



A PHILOSOPHICAL APPRAISAL OF FREEDOM AND RESPONSIBILITY IN JEAN PAUL SARTRE: IMPLICATIONS FOR THE NIGERIAN YOUTHS

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Abstract

This research examines the philosophical concepts of freedom and responsibility in the existentialist thoughts of Jean-Paul Sartre, with a focus on their implications for Nigerian youths. It explores the Inescapable burden of choice and the responsibility that freedom entails. But how can this radical freedom be embraced by the Nigerian youths who are plagued by societal constraints, peer pressure, and economic adversities? Why do many young people evade their responsibilities, living in what Sartre termed Bad Faith, where they deny their freedom by attributing their failures to external forces? What does it mean for Nigerian youth to take authentic ownership of their lives in a society overflowing with limitations? This research aims to answer these pressing questions by examining Sartre's existentialist ideas such as Existence Precedes Essence, Bad Faith, Facticity, and Transcendence. The researchers seek to decode how Sartre's assertion that individuals must create their own essence through conscious choice can be applied to empower Nigerian youths to navigate the realities of life. Employing the hermeneutic approach, the researcher, drawing from Sartre's existentialist philosophy, proposes philosophical ideas for nurturing authenticity and responsibility among young Nigerians. The findings of this research maintain that Nigerian youths must grapple with the weight of their freedom by rejecting self-deception (Bad Faith) and conformity (Deference to the They). In essence, this research submits that Nigerian youths can only live a well-fulfilled life and transcend societal constraints by embracing their freedom and its accompanying burden of responsibility in an authentic fashion. Sartre's existentialist philosophy supplies not only a critique of evasion but also a call to action: to live fully, freely, and responsibly in the face of life's challenges.

Keywords: Jean Paul Satre, Nigerian Youths, freedom and responsibility, bad faith, facticity.

INTRODUCTION

This study emerges from the researcher's observation concerning realities within Nigerian society, particularly in relation to the concepts of freedom and responsibility among Nigerian youths. While young people, like everyone else, possess the ability to make choices and bear the consequences of those choices, there is a growing trend of misusing this freedom while evading responsibility.

In present-day Nigeria, a shift in priorities among the youth has become increasingly evident. The focus has moved away from striving to be responsible and productive members of society toward a culture that prioritizes quick wealth acquisition. This has led to a rise in criminal activities, most notably internet fraud, popularly referred to as "yahoo yahoo." Many young Nigerians have turned to fraudulent schemes, defrauding unsuspecting individuals in order to finance extravagant lifestyles that are often glorified by society. Even more alarming is the increasing number of ritualistic practices linked to wealth accumulation, which have become so prevalent that reports of gruesome acts committed for money rituals frequently make headlines.

At the center of this societal decline is a misconception of success. It is now common to find teenagers acquiring wealth that surpasses what their parents or a typical hardworking citizen could earn in a lifetime. Closer examination often reveals that such wealth is the result of illicit activities. The societal



glorification of wealth, without questioning its origins, creates a dangerous cycle, as individuals regardless of how they acquire their riches are celebrated and admired. This leads to many youths desiring to follow the same path without considering the moral and legal consequences of such actions. This pursuit of unearned wealth further exposes young people to additional vices, such as drug abuse, while young women, in particular, often engage in prostitution or what is commonly referred to as “hookup culture,” disregarding their dignity and the long-term effects of their choices.

A common pattern among these youths is the tendency to avoid responsibility for their actions, instead blaming external factors. They frequently attribute their decisions to economic hardship, poor governance, and societal influences rather than taking ownership of their choices. While these external challenges are real and significant, they do not justify the abandonment of moral and societal values. Sartre, in his existentialist philosophy, argues that “individuals often engage in bad faith (*mauvaise foi*), deceiving themselves into believing that they are not responsible for their actions but are instead controlled by circumstances beyond their control.”¹ This concept of bad faith is clearly reflected in the behavior of many Nigerian youths who, despite knowing the moral implications of their choices, justify them by pointing to systemic failures.

However, in the course of the researchers’ engagement with existentialist philosophy, Sartre’s ideas have provided a valuable lens through which these societal issues can be examined. His philosophy emphasizes that “existence precedes essence, meaning that individuals are not born with a predefined purpose but must instead define themselves through their actions.”² This challenges the deterministic mindset that external conditions dictate human existence. While Nigerian youths may face real socioeconomic struggles, Sartre’s philosophy asserts that “freedom is absolute, as individuals always have the ability to choose how they respond to their situation.”³

Moreover, Sartre argues that “human consciousness differs fundamentally from objects. While a rock simply exists, a human being is in a constant state of becoming, shaped by their choices.”⁴ This reinforces the idea that Nigerian youths are not merely products of their environment but active participants in shaping their own lives. Sartre’s Being and Nothingness also highlights that “obstacles only exist in relation to an individual’s chosen projects.”⁵ In this sense, poverty or hardship does not define a person’s existence; rather, their response to these conditions determines their life’s trajectory.

This research, therefore, seeks to explore the critical role of freedom and responsibility among Nigerian youths using Sartre’s existentialist framework. It aims to examine how Sartre’s ideas can provide insight into how young Nigerians might reclaim their sense of self-determination, re-evaluate their priorities, and contribute meaningfully to societal transformation. By engaging with Sartre’s notion of authenticity which calls for individuals to fully acknowledge their freedom and responsibility this study will argue that Nigerian youths must reject bad faith and instead embrace a more conscious and responsible approach to life.⁶

JEAN-PAUL SARTRE’S CONCEPT OF EXISTENCE PRECEDES ESSENCE

“Existence precedes essence” is the central idea in Sartre’s existentialist philosophy. He builds his whole thought around this claim, which is also common among other existentialist thinkers. But Sartre gives it a fresh meaning. For him, existence comes first because the human being is born into the world without any already-made purpose or plan. There is no God who created us with a clear goal in mind, and there is nothing like a “universal human nature” as classical philosophers often believed. Sartre insists

*What do we mean by saying that existence precedes essence? We mean that man first of all exists, encounters himself, surges up in the world and defines himself afterwards. If man as the existentialist sees him is not definable, it is because to begin with he is nothing.*⁸

Sartre argues that unlike non-living things or objects, human beings are not born with a fixed essence. A being like a chair or a penknife is designed first in the mind of its maker its purpose is known even before it is made. So, in that case, essence comes before existence. But in the case of human beings, there is no such design or maker. We first exist, and only after existing do we begin to create ourselves by how we live, what we choose, and even what we refuse to choose.

To explain this idea better, Sartre uses the penknife example. A penknife is made with a purpose in the mind of its maker it could be to cut paper or carve something. So, before the knife even exists, its meaning (or essence) is already fixed. But a human being is not like that. Since there is no divine craftsman, there is no fixed model of what a person is supposed to be. We are just thrown into the world, and then we



try to figure things out. We try, fail, change, grow, and keep becoming something. Our essence is not settled once and for all it's something we create day by day.

That's why Sartre says humans are a being-for-itself, meaning we are aware of our existence and can reflect on it. This makes us different from a being-in-itself, like a rock or a tree, which just exists and doesn't think about existing. Because of our freedom to choose, we are constantly shaping who we are. We are open to so many possibilities and this can be both exciting and scary. Sartre even goes as far as saying that we are "condemned to be free." What he means is that we have no choice but to choose. Even refusing to choose is a kind of choice. And with that freedom comes responsibility. Since there is no God or fixed standard telling us what to do, we alone are responsible for what we become. We cannot blame anyone or anything else not society, not fate, not even our past. We are the authors of our own lives.

Sartre's view might seem heavy, but it is also empowering. It tells us that we are not stuck or limited by some inner nature or divine plan. We are free to shape our lives and give it meaning. Every decision we make is like a brushstroke on the canvas of who we are. And as long as we are alive, we are still painting. Only at death do we stop creating our essence and then it's left to others to describe who we were. In his lecture Existentialism is a Humanism, Sartre writes "Life is nothing until it is lived; but it is yours to make sense of, and the value of it is nothing else but the sense that you choose. Therefore, you can see that there is a possibility of creating a human community."⁹

So, for Sartre, to say "existence precedes essence" is to say that life is not given to us with meaning we must live and create that meaning ourselves. It is both a burden and a gift.

JEAN-PAUL SARTRE'S CONCEPT OF RADICAL FREEDOM

Sartre's understanding of *freedom* is deeply rooted in the very structure of human existence. When he says man is "radically free," the term *radical* is used in its Latin sense (*rādīx*, meaning "root"), to show that freedom is not an added quality but something embedded at the core of our being. In *Being and Nothingness*, Sartre explains that "freedom is "very exactly the stuff of my being" and is inseparable from what it means to exist as a human being."¹⁰

For Sartre, this radical freedom has two dimensions:

1. **Freedom to choose (ontological freedom)** – the fundamental, philosophical capacity to set our own life projects and to give meaning to our circumstances. This kind of freedom exists regardless of physical or social limitations.
2. **Freedom to obtain (practical freedom)** – the ability to realize or achieve our chosen goals in the real world, which can be limited by external conditions.

The first form ontological freedom is inescapable. Even in restrictive conditions, humans retain the ability to decide how to interpret their situation. For example, someone born without limbs cannot choose to run a marathon (a limitation of practical freedom), but they can still freely decide how to view their condition as a burden, a challenge, a source of pride, or an explanation for certain life outcomes.

Sartre summarizes this with his famous statement that "man is condemned to be free."¹¹ We are *condemned* because we did not create ourselves, yet we are unavoidably responsible for everything we do from the moment we exist. Freedom, then, is both an inescapable condition and a constant burden it requires us to confront our responsibility for our choices, no matter how constrained our circumstances may seem.

SARTRE'S CONCEPT OF BAD FAITH

In Sartre's existentialist philosophy, bad faith is a condition possible only for the *being-for-itself*, because only the *being-for-itself* has consciousness grounded in nothingness. Bad faith occurs when an individual denies their freedom and avoids the responsibility it carries by clinging to fixed roles or identities. Instead of embracing their freedom, they choose self-deception. While it is similar to lying, Sartre clarifies that lying requires knowing the truth and intentionally deceiving others. In bad faith, however, the person is both deceiver and deceived, a unity made possible by the human ability to be "not what he is" (facticity) and "not what he is not" (transcendence). As Sartre explains in *Being and Nothingness*, "this self-deception is not something we passively suffer; it is an intentional project in which the same consciousness hides the truth from itself. One must know the truth precisely in order to conceal it within the single, unified act of bad faith."¹²

Sartre identifies three patterns of bad faith:

1. Metastable Concept of Transcendence–Facticity

This occurs when a person confuses facticity with transcendence, or vice versa, to avoid responsibility. On the surface, it appears as delaying decisions to avoid commitment. On a deeper



level, it is using one aspect of our being to escape the demands of the other either using transcendence to avoid responsibility for facticity or facticity to avoid responsibility for transcendence.¹³

2. Duality of the For-Itself and the For-Others
Human actions can be seen from one's own perspective (*for-itself*) and from the perspective of others (*for-others*). This duality allows a person to shift between identities to escape accountability either absolutizing facticity by seeing oneself as fixed and unchanging, or absolutizing transcendence by disowning one's past actions in the name of freedom. Sartre illustrates this with examples such as a student clinging to a past identity or denying responsibility for misconduct by claiming they can change in the future.¹⁴
3. Playing a Social Role as an In-Itself
This occurs when someone identifies entirely with a social role, denying their freedom by reducing themselves to a fixed identity. Sartre uses the example of a café waiter who performs his role as though it defines his entire being. In truth, the waiter is not essentially a "waiter" but a human being who merely plays that role in representation. "Treating oneself as an *in-itself* like an object limits the openness of human existence."¹⁵

Across all three patterns, bad faith stems from the tension within human existence: the constant interplay between facticity and transcendence, between what we are and what we are not yet. We are shaped by our circumstances but always striving to surpass them, relating to ourselves and to others in ways that are often inconsistent. This inner conflict makes the human being a kind of battleground, caught between opposing tendencies.

THE EXERCISE OF EXISTENTIAL FREEDOM AMONG NIGERIAN YOUTHS

Freedom, for Sartre, is not an optional quality or a privilege granted under certain conditions. Rather, it is the very structure of human existence. In existentialism, particularly in Sartre's thought, freedom is a core theme one that defines man's being in the world. To be human is to be free; as Sartre insists, "man is nothing else but what he makes of himself."¹⁶ Freedom, then, is not something we gain after meeting certain conditions it is the starting point of human existence.

In order to understand how this notion of freedom applies to Nigerian youths, it is necessary to return to Sartre's foundational claims. Sartre distinguishes his view from other philosophical schools that portray freedom as conditional or partial. Instead, he argues that freedom is what defines us as beings-for-itself self-conscious, self-reflecting beings who, by nature, are always in a state of becoming. Our freedom is not something to be earned or received; it is something we cannot escape. We are "condemned to be free."¹⁷

From this understanding, it follows that Nigerian youths, like all human beings, are in possession of freedom. But possession of freedom is not the same as exercising it authentically. Sartre argues that freedom is always ours, but how we use it determines whether we live in good faith or in bad faith. Unfortunately, many Nigerian youths seem to express their freedom in ways that reflect the latter.

While some young Nigerians are actively making meaningful choices engaging in innovation, education, activism, and other forms of self-determination many others appear to exercise their freedom in self-destructive or evasive ways. A prevailing sentiment among youths is the belief that simply being Nigerian is a kind of curse, as though one's facticity (that is, the unchosen conditions of one's existence) is a definitive obstacle. Rather than choosing to transcend these limitations through responsible action, many blame external forces government failure, economic hardship, or cultural expectations as if they had no part in shaping their response.

This attitude reflects "what Sartre calls bad faith; the refusal to acknowledge one's freedom by shifting the burden of responsibility onto external circumstances."¹⁸ To be sure, Nigeria is not without its existential difficulties. The socio-economic challenges, political instability, and limited opportunities are real. But Sartre would argue that these conditions, though limiting, do not erase freedom they only shape the context in which freedom is exercised. The danger lies not in the challenges themselves, but in how youths interpret and respond to them.

In the Nigerian context, the misuse of existential freedom is not just visible in isolated criminal acts it has become a cultural pattern. Many Nigerian youths, instead of facing their freedom head-on and creating meaning through responsibility, choose evasive alternatives in the hope of supernatural or illogical transformation.



From the rise and fall of the prosperity gospel which promised wealth through divine reward for seed sowing to the digital era of Yahoo Yahoo, Yahoo Plus, Ponzi schemes, and crypto illusions, a generation of youths continues to chase magical prosperity while evading the hard task of authentic self-definition. According to punch newspaper, even parents have become complicit, encouraging cybercrime as a legitimate career path for their children.¹⁹ This is a striking manifestation of Sartrean bad faith: the rejection of freedom through false narratives of external causality.

A writer once noted that in Nigeria, “you can sleep poor and wake up rich,” if you know the right person or perform the right ritual. That kind of thinking reduces human existence to chance and mysticism, denying the being-for-itself the dignity of its freedom to choose responsibly. What is often missed is that these magical routes only postpone the real confrontation with one’s condition. Sartre reminds us that freedom is not about what happens to us, but how we respond to it a point Nigerian youths must urgently reclaim if they are to move toward authenticity.

Sartre’s philosophy does not deny the weight of social realities. What it insists upon is that even within those realities, we are still responsible for our interpretations and responses. As he famously puts it, “freedom is what you do with what has been done to you.”²⁰ That freedom, even when misused or denied, remains inescapable. From this perspective, it becomes clear that a significant portion of Nigerian youths are living in bad faith not because they lack freedom, but because they refuse its burden. They evade the hard work of responsibility, settling instead for excuses, shortcuts, and borrowed dreams. And yet, this same freedom holds the potential for transformation. The question is not whether Nigerian youths are free they are but whether they will choose to face that freedom authentically.

FREEDOM AND THE HEAVY BURDEN OF RESPONSIBILITY IN SARTRE AS A REMEDY TO THE BAD FAITH OF THE NIGERIAN YOUTHS

Bad faith (*mauvaise foi*), as presented by Jean-Paul Sartre, is the capacity of the human person to be both the deceiver and the deceived thus living in self-deception.²¹ This self-deception is often a strategy to escape the responsibility that arises from our individual freedom. In the previous section, it became evident that many Nigerian youths are living in bad faith. This conclusion follows from the fact that many of them deliberately evade their responsibilities as free agents. Rather than confronting their freedom and its demands, they conform to societal pressures, blame external factors, or misuse their freedom through unethical and illegal actions just to survive or succeed.

This reflects Sartre’s definition of bad faith: the refusal to accept the weight of our freedom. However, Sartre’s doctrine of existential freedom when properly understood can offer a valuable remedy. Sartre defines “freedom as the very structure of our being; it is what makes us human.”²² The being-for-itself, which refers to human consciousness, is always free. And this freedom is not something occasional or conditional it is permanent and inescapable.

Yet, Sartre also emphasizes that freedom cannot stand alone without responsibility. It is responsibility that gives our freedom concrete value. Without responsibility, freedom becomes nothing more than wishful thinking a fantasy without existential depth. Sartre’s notion of responsibility makes freedom real, and this realization often provokes what he calls existential anguish, especially when we are faced with serious decisions.

This “burden” of freedom, then, is meant to guide us. As Sartre famously states, “We are condemned to be free,”²³ meaning we cannot avoid being free; even refusing to choose is itself a choice and it comes with its own consequences. If Nigerian youths begin to internalize this view, it could help them live more authentically. To live authentically is to own one’s freedom and accept full responsibility for one’s actions without shifting blame.

Our inescapable freedom is also echoed in our indigenous wisdom. The Igbo proverb “O gbaru nkiti, kwere ekwe”, “He who chooses to be silent has also consented”²⁴ beautifully mirrors Sartre’s philosophy. Silence is also a choice, and with every choice, we declare who we are and what we stand for. This understanding exposes the futility of trying to run from responsibility. Even in inaction, we are actively shaping our lives.

Unfortunately, many Nigerian youths often turn their backs on collective issues that affect us as a nation. Out of frustration, cynicism, or fatigue, they ignore politics, governance, or community involvement. But disengagement does not free us from responsibility it simply becomes another expression of it. We are all witnesses to the decay in our country, and by choosing to ignore it, we participate in it.

Some youths even go further becoming willing tools in the hands of corrupt political actors. During elections, many are used to perpetrate violence or manipulate the system, all in exchange for temporary gain. Some sell



their votes for a few naira, trading away their future for short-term gratification. Others choose not to vote at all, believing their actions make no difference. But Sartre reminds us that this, too, is a choice and like all choices, it carries consequences.

The implications of misusing freedom are visible all around us in our political failures, our ethical crises, and our disillusioned youth culture. But if Nigerian youths could begin to understand Sartre's doctrine that freedom and responsibility are inseparable they could reclaim their power. Freedom is not a license to act without thinking; it is a call to choose wisely, deliberately, and with full awareness of the outcomes.

If embraced sincerely, Sartre's existentialism can help the Nigerian youth move from self-deception to self-determination. It calls them not to wait for change, but to become the authors of that change by taking full responsibility for who they are and what they choose to become.

NIGERIAN YOUTHS AND NATION BUILDING: SARTRE'S PHILOSOPHY OF FREEDOM AND RESPONSIBILITY AS A MODEL

The youth of any nation remain the beacon of its future holding the potential to either maintain the status quo or transform the national narrative. In Nigeria's context, this potential lies largely dormant, not due to a lack of energy or vision, but because of widespread disengagement, disillusionment, and bad faith. Jean-Paul Sartre's existentialist philosophy especially his radical understanding of freedom and responsibility offers a powerful framework through which Nigerian youths can reawaken their agency and contribute meaningfully to nation building.

Sartre asserts that man is "nothing else but what he makes of himself" and is "condemned to be free," meaning that human beings cannot escape the responsibility of choice even in limiting circumstances.²⁵ This research proposes that Nigerian youths can, and must, reclaim this freedom not just for personal authenticity, but for national transformation. What follows is a systematic model, developed by the researcher and grounded in Sartre's existentialism, for youth-led nation building. This Existential Reawakening Model (ERM) emphasizes practical, ethical, and conscious engagement in six key areas: politics, elections, civic mobilization, economic participation, cultural reform, and education.

1. Political Engagement: Reclaiming the Political Space through Conscious Freedom

Historically, Nigerian youths have viewed politics as a "dirty game," and understandably so given the corruption and violence often associated with it. Yet Sartre challenges this resignation. Since freedom is always exercised in factual contexts, the difficulty of Nigeria's political terrain does not absolve youths of their responsibility to engage.²⁶

The first step toward reclaiming political agency is political literacy equipping young people with the knowledge of their civic rights, duties, and powers. Through formal and informal platforms, youths must learn that disengagement is itself a choice one with dire national consequences.²⁷

Building on this, the researchers propose the formation of Sartrean Collectives youth-led political groups grounded in personal responsibility, ethical freedom, and national interest, rather than party loyalty or political apathy. These collectives should aim to birth youth-centered political parties or movements guided by existential ethics.

2. Ethical Voting: Establishing a Freedom Vote Protocol

In Sartre's view, "in choosing for myself, I choose for all mankind."²⁸ Each vote cast (or not cast) during elections reflects a commitment to a certain idea of humanity. Nigerian youths, if they are to embrace nation building, must treat voting not as a mechanical civic ritual but as an existential act one in which they assume responsibility for the future of their society.

The researcher therefore proposes the Freedom Vote Protocol: a civic framework whereby youths pledge to vote consciously, ethically, and reflectively. This includes rejecting vote selling, challenging political manipulation, and promoting value-based electoral decisions through classroom discussions, social media campaigns, and grassroots awareness drives.

3. Civic Mobilization: Forming Authentic Pressure Groups

Freedom, Sartre insists, is not solitary it has universal implications.²⁹ Nigerian youths must go beyond personal integrity and organize collectively to hold institutions accountable. However, such mobilization must emerge from authentic conviction, not herd morality or tribal allegiance.

The formation of ethical grassroots forums rooted in dialogue, inclusivity, and non-violence can serve as tools for community transformation. These collectives should operate by the principles of transcendence: looking beyond immediate personal gain to the broader well-being of society. They can challenge corrupt systems, propose alternatives, and amplify youth voices in policymaking.



4. Economic Participation: Redefining Work and Wealth

Sartre's philosophy urges us to transcend our facticity but always with ethical authenticity. In a nation plagued by economic instability, Nigerian youths often resort to fraudulent means as a form of transcendence. But this only perpetuates systemic decay. Instead, the youth must be guided by the principle of authentic labor where work is embraced not as a reaction to lack but as a meaningful expression of freedom. Personal development, entrepreneurial innovation, and mastery of tech, agriculture, and the digital economy should become paths to ethical transcendence.

The researcher calls for a Mindset Reform Strategy where young Nigerians are encouraged to reject the illusion of instant wealth and instead pursue economic growth through education, creativity, and social contribution.

5. Cultural Reform

Culture, for Sartre, is something we make and what we value reflects who we are. Today's Gen Z pop culture promotes inauthentic ideals: hookup culture, cybercrime glamorization, and performative wealth. Nigerian youths must consciously reject these narratives.

The solution lies in a New Storytelling Movement where films, music, podcasts, and literature promote themes of dignity, accountability, patriotism, and moral integrity. These new symbols must model freedom not as indulgence, but as deliberate self-creation.

6. Educational Institutions: Cultivating Authentic Learners

Sartre warns against passive existence. The university must not be seen merely as a passage to a certificate, but as a space for cultivating authentic selfhood. In Nigeria, a culture of apathy dominates the academic environment, with students outsourcing responsibility to broken systems.

To counter this, the researcher proposes the Campus Authenticity Model a framework that empowers students to live out Sartrean principles through study, ethical leadership, and activism. Youths must return to the classroom with intention, embodying the call to "sit and read", as a means to change the nation from within.

If Nigerian youths embrace the existential reawakening offered by Sartre's philosophy grounded in freedom, responsibility, and authenticity they can become the architects of national renewal. Each domain of life political, civic, economic, cultural, and academic becomes a site for self-creation and collective transformation. Sartre's reminder echoes: the human being is what he makes of himself. And if Nigerian youths take that seriously, they will not only reshape themselves but also the nation they call home.

CONCLUSION

This research has shown that Sartre's philosophy is not just for academics or philosophers. It is something that speaks to real-life issues, especially for youths trying to find meaning and purpose in a country like Nigeria. Sartre's belief that "man is nothing but what he makes of himself" is more than just a quote it is a serious reminder that we have a role to play in shaping who we become and even shaping our country.

The Nigerian youth has often been caught between hopelessness and survival, between following the crowd and trying to make a difference. This research calls for a shift in that mindset. Instead of living in bad faith, blaming everything around them while refusing to take action, the Nigerian youths can begin to live authentically by accepting their freedom and using it wisely. The solutions proposed in the research are not perfect, but they are practical starting points: political awareness, responsible voting, forming ethical pressure groups, engaging with the economy honestly, reforming our culture, and embracing education not just as a means to get a certificate but to grow and contribute to society.

This paper strongly believes that Sartre's ideas offer something valuable for the Nigerian youths of this generation. They would help them realize that although they did not choose to be born in Nigeria or into difficult situations, they still have the power to choose how they respond to their situation. And in making those choices, they do not just change themselves, they help build the kind of nation they want to live in.

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