehensive study found that 45% of federal agencies had experimented with AI by 2020.<sup>20</sup> Key tasks that governments have been able to trial AI for to improve service delivery include detection, prediction, and simulation.<sup>21</sup>

Notable applications range from facial recognition in policing<sup>22</sup> and recidivism prediction in criminal justice<sup>23</sup> to the use of virtual agents in process automation<sup>24</sup> and forecasting future needs in social services.<sup>25</sup>

Similarly, Weidong Zhang suggests that: United Arab Emirates (UAE) applies AI at different levels of their government to build a new generation of digital government -- gov.3.0. China, the United States, Argentina, Mexico, and other countries have also applied AI to improve internal government processes and to provide intelligent services to the citizen. This is yet to be the case in Nigeria. The focus of this work is different. It is about how the government can promote AI. For example, how or whether AI can enhance the employment or employability of Nigerians and the role of Government in addressing this. But before I do that-I want to raise a specific question: How prepared is Nigeria for Artificial intelligence age and in which direction?

It is generally agreed that Artificial intelligence is about certain data that are loaded to a machine and the machine or technology processes, advances same to achieve varying result. The implication of this is that it is primary data that is available

<sup>13</sup>D. König, and Georg Wenzelburger. "Opportunity for Renewal or Disruptive Force? How Artificial Intelligence alters Democratic Politics." *Government Information Quarterly* 37, no. 3 (2020): 101489.

<sup>14</sup>A. Androutsopoulou, et al., "Transforming the Communication between Citizens and Government through AI-guided Chatbots." *Government Information Quarterly* 36, no. 2 (2019): 358-367.

<sup>15</sup>Tara Q. Sun, and Rony Medaglia. "Mapping the Challenges of Artificial Intelligence in the Public Sector: Evidence from Public Healthcare." *Government Information Quarterly* 36, no. 2 (2019): 368-383.

<sup>16</sup>D.J. Olsher, "New Artificial Intelligence Tools for Deep Conflict Resolution and Humanitarian Response." *Procedia Engineering* 107 (2015): 282-292.

<sup>17</sup>S.M. Liu, and Yushim Kim. "Special Issue on Internet Plus Government: New Opportunities to Solve Public Problems?." *Government Information Quarterly* 35, No. 1 (2018): 88-97.

<sup>18</sup>Marijn Janssen, and George Kuk. "The Challenges and Limits of Big Data Algorithms in Technocratic Governance." *Government Information Quarterly* 33, no. 3 (2016): 371-377.

<sup>19</sup>Mark, Ryan. "Ethics of Public Use of AI and Big Data: The Case of Amsterdam's Crowdedness Project." *The ORBIT Journal* 2, no. 2 (2019): 1-33.

<sup>20</sup>(Engstrom, Ho, Sharkey, & Cuéllar, 2020)

<sup>21</sup>(Margetts & Dorobantu, 2019).

<sup>22</sup>(Zilka, Sargeant, & Weller, 2022)

<sup>23</sup>(Kleinberg, Lakkaraju, Leskovec, Ludwig, & Mullainathan, 2017)

<sup>24</sup>(Ojo, Mellouli, & Ahmadi Zeleti, 2019)

<sup>25</sup>(Bright, Ganesh, Seidelin, & Vogl, 2019)

that will determine and illustrate what AI will offer the world. If this is the case, then the performance of AI will depend on the primary data available. So, the question here is which data is available from Nigeria for AI to apply or are we suggesting that the data for AI must/should be sought elsewhere. Assuming that the country discovers the need to illustrate how good or bad Nigerian citizenship stands at the heart of the progress or regression of the development indices or human advancement in Nigeria-where will this data come from? Or does it mean that only the notion of citizenship elsewhere will serve this purpose. Part of the functions of artificial intelligence is the Natural Language Processing AI that aims to translate language to thought and thought to language? If this is the case- how many languages in Nigeria are ready for this? Assuming that an AI is commissioned to locate how the internal inner conflicting conceptual tendencies in the languages of Nigerians affect their concept of each other and the citizenship ethics implicated- How many languages are ready for this? This aspect of the paper is found cogent because unless and until the data are well presented for AI, it cannot give us the result that is desired and provide the basis for human wellbeing in any community. As I see it, what the AI has set out to accomplish is to enhance the success of the human community by minimising the application of human energy and providing the basis for efficiency, precision and productivity. I want to call it-fast tracking humanity by seeking to locate the options for the exercise of human intelligence. In the Nigerian context, it is important to look at the directions this project will go for it to succeed!

In this regard it is important to recall that as Ugwuanyi has noted that there are different forms of intelligence(s) and it is important to note which one is desired and where and how AI should be deployed, perhaps more than other areas. Here, I refer to the theory of multiple intelligence

credited to Howard Gardner. Gardner<sup>26</sup> identifies nine different forms of intelligences, namely. naturalist intelligence defined as “the human ability to discriminate among living things (plants, animals) as well as sensitivity to other features of the natural world (clouds, rock configurations)”;

musical-rhythmic intelligence— “the capacity to discern pitch, rhythm, timbre, and tone . . .”;

logical-mathematical intelligence— “the ability to calculate, quantify, consider propositions and hypotheses and carry out complete mathematical operations... to perceive relationships and connections and to use abstract, symbolic thought; sequential reasoning skills; and inductive and deductive thinking patterns”;

existential intelligence defined as “Sensitivity and capacity to tackle deep questions about human existence, such as the meaning of life . . .”

interpersonal intelligence—the ability to understand and interact effectively with others. . . .

bodily—kinesthetic intelligence— “the capacity to manipulate objects and use a variety of physical skills . . .”;

verbal-linguistic intelligence-the ability to think in words and to use language to express and appreciate complex meanings . . .

intrapersonal intelligence—the capacity to understand oneself and one's thoughts and feelings . . .

and spatial intelligence—the ability to think in three dimensions.

I find Gardner's thesis attractive and would wish to apply it in locating the failure or perhaps challenges of rational creative freedom in Africa. The position implied here is that not only are there different intelligences among human beings, but that social and environmental conditioning also gives rise to different intellectual histories and hierarchies (defined as valued different expressions of reason) which inform and influence the direction of the growth of the intellect. Thus, the social disposition of a society to an application of reason differs, perhaps as encouraged or discouraged by a particular cultural belief. If I am right, then

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<sup>26</sup> H. Gardner, *Frames of Mind: A Theory of Multiple Intelligences*, (New York: Basic Books, 1983).

the search for how Artificial Intelligence could be advanced and applied within a social group must factor this.

Having addressed this let me seek to locate another challenge that affect the application of Artificial Intelligence in Nigeria—Should Nigerians be encouraged to have an AI factory and what would it take to raise this? I have an answer to this in that a few days ago—the globally acknowledged Engineer Professor Barth Nnaji announced the approval of a school of Artificial intelligence in Abia state under his care. The University of Abuja as well as many other Nigerian universities also have centres for Artificial Intelligence. How does AI assist to secure the environment and the individual against the mental and physical vulnerabilities of an amorphous human arrangement? The issue here is how or whether AI can enable the citizens of the state to become the best of themselves and not be muzzled to live a false or inauthentic life defined by the forces of the society such as those that ascribe false and fake values to others. Here the challenge is how AI can elevate or promote the autonomy or welfare of the individual and assist to bring out the best in the individual. Some aspects of relevance of AI have already been identified—health, education, research, even administration. The demand here is how AI can help to achieve these in a way that it will be relevant to the individual. A typical illustration of this is when an individual is created artificially and words are ascribed to the individual and sold to the public leading to untold damages first on the personality of the individual involved and secondly on the autonomy of the individual. This AI fraud does severe damage to the integrity of both the individual and even to the scientific validity of AI. Thus, the charge or view here is how policies can be evolved to enhance the application of AI where and when necessary and minimise the possible damages emanating from AI.

At the level of social wellbeing- that is well-being as it affects social relations AI can be applied to achieve a lot. It can be

applied to address the challenges of conflict, violence and security. For instance, AI can be applied to make a social community secure. AI can be deployed in each or any of the suburb or society or even street to identify people and this no doubt makes the society more secure. The argument here is that it may be sometimes better to secure societies better through the instrumentality of AI than otherwise. The reason for this is that the virtue of integrity which is sorely absent in public life may be better achieved through AI. AI would not know my brother, my sister, my cousin, my tribesmen, my religion in executing its function assuming that a large chunk of security work were assigned to AI. I can also intuitively suggest that it may command more respect and perhaps loyalty than human security precisely because of this virtue of neutrality and integrity. The outcome of this is that social security and social relations would be more reliable and favourable. In addition to this AI can be applied to add to the quality of teachers and instructors in our society. Apart from this AI can be applied in education and to meet the demands of the scarce members of the teaching community.

But perhaps before this there is another imperative of government and AI. It is that of the birth or rebirth of scientific culture and attitude. Science has the twin quality of objectivity, measurability and verifiability. It functions with facts and evidence. But this is precisely what appears weak or weakened in the Nigerian society as it is perhaps in other African society. Although science does not fail, science is trustworthy in the sense that at least it functions within a desired frame of reference and principle. Thus, part of what can emerge from this is to see whether there could be an AI component of several aspects of Nigerian public life especially those that are wont to come under bias and conflict of opinion. Is it possible to fast-track AI to come the political and legal machinery of Nigerian public space? What would this mean, if? Assuming that several public actions that are held to have the potential to cause rift or otherwise were

subjected to validation by AI to ensure that there is the potential to (re)confirm same-what would it look like?

The third option that this paper will map out for the Nigerian Government in relation to wellbeing and AI is the challenges arising from AI and the need to work ahead of the challenges and imagine the future challenges of AI especially in relation to the job market. It is about future wellbeing or wellbeing in relation to the future. An illustration of this is the following view of Mark Sullivan who says that:

Researchers from Harvard Business School, the German Institute for Economic Research, and Imperial College London Business School studied 1,388,711 job posts on a major (but undisclosed) global freelance work marketplace from July 2021 to July 2023 and found that demand for such automation-prone jobs had fallen 21% just eight months after the release of ChatGPT in late 2022. Writing jobs were most affected, followed by software, app, and web development work, as well as engineering jobs. The large language models that underpin tools like ChatGPT are trained on large amounts of text to predict the most likely next word in a sequence. The model forms a many-dimensional map of words, phrases, meanings, and contexts, and in doing so develops a remarkable grasp on language. OpenAI launched ChatGPT on November 30, 2022 and already had an estimated [100 million users](#) by the end of January 2023. The researchers found that demand for graphic design and 3D modeling gigs fell 17% after the release of AI image generation tools like Midjourney and Stable Diffusion.

To explain I deploy two imaginary scenarios which comes in form of questions-(a) assuming that a capitalist employing 100 people to do a job discovers that an AI can do this with one-tenth of the cost involved but that the 100 people depends on this job to feed- Would you recommend that the capitalist considers the people employed or the profit that will be created? This question stands at the heart of what Nigerian Government should consider in looking at AI and the future of the people. AI has the potential to improve well-being, but it also has the capacity to diminish wellbeing by denying some people the opportunity to earn a living through the ethics of work. So, AI has the capacity to limit wellbeing or the potentials of wellbeing and it is for this reason that some people in advanced countries are already feeling jittery about AI in relation to their wellbeing. In this regard then there is the need to widen the concept of wellbeing as a response to the future of AI. By widening wellbeing is meant the effort to widen the potentials of work and work ethics! Here we mean the effort to (re)centre creativity and productivity at the centre of people's lives- one that will enable people to create and recreate job. The claims of work are that preparatory to a full-blown AI society, the Nigerian government should be prepared to face a future of where wealth options will be challenged and the need to expand the options will be grown. While AI may lead to greater efficiency and productivity, it also has the potential to minimize the chances for labour and narrow the work force. If this is the case, then government may have to rethink the concept of wealth and wealth sharing perhaps something different from the prevailing ethics of capitalism to something closer to what has been called Afri-capitalism- the African version of capitalism that re-centre or should re-centre the human phenomenon at the heart of profit and wealth.

### **Conclusion**

This work has tried to look at how Artificial

Intelligence should be read within the demands of governance in Nigeria. The truth of the position held here is that Nigeria should be more prepared in terms in advancing along the path of AI which is the soul of the fourth industrial revolution. This advancement demands improvement in the culture of science and data gathering since the AI needs this to respond to Nigerian needs. The culture of science demanded also implies that the ethics of integrity be found to be part of what it means to work with AI since AI functions with a certain level of social trust. But beyond this the work also suggest that prevailing culture of capitalism that drives might mean that the government should take the question of labour and reward more seriously by looking at how the future of AI will not totally narrow the ethics of labour and reward. The view here is that AI has set out to promote productivity in a manner that may deny some people the chance to be part of the labour community. If this occurs, then a new ethics of care and creativity may be desired for the wellbeing of the future Nigerian community which should form part of the ethics of government and governance. Researchers who may wish to engage this topic may apply this suggestion to look at the new forms of labour that may not be subject of AI and can complement the force of AI to secure the future wellbeing of Nigerians.

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