AUTHENTIC EXISTENCE OF JEAN PAUL SARTRE: A RECIPE FOR

PEACE IN NIGERIA

BY

PETER ONYEKACHI AFOENYEM

6317810002

AN INDEPENDENT STUDY SUBMITTED IN PARTIAL FULFILMENT

OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS

IN PEACE STUDIES AND DIPLOMACY

SIAM UNIVERSITY

BANGKOK, THAILAND

2025

Approval Page

IS Title: Authentic Existence of Jean Paul Sartre: A Recipe for Peace in

Nigeria

Author: Peter Onyekachi Afoenyem

Student ID: 6317810002

**This Independent Study (IS) has been approved to be Partial Fulfillment of
the Requirements for the Degree of Master of Arts in
Peace Studies and Diplomacy**

Approved by

Advisor…………………………………………………………………………….

Dr. Emmanuel Nweke Okafor

…………..……………………………………………………………………….

Dr. Cheol Je Cho

Director of Master of Arts Program in Peace Studies and Diplomacy

Research Title: Authentic Existence of Jean Paul Sartre: A Recipe for Peace in

Nigeria

Researcher: Peter Onyekachi Afoenyem

Degree: Master of Arts

Major: Peace Studies and Diplomacy

Advisor: ……………………………….

Dr. Emmanuel Nweke Okafor

Abstract

This work is basically an expose of authentic existence as proposed by Jean Paul Sartre, a French philosopher, whose position gives way for people to live out their authentic self without pretense or allowing themselves to be limited by any means. This work adopted his position to bring out means through which a dying and fragile peace in Nigeria can be brought back to life. With the use of questionnaires and interviews, 600 candid respondents from all over the three major regions in Nigeria were interrogated and 60 people were interviewed. To determine the results from 600 respondents, frequency, mean scores, and percentage were employed, while thematic analysis was conducted on the interview results.

The findings show the reason why peace is becoming a thing of the past among the various religions, tribes, and political affiliations in the country of Nigeria. Some of the factors of disharmony and disunity include tribalism,

corruption, inferiority complex and the effect of colonial rules on the minds of the people. However, with the application of the authentic self of the African man, Nigerian people will give room for peace and unity and for cooperative existence of all irrespective of tribe, religion, or political affiliation.

Keywords: authentic existence, peace, bad faith, freedom, choice, responsibility, existence

ACKNOWLEDGEMENT

DEDICATION

I dedicate this work to all the Peace and loving people of the Igbo Nation.

DECLARATION

I, Rev. Fr. Peter Onyekachi Afoenyem, with ID number 6317810002, hereby declare that this research is entirely mine and it is original work unless specific acknowledgements state otherwise. I have done this Independent Study by myself under the close supervision of an advisor.
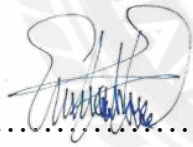
Signature …………………………………………

Name: Peter Onyekachi Afoenyem

Date: 10/October/2025

Advisor……………………………………….

Dr. Emmanuel Nweke Okafor

Date: 10/October/ 2025

TABLE OF CONTENTS

LIST OF TABLES

Page

Chapter 1

Introduction

1.1. Background of the Study

Nigeria, as one of the African continents, experienced setbacks in development because of some of the activities of the European imperialists in the past. Our country was humiliated, exploited, and reduced to slavery and hard labour. This animalistic treatment of Nigerians led them to psychological trauma, imprisonment of the self, loss of identity, an inferiority complex, and living only according to the dictates of the colonial nations. However, Nigerians shall not bemoan these crimes *ad infinitum*. What about the present condition of Nigeria since the Europeans left Nigeria? What is happening in our political leadership today? Are the Europeans still culpable? Today, most of the African countries, especially in Nigeria, kidnapping, bribery and corruption, religious /ethnic crises, and Boko haram have become the order of the day. Most Nigerians now tend to forget their root, the root of the original African people.

The colonial nations should not be held responsible for the present menace in the country today. Nigerians are whatever they make of the country they live in. Most of the African countries, especially Nigeria, wallow in abject poverty, and basic amenities of life are nowhere to be found, but only in the hands of the leaders. For these problems, Odey (2001) observed that, "People are suffering in almost every African nation as they never suffered in the colonial era". Impelled by

these circumstances, the background under which Sartre propounded his teachings was no less similar. He believed that man is what he makes of himself (Sartre, 2007, p.22). Man, for him, is always free and as such must stand to take full responsibility for every choice made. An authentic life for him is a life lived in a way one has freely chosen to live. For him, to be free is to be free to change, and that man can work out his meaningful existence for himself without conforming to the dictates of an authority, tradition, custom, or habit (Sartre, 1956, p.89). This work also holds that both the leaders and the led in Nigeria must work together for the good of all. All hands must be on deck to take appropriate decisions for a way forward into actualizing authentic existence, taking total responsibility for actions, and for the liberation of the Nigerian minds. This will help Nigerians transcend and become actors in the existential stage instead of spectators. It is only then that the people of Nigeria can authenticate and actualize their being, thereby living peacefully with one another.

No one can claim to be unaware of the situation that the colonial era subjugated the Nigerian people. They exploited and took away some vibrant youths for slavery, Nigerians were humiliated, and Nigeria's natural endowments were seized for the selfish interest of the Europeans. However, should Nigerians fold their hands and rely on bad faith? The past is gone, it is irremediable, and it is time to forge ahead in order that the future may be sound. The exploration of Sartre's ideas

in this work will go a long way to reset the minds of the Nigerians towards peace and harmony, such that the chaotic nature and social vices ravaging the country now will be put to a stop. He believed that man is what he makes of himself. Man is free to be free because he has been condemned to be free. So, this work tries to use Sartre's view to conquer the pessimistic and inferiority "nature" of some Nigerians, and for the liberation of the African minds. For unless this is done, Nigerians will be jeopardizing the future of their children, bearing in mind Chinua Achebe's work, The *Trouble with Nigeria*, where he exclaimed, "We have lost the twentieth century, are we bent on seeing that our children also lose the twenty-first?" (Achebe, 1983, p.1) So, through the philosophy of Sartre's authentic existence, this work intends to look at some of Nigeria's problems and therefore look for a way forward for the actualization of the authentic Nigerian that is free from chaos, terrorism, banditry, ethnic jingoism, secessionist tendencies, et cetera, a Nigeria where peace and order truly exist.

1.2. Statement of the Problem

The work has identified that Nigeria is still living under the shackles of colonialism. The colonial mentality has spiraled into so many debased activities characterized by a lack of authenticity and a lack of understanding of what it means to be a nation. The results include tribalism, ethnic bigotry, lack of patriotism, abject poverty, lack of peace and order, to mention but a few. These aforementioned have

over time grown into even bigger problems like terrorism, banditry, kidnapping, human trafficking, internet fraud, and many other hidden societal issues that have befallen the nation.

This work intends to proffer some noteworthy solutions to these faults as mentioned, by re-visioning the minds and mentality of some Nigerians towards a more authentic and positive lifestyle that will shift the paradigm and perception of the world towards Nigeria and Nigerians.

1.3. Research Questions

These questions are necessary to address the issues raised in the research:

1.3.1. What can be done to bring peace and harmony among various ethnic groups?

1.3.2. What is the best way to address the hydra-headed insecurity in Nigeria?

1.4 Research Objectives

This work centers on the need for Nigerians and Africans in general to uphold the core African values, the life of authentic African, and the peaceful environment of the Nigerian soil. The research specifically aims:

1.5.1. To find the best way to harmonize the numerous ethnic groups in Nigeria, and therefore restore peace to Nigeria.

1.5.2. To determine the best possible ways to address and therefore end insecurity in Nigeria, and hence restore peace and order to the country.

1.5 Significance of the Study

The work uses the authentic free choice of Sartre's philosophy to show how important it is for people to live out their authentic nature. The work is significant for the Nigerian people to return to their roots and uphold the valued, authentic self of the Nigerian people. It intends to reawaken the consciousness of the youths and children of this present generation to know and appreciate the values and importance of the African cultures to the people, and that African values are devoid of chaos, killings, and banditry.

By creating an awareness of what the values of Nigerians are as Africans, the work will help shape the present and create a future devoid of the aforementioned vices that are causing setbacks in the lives of the people. At the end, peace, love, and harmony can be restored within the community and the neighboring towns since no community, town, state, or country survives without peace and love.

1.6. Scope of the Study

It will be so vast a work if it delves into all the views of Jean-Paul Sartre concerning freedom and authenticity of man, but for the purpose of this work, the

focus is on Jean-Paul Sartre's views, which capture the reality of man in its originality and authenticity.

Furthermore, this work also applies Sartre's views about authentic existence in the lives of the Nigerian people, whose lives and future have been disorganized and disoriented by the negative effects of European colonization. The work will help Nigerians understand what it means to make free choices and take responsibility for actions in order to give peace a chance within the vast ethnicities of Nigeria.

1.7 Explication of Terms

For an easy understanding, the work has taken this explication of terms as a way of itemizing some of the recurrent words in the course of this work. The meaning of such words is in the context of Sartre's use of such terms.

1.7.1 **Freedom**

Freedom differs from the ability to achieve success or to obtain what one wants. To be 'free' does not mean obtaining what one has wished, but rather to determine what to wish. Freedom is nothing but the existence of freewill or passion in so far as this existence is the nihilation of facticity. So, the existentialist freedom does not lay emphasis on the practical end but stresses the ability to wish and to choose.

1.7.2 **Choice**

Choice is the consciousness of the autonomy of one's freedom to select between the numerous alternatives. According to Sartre, not to choose is choosing not to choose (Sartre, 1956, p.244). He holds that since man is free, he cannot avoid making a choice; one has to choose one alternative or the other.

1.7.3 **Responsibility**

This is a term used to denote the cultivation of consciousness to the effect that one is the author of all one's actions. It invariably means the ability to account for one's actions. This means that he should hold himself accountable and be ready to accept the blame or honor for an action he has freely chosen for himself.

1.7.4 **Bad Faith**

Bad faith is a term used by Sartre to indicate the type of life that is not authentic. It is living the life of pretense, not being true to oneself. A means of pretending that we are not free and responsible for what we are or do. It is a denial of freedom and responsibility.

1.7.5 **Facticity**

Facticity is a concept that is mostly related to freedom, which was used by existentialists to show the limiting nature of existing things. It is a limiting factor of man's potentiality. Facticity is living out of bad faith in practice.

1.7.6 **Authentic Existence**

This entails a kind of shift in attention and engagement, a reclaiming of oneself, from the way we typically fall into our everyday ways of being. It is about how we approach the world in our daily activities. The challenge is to bring ourselves back from our lostness in the "they" to retrieve ourselves so that we can become our authentic selves.

1.7.7 **Peace**

Peace is an agreement, or treaty, between warring or antagonistic nations or groups to end hostilities and abstain from further fighting or antagonism. It is also a state of mutual harmony between people or groups, especially in personal relations. It is a normal freedom from civil commotion and violence of a community, public order, and security.

1.8 **Limitations of Research**

This work has some limitations in its study. These limitations are of the three types.

1.8.1 Poor Response:

Out of the 60 people who accepted to be interviewed by the researcher, about 10% of them were not really aware of the situation on ground. This lack of awareness

and poor response from some the respondents was a big challenge for the researcher.

1.8.2 Lack of Authentic Statistical Records:

There was a lack of transparency in the documentation of the crimes happening in Nigeria, such that libraries and media could not provide accurate of data, and more information was needed for the work.

1.8.3 Time:

The work was the brainwork of one person, and this made it impossible to cover all the aspects that should be covered regarding the African values and authentic lives, which, in this work, Nigeria represents. There was limited time for the work to gather as much data as it required.

1.8.4. **Finance**:

Combined with the lack of time were the financial restrictions encountered by the researcher. There was a problem of transportation, and so on, that could have been mitigated if the researcher had external support or funding.

Chapter 2

Literature Review

2.1 Introduction

Sartre's thought centered wholly on what it means to live an authentic life, which is embedded in human freedom and choice. There are those who followed this line of thought of Sartre concerning achieving man's freedom and living an authentic life. In this chapter, therefore, there will be a brief exploration of Sartre's notion of authentic living and some other views in the areas where their thoughts and those of Sartre are synonymous with one another. These views will give credence to the fact that only if Nigerians embrace the African culture of living as one in spirit, then peace will give room for love to thrive once again. The past Nigerian (African) man lived in harmony with one another, not minding religion and ethnicity, which are the main problems of division and hatred that are gradually taking root among the people.

2.2 Jean-Paul Sartre's Philosophy

Basically, Sartre's philosophy emerged as a result of the dissatisfaction with the traditional belief that holds that free will is an illusion and that everything that happens, including all the things people do or say, is causally and logically determined a priori. But Sartre maintained that free will is an intrinsic and necessary

feature of the human condition. It is a feature that is directly implied by the very nature of consciousness as being-in-itself. As such, it is not determined. He maintained that man is totally and absolutely free and responsible for his actions; as such, he is not determined in any manner. All his actions revolved around the choices he made. For him, man is what he makes of himself; man is condemned to be free (Sartre, 1956, p.556).

When Sartre used the phrase "bad faith," it was to refer to any sort of self-deception that denied the existence of human freedom.

"Bad faith is an outward sign of an inauthentic life. The inauthentic individual always assumes that all his life activities are necessitated by an imminent power, deterministic necessity, or the gene of heredity and abdicates his absolute responsibility, allowing himself to be drafted along with the world" (Sartre 2007, p.29).

Sartre is of the opinion that having bad faith makes people choose certain decisions that they should not have ordinarily chosen, since "a man to deliberately choose inferiority, he does so by the effect of bad faith prompted by the spontaneous consciousness realized in the end pursued by the will and the end obtained. (Sartre, 1992, p.473).

2.2.1 Sartre's Concept of Freedom and Authenticity

Freedom and authenticity are the core centre of Sartre's propositions. He sees freedom as part and parcel of our being and, as such, attributes an absolute freedom to man without any restriction. In his words, he maintained that man is free and not

just being free, but he is condemned to be free (Sartre, 1956, p.553). In stressing further on the freedom of man absolutely, he says,

> "Man is free because he is not himself but present to himself. The being which is what it cannot be free. Freedom is precisely the nothingness which is made to be at the heart of man which forces human reality to make itself instead of to be" (Sartre, 1956, p.441-442).

Sartre, nevertheless, linked freedom and consciousness together by placing them in the very being of man. He holds that since man has nothingness which can make him to be other than what he is, he must be limitlessly free in his actions (Sartre, 1956, p.553).

According to Sartre, "to be human is to be free, this he made this explicit when he made a clear proposition that we must recognize that the indispensable and fundamental condition of all action is the freedom of the acting being" (Sartre, 1956, p.433). This being-for-itself, which Sartre gave consciousness, also which he called man, is contingent, but given that it exists, it is absolutely necessary that it be free. The 'for-itself' is essentially free, and it is a necessary condition of its existence that it is not free to cease being free. He says that man cannot be sometimes slave and sometimes free; he is wholly and forever free or he is not free at all (Sartre, 1956, p.439)

Moreover, Sartre tries to show that it wholly lies in our hands to determine for ourselves what life should be like, not minding our conception. This is because man having soaked himself into being determined always thinks that he cannot

change his present situation and that since this is how most Nigerians see themselves (collectivity of history) "We cannot transcend this, or since this is common in our race or that which I have acquired during the childhood I cannot change" (Sartre, 1956, p.707-708)

Therefore, they are what they make of themselves. They choose what they want to be and are never determined by any a priori choice or necessity. Through the means of free choice, people make themselves, not that they create themselves out of nothing, but rather by a series of choices and decisions they convert their existence into the essence of their final self (Sartre 2007, p.20). This is because "Freedom is the freedom of choosing but not the freedom of not choosing. Not to choose is in fact to choose not to choose" (Sartre 1956, p.505). Or in simpler terms, refusing to choose is a choice on its own. Either way, every person is making a choice that ends up determining a lot about who they are in the end.

2.2.2 Sartre's Concept of Existential Facticity:

A concept closely related to freedom is that of facticity, a concept defined by Sartre in 'Being and Nothingness' as that "in-itself of which humans are in the mode of being. Facticity is a word used by almost all existentialists in order to show the limiting factors that affect the existence of things. Therefore, in the words of Sartre, he considered one's place, body, past, position, sex, background, and fundamental relationship to the other as among the facticities of freedom.

Thus; "much more than he appears 'to make himself, man seems 'to be made, by climate and the earth, race and class, language, the history of the collectivity of which he is a part, heredity, the individual circumstances of his childhood, acquired habits, the great and small events of his life" (Sartre, 1956, p.482)

But facticity in its entirety entails bad faith. This is because to cringe into facticity is to neglect the potentiality of transcendence that is entrenched in man, which gives him the freedom to change and to choose. In addition, the above diversion brings out Sartre's argument that whatever happens to man is always human, always equal to man. There cannot be any determined situation in human existence. Facticity constitutes a barrier against actualizing the human authentic self, but it can be surpassed.

2.3 Joseph Omoregbe's Idea of Man

However, inasmuch as Sartre maintained that man is totally free and that the being of man implies freedom, Joseph Omoregbe holds that man's freedom must be accompanied by full responsibility. Since man is totally free, he is fully responsible for what he is, what he does, and the way he lives. Omoregbe pointed out that man;

"has no excuse, his total freedom excludes the possibility of any excuse, and it compels him to accept and assume full responsibility for what he is and for what he does…. He is his own product, his own handiwork since there is no God." (Omoregbe, 1993, p.253)

An authentic life, therefore, is a life lived in a way one has freely chosen to live. Humans exist authentically when they take up responsibility for their lives. Man lives an authentic life by the free choice he made, being aware and conscious that it

is his own free choice and assumes full responsibility for his actions. And to be an authentic individual is to exist authentically (Omoregbe, 1993, p.255).

2.4 Soren Kierkegaard's Concept of Knowledge

Soren Kierkegaard is a Danish Lutheran philosopher credited with the virtue of being the first to introduce existential ideas into the domain of knowledge. And as such, he was regarded as "the father of modern existentialism". He advocated rationality as a means to interact with the objective world. In his attempt to treat existence, choice, and freedom as attributed to the individual human beings, and as a means of living an authentic life, he advocated that to exist and to be free implies,

> "being a certain kind of individual who strives, who chooses, who considers alternatives, who above all makes a commitment. But arriving at authentic existence is not a matter of intellect; it is a matter of commitment, a continuous process of choice by the existing individual in the presence of varieties of either-or. (Kierkegaard, 1987, p.455)

He believed that people are free and must therefore choose an option that best suits them. The individual should be ready to accept any consequences that his actions warrant.

To think in terms of existence, according to Kierkegaard, is to recognize that one is faced with personal choices. Existence does not apply to inactive things rather to the active. He insisted that "existence must refer to a quality in the individual, namely, his conscious participation in an act. Only a person who is engaged in conscious activity of will and choice can be truly said to exist" (Stumpf, 1977, p.462).

2.5 Prince Charles Dickson and Insecurity in Nigeria

In his article titled *Communities' peace bubbles in Nigeria's failing states,* Prince Charles Dickson holds that Nigeria has experienced a significant decline in its level of peace over the past ten years. Regardless of the metric you use, Nigeria's safety and cohesion have continually declined while the level of insecurity in the nation has increased. He cited John Campbell, a former ambassador of the United States to Nigeria, and Prof. Robert Rotberg, a former dean of the Kennedy School of Government at Harvard University, who recently co-authored a paper. The report paints a picture of a country that is not only on its knees but also one that has generally failed. (Dickson, 2022)

The prospect of national insecurity is at the center of the report. Recently, the Igbos in the Southeast have been charged with the murder of Northerners. Groups like the Arewa Youth Consultative Forum and others have warned Igbos to leave the North or risk bloodshed in other places. (Muoghalu, 2017). The Yorubas received notice to depart the North on March 20th, 2021, with 72 hours' notice. (Adebanjo, 2021). Things are not going well since the North is refusing to send food products to the South. The right to self-government and self-determination are issues that are brought up by a variety of secessionist organizations. Millions of unaccounted small arms and light weapons are found in 35 out of 36 states, and kidnapping for ransom has become commonplace (Dickson, 2022). There has been a consistent kidnapping

of school children. Thus, regardless of race or religion, school children continue to be the targets.

The Nigerian state security system has likewise fallen short. In the North Central region, conflicts between farmers and herders have risen, and the Islamic State's West Africa Province (ISWAP), which has supplanted Boko Haram Jihad insurgencies, is in control of some parts of the Northeast. The prevalence of cultism, in which a number of primarily young individuals gather together in a fraternity or band to wreak havoc, is strong in the South. Unknown gunmen set electoral offices on fire and assaulted police buildings. Politicians and members of their families have also recently come under attack (Dickson, 2022). These attitudes do not depict the authentic life of an African; rather, they show the loss of communality and togetherness inherent in the Nigerian blood as opposed to external influence.

However, Dickson is of the view that peace can still return to the Nigerian nation if peaceful activities that involve the engagement of the youths from various places and regions of the country, like football, drama, sports, and music festivals, or activities involving Muslims and Christians. Through these means, peace can return to the lives of individuals. Thus,

> "But the peace bubbles' flexibility has been put to the test on several times. We have observed Christians and Muslims taking part in sports-related events to promote peace. The "MUSIC plus SPORTS equals PEACE" program is one illustration. It was supported by the "Local Action Fund" of Peace Direct as well as other initiatives that aimed to improve economic conditions. The Displaced Women and Children Foundation, a local partner,

and *Tattaaunawa* Roundtable Initiative's sports program have promoted community unity in the Korner Soldier peace bubble through a variety of means" (Dickson, 2022, p. 3)

2.6. Conceptual Framework

The essence of this work is to establish that human being, in this case, Nigerians, can create their own essence through freedom and responsibility, as well as opposing 'Bad Faith' that hinders their development as a nation. It would be absurd to neglect the conceptual framework upon which this work was built, Jean-Paul Sartre's authentic existence. Recall that Jean-Paul Sartre's existentialist philosophy, more especially his authenticity, radical freedom, and collective responsibility, created the foundation for solving Nigeria's sociopolitical problems, it therefore becomes paramount to look through the thematic preoccupations that would contextualize Nigeria's problems, bringing Sartrean principles with practical applications for peace-building.

2.6.1. Sartre's Radical Freedom and Responsibility

Sartre's philosophy was aimed awakening the human consciousness to his freedom with his philosophy of authentic existence. In doing this, he recognizes their responsibility for their choices and their conditions in society. In Nigeria, ethnic and religious partitions often emanate from narratives of victimhood or even deterministic inclinations (I am bound by my tribe/religion). Jean-Paul Sartre's

philosophy, therefore, forms the fulcrum of this work by opening the minds of Nigerians to freedom with responsibility. The basic idea here is to take away the unnecessary emphasis placed on historical events, otherwise called 'facticity', and reshape the present by a conscious act of taking accountability and responsibility.

2.6.2 Sartre's Facticity and Transcendence

Sartre's progressive-retrogressive method (Critique of Dialectical Reason) explains how historical structures weigh on the present realities and how such proclivities can be transcended. In the case of Nigeria, this idea can help Nigerians analyze colonial facticity by studying deeper into how colonial divisions, like arbitrary border divisions and resource exploitations, enable systemic inequalities. With this knowledge, Nigeria, a country with over sixty years of independence, can recalibrate itself and redesign its decolonial policies (Onebunne, 2018, pp. 86-88).

As a matter of fact, Nigeria can develop collective projects for transcendence. To do this, they must rally communities to co-create solutions, for instance, by resource-sharing agreements that eliminate colonial divisions. They can invoke Sartre's 'fused group', an idea that involves people uniting for collective goals (Aaron, 1970). Obviously, this unification of Nigerians (mutual liberation) will make way for a more collective consciousness that seeks to build rather than destroy as is common in Nigeria.

2.6.3. Jean-Paul Sartre's Inter-subjective Recognition and Mutual Liberation

Sartre placed emphasis on 'reciprocal recognition' (Merleau-Ponty, 1973) as a corridor to overcome subjugation, insecurity crisis in Nigeria, like the IPOB, Niger-Delta militancy clashes, insurgencies, and so on, often originate from mutual dehumanization. Inter-subjective recognition can therefore help in facilitating dialogues of recognition. When Nigeria incorporates Sartre's Hegelian-Marxist dialectic into structured dialogue that creates room for groups to understand and recognize each other's freedom and shared humanity, peace will reign in the country. Moreover, Nigeria can also incorporate these ideas into policy reforms by aligning legal systems with the ethics of Jean-Paul Sartre, and by making sure that those who are marginalized, like minorities, are protected from systemic 'bad faith' repression.

2.6.4. Sartre's Authentic Leadership and Ethical Governance

Because the hallmark of Sartrean philosophy was based on freedom and responsibility, he made it a point of duty to critique leaders who avoid responsibility via bad faith or by trying to blame the system. Unfortunately, this authentic and responsible leadership is completely lacking in Nigeria. As Achebe (1983, p.1) rightly put it, "the problem of Nigeria is squarely the problem of leadership". The worst-case scenario is that over the years, Nigeria has continuously accumulated people who have no basic responsibility or authenticity in them as leaders, making authentic leadership an impasse in Nigeria. Sartre had advocated for authentic

leadership training, programs for policy makers to be grounded in basic leadership principles based on his "Notebook for an Ethics" (Sartre, 1992, p.562), stressing the need for transparency and accountability as acts of self-creation. Furthermore, he advocated for a public accountability mechanism, with his "Look of the other" philosophy, a term which simply makes it a point of duty for leaders to internalize citizens' gaze to avoid self-deception.

2.7   Summary of Chapter 2

All Sartre wanted was a society that values transparency and accountability, and a society that does not hold on to their past, irrespective of how ugly it may look. He wanted a society that takes responsibility for its actions and choices because it is intrinsic in man to be free. Even though man is condemned to be free, it does not mean absolute freedom. It is freedom that comes with responsibility.

However, to achieve authenticity, one has to transcend his facticity, his experiences of the past; in the case of Nigeria, it is colonialism, which means that no matter what the past may have been for Nigeria, Nigerians still have the choice to reshape it. In the end, taking responsibility will enable us to select authentic leaders who will lead Nigeria to its actual potential.

In the end, it is the collective project of everyone to transcend the effects of colonialism and create a peaceful society devoid of societal evils like banditry, violence, insecurity, and so on. To do this, citizens of Nigeria have to accept full

responsibility for their fate as a nation, knowing full well that there is no savior coming to save Nigeria from itself, but their responsibility.

Chapter 3

Research Methodology

3.1 Introduction

In order to ascertain the validity of the effort put into the course of this work, there are approaches applied in collecting the data for the work to reach the objectives.

3.2. Research Design

This work utilized a qualitative research approach. Questionnaires and interviews were used as an instrument for qualitative data collection.

3.3. Area of the Study

The purpose of this work is to reinvigorate the minds of Nigerians towards living an authentic life rooted in African values. The work is based on the three major tribes in Nigeria, namely, Igbo, Hausa, and Yoruba. The research, therefore, examined the consequences of colonialism and how Nigerians can restore lasting peace and order through African authentic living.

3.4. Population of the Study

The population of this study comprised three major Ethnic Groups in Nigeria namely, Igbo, Hausa, and Yoruba, form the three major population blocks in Nigeria, the majority. According to Statistica (2018), the population of Hausa, Yoruba, and Igbo is as follows:

Table 1.1: Population

Hausa	30%	75,000,000
Yoruba	21%	52,500,000
Igbo	18%	45,000,000
	Total	**172,500,000**

3.5. Sample Size and Sampling Technique

The sample size for questionnaire distribution was determined to be 600 people out of 172.5 million people, adopted from the Taro Yamane's formula (1964). The sampling approach utilized in this work was based on the principle of individuals who are literate and are able to attempt the questionnaire. There was a combination of oral and digital interviews with 60 respondents of different professional backgrounds from the Igbo, Hausa, and Yoruba tribes respectively.

3.6 Methods of Data Collection

The work made use of questionnaires and oral interviews to collect necessary data for analysis.

3.6.1 Questionnaires

Questionnaires with 5 options, to strongly agree, agree, strongly disagree, be neutral, or disagree, and strongly disagree, were handed to 600 respondents, and collected at a mutually agreed time with the respondents who had hitherto been deemed fit to be part of the survey. The respondents were duly assured of the privacy of their information and responses.

3.6.2 Oral Interviews

To fully gather the needed data, the study made use of oral and digital interviews conducted by the researcher in order to. For this purpose, 60 people were interviewed by the researcher.

3.7. Validity of the Measuring Instrument

In order to ascertain the veracity and authenticity of face and content, the research supervisor and other research professionals from the faculty of Management of Sciences were given the research questionnaire and the proposed interview questions for serious constructive critique and modification. Their expert revisions and directions were all part of the work proper. A pilot test with 20

respondents (Excluded from the research respondents) was conducted to ascertain the consistency of the response values. Ambiguities were duly removed along the line.

3.8. Reliability of the Measuring Instrument

A test-retest method was conducted to ascertain the reliability of the questionnaire. The reliability was ascertained using Cronbach's Alpha. Composite reliability and convergent validity was tested using the Average Variance Extracted (AVE). The analysis of the pilot test made use of the Likert-Scale, which yielded the average score of zero-point-ninety (>0.90), very much above the minimum threshold of zero-point-seventy (>0.70) (Hair et al, 2019). This validates the high consistency of the measuring instruments.

3.9. Data Analysis and Interpretation

For the purpose of analysis and codification of quantitative data, the Average Variance Extracted (AVE) of Fornell and Larcker (1981) was utilized. All the questionnaire data and interview transcripts were duly subjected to the Helene Joffe's Thematic Analysis. Descriptive statistics including frequency, mean scores, percentages were utilized to sum up the demographic characteristics and Likert-responses.

3.10. Summary of Chapter 3

The work focused on the three major ethnic groups in Nigeria, namely, Hausa, Igbo, and Yoruba. The aim was to investigate how peace and order can be restored to the troubled Nigeria via Jean-Paul Sartre's authentic existence theory. The researcher therefore combined the use of questionnaires and the use of oral interviews to acquire information from the respondents in order to validate the perspectives of the work. The sampling approach was based on the criterion of literate and willing individuals to complete the questionnaires. The questionnaires and the interviews were grounded in the total major objectives of the work. A 15-question questionnaire was given to 600 respondents who duly consented to be part of the research. The research utilized the Thematic Analysis (TA) of Helene Joffe to analyze the dataset collected through interviews and questionnaires.

Chapter 4

Data Presentation and Analysis

4.1 Thematic Analysis

All the questionnaire and interview data were subject to Helene Joffe's Thematic Analysis. Two main themes formed the ken of the research:

Theme 1: Achieving Peace and Stability in Nigeria

Respondents believed that colonialism and Ethnic diversity are the major issues that lead to disunity in the country.

"The colonial masters wanted to control whatever is left of the former colonies, hence the divide and rule system they created before leaving Nigeria." (Female Anthropology lecturer, Tansian University, Umunya)

"They (the colonial masters) made sure to leave a divided country and even fueled the fire of division. It could have been better if we were left to manage ourselves the way we wanted."(Student, Nnamdi Azikiwe University, Awka)

"Well, peace can be achieved if the government can at least end tribalism and nepotism in the country. Sometimes I feel that the unity is forced. But then, peace and unity is possible." (Priest, Awka)

"How are we talking about unity and peace without first of all addressing the ethnic diversity and how to work together? Honestly, that's the only way to gain unity in the country." (Ex-military general, Enugu)

One of the issues that affect the development of Nigeria is the problem of tribalism. This practice exposes the citizens to unfair treatment and social injustice. In Nigeria today, promotion and employment in some offices and departments are done on the basis of tribes and "godfatherism". It is a tragedy that if a person is qualified for a job, he may not be given the job because he is from a tribe different from that of the person in charge; rather, he gives that job to the unqualified person from his tribe (Agbede & Oparinde, 2004, p.48).

Achebe has this to say,

"The denial of merit is a form of social injustice which can hurt not only the individuals directly concerned but ultimately the entire society. The motive for the original denial may be tribal discrimination. But it may also come from sex prejudice, from political, religious, ethnicity or some other partisan considerations or from corruption and bribery" (Achebe, 1983, p.25).

Unless Nigeria transcends the level of tribalism, which places more emphasis on tribe and culture rather than the necessary individual and societal qualities the nation needs for development, the nation may remain stunted and slow in development. Tribalism is the reason many people do not care about the most competent candidate during elections. That explains why most of the respondents believe that if we can deal with ethnic bigotry and tribalism, we can enjoy unity, development, and peace as a nation.

Theme 2: Ending Insecurity in Nigeria

Some respondents believed that the insecurity in Nigeria is something that can be eliminated if the government has the will to do so.

"*We cannot be talking about peace when people cannot sleep in their homes or travel without fear.*" (Doctor, Toronto Hospital, Onitsha)

"*My answer is that we need to look for a security architecture that suits the Nigerian society. We can only do this if we decolonize our minds from mental slavery that we must act like the west.*" (Teacher, Onitsha)

29

"But, we are too fixated on so many wrong things while insecurity is the major issue. It is perhaps the only sure way to build our nation, if we can manage our security properly." (Doctor, Abuja)

The concern of most of the respondents is that despite everything, peace can only be achieved when Nigeria is able to put insecurity to bed. Unfortunately, the security architecture in the country modeled after the western security system has not served the country. When ideas and system are not authentic to a people, its application always has question marks. The majority of defendants believe that we need to re-strategize as a nation in the fight against insecurity.

4.2. Quantitative Analysis

4.2.1. Demographic Characteristics

Table 2.1: Distribution of Respondents by Age

Age Group (Years)	Frequency	Percentage (%)
18–25	50	8.3%
26–35	300	50%
36–45	100	16.7%
46 and above	150	25%
Total	**600**	**100%**

Source: Field Survey, 2025.

Most respondents, three hundred (50%) were aged twenty-six to thirty-five (26–35) years, reflecting the dominance of young adults who sincerely are interested in the development of the country.

Table 2.2: Distribution of Respondents by Educational Level

Educational Level	Frequency	Percentage (%)
No formal education	50	8.3%
Primary	0	0%
Secondary	0	0%
Tertiary	550	91.7%
Total	**600**	**100%**

Source: Field Survey, 2025.

A fraction of the respondents (8.3%) lacked formal education, and higher proportion of the respondents (91.7%) attended tertiary institutions or more.

4.2.2. Responses to Questionnaire

Research Question (**QA)**
Strongly Agree   5 (**SA)**
Agree   4 (**A)**
Neutral   3 (N)
Disagree   2 (**D)**
Strongly Disagree   1 (**SD)**

The assessment rule was based on Likert 5-points scale which entailed that any mean above 2.5 is accepted by the respondents, and any mean below 2.5 is not accepted by the respondents.

RQ 1: What can be done to bring peace and harmony among various ethnic groups?

Table: 2.3 Questionnaire Part 1

Question	Statement	SA	A	N	D	SD	Mean	Decision

1.	Ethnic diversity is something good for Nigeria	250	160	20	150	20	3.7	Accepted
2.	Colonialism did more harm than good to Nigeria	200	100	50	100	150	3.1	Accepted
3.	We can rewrite our fortune as a country if we embrace authentic existence	300	100	100	60	40	3.9	Accepted
4.	Nigeria is better divided than united because peace and unity are not possible	100	100	20	80	300	2.3	Not Accepted
5	Tensions can be better resolved if we dialogue over them	200	200	20	100	80	3.6	Accepted
	Average Mean						**3.3**	**Accepted**

Source: Field Survey, 2024

A good number of the respondents with a mean of 3.7 believed that diversity is something good for Nigeria. Although there were split of opinions, but a mean of 3.1 shows that a greater chunk of the respondents thought that colonialism

robbed Nigeria of so many things even mentally. Fortunately, many respondents at

the mean set of 3.9 believed that if Nigerians can decolonize themselves of colonial

shackles, and embrace authentic existence that is natural to Nigeria, peace, unity,

and progress can be achieved. Conversely, the respondents did not favor the idea of

a divided Nigeria, which is why a large percentage of respondents with a mean of

2.3 strongly rejected that idea. A large majority of respondents with a mean of 3.6

also thought that dialogue is the best way to address the differences that has led to

disunity and misunderstandings in Nigeria.

RQ 2: What is the best way to address the hydra-headed insecurity in Nigeria?

Table 2.4: Questionnaire part 2

S/N	Statement	SA	A	N	D	SD	Mean	Decision
1	Nigeria should return to the old vigilante system which is authentic and Indigenous	200	100	50	100	150	3.1	Accepted
2	Nigeria should seek help from the west	300	100	50	100	50	3.8	Accepted
3	State Policing will	230	120	30	200	20	3.6	Accepted

	guarantee better security in Nigeria						
4	Nigeria is on the right track in terms of security	150	150	50	100	150	3.0	Accepted
5	The security architecture in Nigeria needs overhaul	200	100	80	120	100	3.3	Accepted
6	**Average Mean**						**3.4**	**Accepted**

Source: Survey, 2024

There are 5 items that touches the ken of the research question (2), **w**hat is the best way to address the hydra-headed insecurity in Nigeria? Because the research was predicated upon the "Authentic Existence" of Jean-Paul Satre, it makes sense to look for solutions in what may be termed authentic to Africa, and in particularly Nigeria. The greater majority of respondents (200 of 600) with a mean of 3.1 thought that indigenous community vigilante would solve insecurity in Nigeria. On the flipside of it, 300 of the respondents (50%) with a mean of 3.8 believed that the insecurity in Nigeria is beyond the control of the Nigerian government and so the government needs external help. The majority of the respondents (230) with a 3.6 mean thought that Nigeria is due for state policing. There was a divided opinion about whether Nigeria is on the right track in terms of security. The mean 3.0 shows

that there was a divided opinion to that effect. Finally, a good percentage of respondents (200) think that the security architecture of Nigeria needs a complete overhaul. With a mean of 3.3, it is clear that the respondents leaned towards a complete architectural reform. The average mean of 3.3 was accepted according the Likert scale.

4.3 Further Discussions and Analysis

The work showcased the application of the Sartrean authentic existence to the various sections of the Nigerian people. These aspects of the lives of the people are mainly the areas where most of the Nigerians and the leaders are not living the authentic lives that Sartre explored in his philosophy, the authentic way of life where nothing should dictate how one lives, and especially not undermining the freedom and responsibility which humans are known for, irrespective of tribe, religion, or political affiliations.

4.4 Achieving Peace and Unity in Nigeria

Peace and stability has almost been a strange word in Nigeria because of the way things have played out in the last few years in Nigeria. There have been so much ethnic, religious, and political tensions ravaging the country. Unfortunately, it is not stopping soon, unless the diversity in Nigeria is addressed.

The majority of the respondents agreed to the fact that the diversity and population of the country which should be the greatest strength of the country is rather doing the opposite. Now more than ever, the disunity and ethnic tensions have tripled and the division and severity seems almost like a chasm. While some still blamed colonialism for the misfortunes in Nigeria, a lot more believed that they need to move beyond blaming the past and look for a homemade solution to the problems. This solution, the respondents believed, can come if Nigerians can put aside their ethnic difference and work together for the good of all.

4.5 Ending Insecurity in Nigeria

It is perhaps the most disheartening thing that Nigeria has found itself grappling with an unprecedented level of insecurity for decades. The insecurity in Nigeria does not spare tribe, state, or religion. On the one hand, there are farmer herder clashes around the country, with Fulani terrorists ravaging farms, raping women, killing farmers, and taking over their lands. On the other hand, are the Boko-Haram terrorists, the Islamic State of West Africa Province (ISWAP), a branch of ISIS and Al-Qaeda, the Lakuruwa terrorists, and a host of other terror groups killing gruesomely and staging sporadic and coordinated attacks around the North-East and North-West region of Nigeria. There are other militias around the country like the Eastern Security Network (ESN), the Ameotekun, and even the Hisbah Police of the Arewa Muslims.

Nigeria has been helpless to the onslaught of these terror groups and militia. Most of the respondents believed that the only way to solve this is to seek external help. Others believe that you state policing can be a better option. To others, creation and training of community vigilantes would be a fitting option for the nation, given that it is indigenous to Nigeria.

While these ideas seemed candid, a greater majority of the respondents agreed to the fact that the military and paramilitary architecture of Nigeria needs urgent reform and overhaul into something indigenous and conversant to Nigeria. Recalling that Sartre advocated for an authentic existence is the only way for one to move forward, it is also true for the nation Nigeria that has been imprisoned by colonial mindset. This research serves as a call to return to what is original and authentic to Nigeria as the solution to these aforementioned problems facing the country.

4.6 Summary of Chapter 4

This work succeeded in pointing out areas that needed the attention of both the leaders and the people, through the use of questionnaires and interviews. With 600 respondents and a mean of 3.4, it becomes clear that peace, unity, and security are achievable in Nigeria. But the only way to achieve them is by decolonization, a return to authentic African way of doing things, ".”*Ubuntu society,”* which encourages every African to look out for a brother irrespective of tribe. Nigeria will

be better if we resolve the ethnic and religious differences. Peace, progress, and unity will return. With this, we can tackle insecurity head on with a united front.

Chapter 5

Summary, Conclusion, and Recommendations

5.1 Summary

Sartre's philosophy of freedom, choice, and responsibility is a call for the self-assessment and realization of the Nigerian people. His notion of freedom makes man know that he is totally free from any hindrance or infringement of any sort. He holds that man, out of his own free will, creates the type of person he wants to be. This shows that we are the architects of our own existence. Although he maintained that even though we are free, our freedom also carries equal responsibility. For whatever we do or say or whatever choice we make, we are responsible for them. He holds that our life is a life of choice and alternatives. We are not determined by anything outside us; rather, we choose our actions by ourselves (Sartre, 1996, p.430).

According to Sartre, since we are not free not to be free, man is absolutely in charge of all his actions. The 'for-itself' is essentially free, and it is a necessary condition of its existence that it is not free to cease being free (Sartre, 1996, p. 439). For Nigerians, these words are addressed because we always see ourselves as those who are not free but being controlled by the so-called ruling nations, as such, subjecting our free will and life alternative to them. This act is what Sartre termed inauthentic existence.

According to Sartre, authentic life is a life lived by the free choice of the individual who is fully aware that it is his own free choice and assumes full responsibility for it (Sartre, 1962, p.70). Therefore, to live an authentic life, one should not simply drift along with the crowd or do things because one sees others doing them or because it is the custom of the place. For him, one should freely choose one's way of life and do things because one has freely chosen to do them. Sartre advocated that in whatever situation we see ourselves, we can always transcend the situation for good or otherwise, since we are free to make choices in life. He believes that our existence precedes our essence. It is in existence that we define ourselves and make out what we want to be (Sartre, 1996, p. 20). He made us understand that our situation, which seems irremediable, is totally in our hands to change our history, past, and our 'givens'. Therefore, this indicates that the white men should not be blamed any longer. Though they did harm, Nigerians should forget the past and face the future, which is still brighter than the past.

However, Sartre's notion of freedom and living an authentic life as he described does not go without some loopholes. Sartre posited an absolute freedom that is free without hindrance. But he forgot that a being that always chooses to refuse to choose would not be free because it would not know itself as being free (Sartre, 1992, p. 441). As such, our freedom required some experience of autonomy in order to know itself. But for-itself that never acted, never wanted to act, and only

ever exercised itself as a denial of itself, would have no experience of autonomy and hence no experience of itself. He treated freedom as being limitless, forgetting that the 'for-itself' exercises its freedom based on the limited range of time. He emphasized that freedom goes with responsibility, thereby limiting the absolute free act of man, which he advocated.

Moreover, Sartre cannot ordinarily neglect the effect of our facticity and past experience on our freedom. They actually limit our freedom to a great extent. Even Sartre, in contradiction, also affirmed that. For him, they are capable of limiting what we can become if we permit it. Therefore, if at all they are capable, as he admitted, hence, they determine what we can become. He vehemently advocated that we should not take rules or moral guides for the justification of our act (Ibid). This invariably means that the action of man cannot be termed justifiable or not, since nothing can regulate our actions. But he failed to recognize the fact that each society has some principles that guide people's way of life, that is, the cultures and traditions of the people, which they are bound to obey. In addition, we must admit that society has a greater role to play in the formation of the human person (Cox, 2006, p.80). And as such, for Sartre to hold that we should not be regulated by the already made rules but rather make our own rules and values is to cause chaos in society, since all will choose their own rules and ways of life, which may be contrary to the norms and laws of society.

5.2 Conclusion and Discussion

Sartre, like all other existential philosophers, held the view that existence precedes the essence of things. He believes that whatever man does wholly comes from man. Man is absolutely free, and he lives in freedom. He believes that facticity and the past are but human situations that are capable of overcoming. For him, the for-itself as a conscious being has no limited freedom (Sartre,1996, p.700). His philosophy emerged because of the influence of the Second World War, when people found no meaning in this life. In his country, France, for instance, people no longer saw any meaning in life after the war had destroyed all they had hoped and lived for. But he used his philosophy to console his people and make them understand that their conditions are not determined by any force, rather it is surmountable. He tried to use his thoughts to bring hope and courage to his people.

For Nigerians, Sartre's philosophy is very much in line with the present situation. Nigerians can learn much from it since our predicament is surmountable. Despite the past and facticity of life, man is still responsible for his actions and choices in life. Man can always make himself what he wants to be. Even though Nigerians were maltreated in the past by the European colonialists, the recent predicaments of Nigeria were not perpetuated by the Europeans. Even from the time of the Europeans, Nigerians had problems because Europe did not send forces into the interior to capture slaves. African rulers and chiefs obtained the captives and

negotiated with the buyers. So, this shows that blaming the Europeans will not solve the problem unless Nigerians hard to solve the present situation of the country.

Some of the leaders of Nigeria constitute major problems for Nigerians. Their concern is only for their families and close allies. Corruption among leaders is increasing every day, and nobody can stand to question them despite the fact that Nigerians pretend to be practicing democracy. The democracy practiced in Nigeria is more of a theoretical democracy than a practical one. This is a tragic situation in Nigeria. Nigerians are endowed with many natural resources, but those resources are left in the care of the few. Many people remain in the hard grip of poverty because of the mismanagement of resources and corruption on the part of some leaders. They forgot that independence is not an end in itself but only a means to attain other ends.

It is quite unfortunate that the labor of the past heroes is becoming in vain, since many of those who were put in charge are only criminals who are after their own pockets. It is uncalled-for that students in Nigeria were on strike for more than six months, yet the governments are comfortable without qualms, forgetting that human formation precedes other things, in the words of Sartre. Our infrastructure is decaying; hospitals are in bad shape. These menaces were possible because a society where mismanagement, corruption, nepotism, sectionalism, and greed constitute the order of the day, such a society hopes in vain to reap the fruits of good governance or management of its collective power and resources. This is why Achebe rightly

pointed out that "the trouble with Nigeria (Africa) is simply and squarely a failure of leadership. The problem is the unwillingness or inability of its leaders to rise to the responsibility, to the challenges of personal example which are the hallmarks of true leadership" (Achebe, 1983, p.1) Therefore, the present problems are not the blame we allude to colonial masters, but the blame lies on Nigerians, especially on the leaders and those who derive joy in keeping the masses uncomfortable like the criminals, kidnappers, and all those who does all sorts of bribery and corruption practices in order to maneuver their way about.

All these notwithstanding, Nigerian problems can still be corrected from all its abnormalities, but only if all hands are on deck to fight this menace of the colonial influences and forge ahead. Commenting on this, Achebe observes that "Nigeria (Africa) is not yet beyond change. She can change today if she discovers leaders who have the will, the ability, and the vision" (Achebe, 1983, p.3).

Sartre, as an existentialist, regards man as an open possibility (Sartre, 1992, p. 65). This shows that we can actually become what we want to be, since all the potential to reach the end is available. Both the leaders and the led should play their roles in order that we can live in harmony. Nigerians should forget the past and the effects of the facticity as Sartre rightly pointed out, and rather focus on the future which is brighter. The task of planning for a harmonious and peaceful society lies with the leaders. Since this is so, the manner through which Nigerians elect leaders

should be checked. They are to vote not based on tribe, party, or religion but on the competency of the individuals' programs of activities. Although this really reflected in the 2023 presidential elections in Nigeria, where the masses rightfully voted for one Mr. Peter Obi, who is more competent, healthy, and willing to lead the people to a better future, but that election was thwarted by the APC-led government through the electoral umpire called INEC (Independent National Electoral Commission).

Again, as Sartre says that man should not allow the past to disturb him; the negative influence of the Europeans should be a thing of the past if Nigerians actually want to transcend the past and live authentically. The avoidance of those acts that draw Nigeria back is very important for growth. Achebe observes that for this to be possible, "he calls on all the thoughtful Nigerians to rise up today and reject those habits which cripple our aspiration and inhibit our chances of becoming a modern and attractive country" (Achebe, 1983, p.119).

Unless these approaches and many other positive ones are taken, Nigeria may remain like children moaning about the past leaders and experiences, whereas the present ones are yet to take the country anywhere. But when they are applied to the Nigerian existence here, we shall actualize the true destiny, and Nigerians shall stop blaming the white people, hence, begin to exist authentically. Nigerians shall then be liberated from all sorts of the past and facticity of life, including that indelible mark in the minds of our people.

5.3 Recommendations

Authentic existence, according to Jean-Paul Sartre, requires some form of radical freedom that also comes with responsibilities and the ability to resist bad faith. By being truthful to ourselves, we create values through our life choices and constant self-examination. This social responsibility is by far very necessary for societal peace, much needed in the country, Nigeria.

Issues like corruption, ethnic conflict, insecurities, and social inequalities are all rife in the country, Nigeria, and therefore demand urgent attention for peace to be restored and sustainable development guaranteed. This work, therefore, proffers some recommendations that would be worthwhile for the restoration of a sense of dignity and peace in the troubled Nigeria. It goes further to offer some recommendations for academic purposes, including future research around the area of study.

5.3.1. Promotion of Existential Literacy in Civic Education

Nigerians should incorporate Sartre's ideas into the public discourses, since it would encourage more Nigerians to challenge certain statuesque, otherwise called, facticity, example, ethnic identity, or economic status. If people embrace freedom, they will easily transcend so many divisive narratives that have been sown over decades.

5.3.2. Ethical Leadership Development

If Nigerians should apply Sartre's authentic existence by training policy makers and community leaders to value ethical governance over corruption and complacency, and even set out stringent consequences for failures in that regard, corruption and nepotism would give way to sound leadership across the board. Only then would there be lasting peace in Nigeria. No nations progress with regressive-minded leaders.

5.3.3. Community-Based Dialogue on Shared Freedom

The work recommends that Nigeria organize forums where various groups discourse "reciprocal recognition," recognizing the freedom of each other and hence co-creating solutions to reduce conflicts in the country.

5.3.4. Youth Empowerment via Creative Agency

There should be programs to help encourage Nigerian youths to define their existence through art, entrepreneurship, or civic projects, mirroring Sartre's supposition that authenticity can only emerge through self-invention. With this, extremist ideologies can be eradicated.

5.3.5 Existential Structure Grounded in Existential Ethics

Nigerian legislation can be mirrored towards the Sartrean 'Notebook for an Ethics', which emphasizes human dignity over technical abstraction

5.3.6. Interdisciplinary Studies on Authenticity and Conflict Resolution

There should be a deeper exploration of how Sartre's existentialist ethics of authenticity, grounded in radical freedom, responsibility, and opposing "bad faith," can be incorporated into Nigerian sociopolitical structures. With this, communal clashes and insecurities can be easily understudied and analyzed by a critique of self-deception and collective responsibility.

References

AbuZayd, N. (2004). *Rethinking the Qur'an: Towards a Humanistic Hermeneutics*. Humanistic University Press.

Achebe, C. (1983). *The Trouble with Nigeria*. Heinemann.

Adebanjo, A., (2021, March 20). 72-Hour Quit Notice to Yoruba: Call your Youth to Order, Yoruba Leaders Tells Northern Counterparts. https://www.vanguardngr.com/2021/03/72-hour-quit-notice-to-yoruba-call-your-youths-to-order-yoruba-leaders-tell-northern-counterparts/

Afoenyem, R. (2025, February 4). Personal interview.

Agbede, A., & Oparinde, B. (2024). Tribalism: A Thorny Concern in Nigerian politics – A discursive review and appraisal. *FWU Journal of Social Sciences, 18*(1), 1–15.

Aaron, R. (1970). *Marxism and Existentialists*. Harper & Row.

Aaron, R. (1975). *History and Dialectic of Violence: An Analysis of Sartre's Critique de la Raison Dialectique*. Harper & Row.

Ajzen, I. (1991). The theory of planned behavior. Organizational Behavior and

Human Decision Processes, 50(2), 179–211.

Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis.

Qualitative Research in Sport, Exercise and Health, 11(4), 589– 597.

Catholic Bishops' Conference of Nigeria. (2014, April 4). *Religion and State in Nigeria: A Statement on the National Dialogue Conference*. Abuja: Catholic Secretariat of Nigeria.

Cox, G. (2006). *Sartre: A Guide for the Perplexed*. London: Continuum.

Dayo, J. (2021, March 20). 72-hour quit notice to Yoruba: Call your youths to order, Yoruba leaders tell northern counterparts. *Vanguard*. https://www.vanguardngr.com/2021/03/72-hour-quit-notice-to-yoruba-call-your-youths-to-order-yoruba-leaders-tell-northern-counterparts/

Dickson, C. (2022, June 9). Community Peace Bubbles in Nigeria's failing state. *Peace Direct*. https://www.peacedirect.org

Ekengwu, E. (2023, March 4). Personal interview.

Ezepue, E. M., & Nwafor, C. G. (2023, October 1). Metaphorizing Nigeria's Collective Trauma of Colonization. *SAGE Open, 13*(4), 1–12.

Hair, J. F., Babin, B. J., Anderson, R.E., & Black, W.C. (2019). Multivariate Dada

   Analysis (8th ed.). Cengage.

Haruna, A. (2017, June 7). Arewa groups ask the Igbos to leave Northern Nigeria,

   threaten violence. *PremiumTimes.*

   https://www.premiumtimesng.com/news/more-news/233266-arewa-

   groups-ask-igbos-to-leave-northern-nigeria- threaten-violence.html

Joffe, H. In Qualitative Research Methods in Mental Health and

   Psychotherapy: A Guide for Students and Practitioners. Edited by

   David Harper and Andrew Thompson, Chichester: Wiley-Blackwell,

   2012, pp. 209-223.

Kennedy, J. F. (1963, June 10). Commencement address at American University,

   Washington, D.C. *John F. Kennedy Presidential Library and*

   Museum. https://www.jfklibrary.org

Kierkegaard, S. (1985). *Either/or* (H. V. Hong, Trans.). Princeton University Press.

Kierkegaard, S. (1987). *Either/or* (H. V. Hong & E. H. Hong, Trans.).

   Princeton University Press.

Lawal, I. (2017, March 9). Disparity in Unity's school cut-off marks as an

   Albatross. *The Guardian*.

Malumfashi, S. (2020, October 22). Nigeria SARS: A brief history of the Special

      Anti-Robbery Squad. *Al Jazeera News*. https://www.aljazeera.com

Merleau-Ponty, M. (1973). *Adventures of the Dialectic* (J. Bien, Trans.).

      Northwestern University Press.

Muoghalu, K., (2017, June 7) Between Biafra and Restructuring Nigeria. Premium

      Time Magazine. https://opinion.premiumtimesng.com/2017/06/07/between-

      biafra-and-restructuring-nigeria-by-kingsley-moghalu/?tztc=1

Ngana, U. (2025, January 27). Personal interview.

Nkrumah, K. (1966). *The Last Stage of Imperialism*. International Publishers.

Okoi, O., & Iwara, M. A. (2021). The Failure of Governance in Nigeria: An

      Epistocratic Challenge. *Georgetown Journal of International Affairs*.

Odey, J. O. (2001). *The Anti-corruption Crusade: The Sage of a Crippled Giant*.

      Enugu: Snaaps Press.

Odinkalu, C. A. (2022, May 15). Deborah's Immolation: All religion and no faith.

      Punch.

Olusesan, R. (2016, September 8–10). Dealing with a history of violence, past,

      present, future: An ethical perspective on Nigerian experience. Paper

presented at the conference *Religion and Violence: Contributions from Social Sciences and from Theology to an Urgent Issue*, Tangaza University College, Nairobi, Kenya.

Omoregbe, J. I. (1991). *A Simplified history of Western philosophy*. Joja Educational Research and Publishers Ltd.

Omoregbe, J. I. (1993). *Ethics*. Joja Educational Research and Publishers Ltd.

Onebunne, J. I. (2018). Human Freedom, Authenticity and Nigerian Experience: A critical study in Jean-Paul Sartre's philosophy. *Nnadiebube Journal of Philosophy, 2*(1), 45–62.

Sartre, J. P. (1943/1996). *Being and Nothingness: An essay on phenomenological ontology* (H. E. Barnes, Trans.). Washington Square Press.

Sartre, J. P. (1956). *Being and nothingness* (H. E. Barnes, Trans.). Philosophical Library.

Sartre, J. P. (1962). Existentialism is a Humanism. In W. Kaufman (Ed.), *Existentialism from Dostoevsky to Sartre*. Meridian.

Sartre, J. P. (2001). *Colonialism and Neocolonialism* (A. Haddour, S. Brewer, & T. McWilliams, Trans.). Routledge.

Sartre, J. P. (2007). *Existentialism is a Humanism* (P. Mairet, Trans.). Yale

University Press. (Original work published 1946)

Sartre, J. P., (1992). Being and Nothingness: An essay on phenomenological

ontology (H. E. Barnes, Trans.). Washington Square Press.

Sartre, J.-P. (1992). *Notebook for an ethics* (D. Pellauer, Trans.). University of

Chicago Press.

Schlesinger, A. (1962). The New Mood in Politics. *Esquire*. Reprinted in *The

Politics of Hope*. Houghton Mifflin.

Statista. (2018). Distribution of ethnic groups in Nigeria. Statista.

https://www.statista.com/statistics/1203438/distribution-of-ethnic-

groups-in-nigeria/

Stumpf, S. E. (1977). *Philosophy: History and Problems* (2nd ed.). McGraw-Hill.

Truth Nigeria. (2025, March 4). School closure during Ramadan in Northern

Nigeria sparks controversy. *Truth Nigeria*.

https://truthnigeria.com/2025/03/school- closures-during- Ramadan-

in-northern-Nigeria-spark-controversy

Questionnaire

Dear Respondent,

Kindly take your time to fill out your most valued opinion on the questionnaire to help the researcher complete a study on, "Authentic Existence of Jean-Paul Sartre: A Recipe for Peace in Nigeria." Note, your identity and responses will be treated with the highest level of discretion and information will only be utilized to achieve the objective of the research.

Kindly fill in the blank spaces ☐ indicating your responses

Section A: Demographical Data

1. Gender: Male ☐ Female ☐

2. Age: 18-30 ☐ 31-45 ☐ 45 years and above ☐

3. Education Qualification: Primary ☐ FSLC ☐ SSCE ☐ BSC/HN ☐
   MA ☐
   And above ☐

4. Religion: Islam ☐ Christianity ☐ Traditional Religion ☐

5. Marital status: Single ☐ Married ☐ Divorce ☐

Section B: Thematic Issues

Instructions: Kindly indicate your level of agreement with these statements 5-strongly agree, 4-agree, 3-neutral, 2-strongly disagree, and 1-disagree. This indicates your acceptance or rejection of the truthfulness of the statement under consideration

Research question 1: What can be done to bring peace and harmony among various ethnic groups?

Item 1: Ethnic diversity is something good for Nigeria

    a. Strongly Agree ☐

    b. Agree ☐

    c. Neutral ☐

    d. Strongly Disagree ☐

    e. Disagree ☐

Item 2: Colonialism did more harm than good to Nigeria

    a. Strongly Agree ☐

    b. Agree ☐

    c. Neutral ☐

    d. Strongly Disagree ☐

    e. Disagree ☐

Item 3: We can rewrite our fortune as a country if we embrace authentic existence

    a. Strongly Agree ☐

    b. Agree ☐

    c. Neutral ☐

    d. Strongly Disagree ☐

    e. Disagree ☐

Item 4: Nigeria is better divided than united because peace and unity are not

possible ☐

    a. Strongly Agree

    b. Agree ☐

    c. Neutral ☐

    d. Strongly Disagree ☐

    e. Disagree ☐

Item 5: Tensions can be better resolved if we dialogue over them

    a. Strongly Agree ☐

    b. Agree ☐

    c. Neutral ☐

    d. Strongly Disagree ☐

    e. Disagree ☐

Research question 2: What is the best way to address the hydra-headed insecurity

in Nigeria?

Item 6: Nigeria should return to the old vigilante system which is authentic and

Indigenous to Nigeria

    a. Strongly Agree ☐

☐ 57

b. Agree

c. Neutral ☐

d. Strong Disagree ☐

e. Disagree ☐

Item 7: Nigeria should seek help from the west

a. Strongly Agree ☐

b. Agree ☐

c. Neutral ☐

d. Strongly Disagree ☐

e. Disagree ☐

Item 8: State Policing will guarantee better security in Nigeria

a. Strongly Agree ☐

b. Agree ☐

c. Neutral ☐

d. Strongly Disagree ☐

e. Disagree ☐

Item 9: Nigeria is on the right track in terms of security
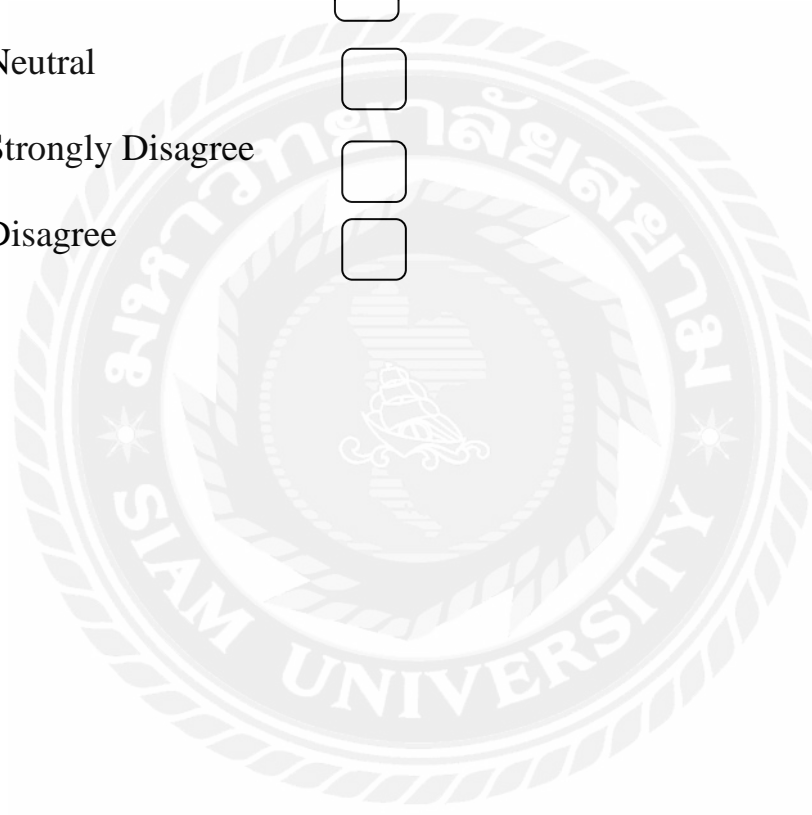
a. Strongly Agree ☐

b. Agree ☐

c. Neutral ☐

d. Strongly Disagree ☐

e. Disagree ☐

Item 10: The security architecture in Nigeria needs overhaul

a. Strongly Agree ☐

b. Agree ☐

c. Neutral ☐

d. Strongly Disagree ☐

e. Disagree ☐

Students' Biography

Date of Birth: 24/09/1984

Place of Birth: Nigeria

Educational: Master of Peace Studies and Diplomacy

Qualifications:

-National Examination Council of Nigeria (NECO)

-Bachelor of Philosophy

-Bachelor of Theology

-120-Hour TESOL/TEFL Certificate

-Master of Theology and Theological Studies.

Experiences:

-Classroom Teacher: St. Anthony's Comprehensive College, Agulu, Nigeria

-Parish Vicar: St. Paul's Parish Ugwuoba, Awka Diocese of Nigeria

-Parish Vicar: Immaculate Conception Cathedral Ubonratchathani, Thailand

-Parish Vicar: St. Michael Parish Sonyea, Ubonratchathani Diocese, Thailand

-Parish Vicar: St. Joseph Catholic Church Ironton, America.