

PHILOSOPHICAL IMPLICATIONS OF JEAN-PAUL SARTRES CONCEPTION OF FREEDOM

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Abstract

This study aims to answer numerous questions for man in his journey to realize his uniqueness, including: What is freedom? What do we really mean when we refer to human freedom? Many philosophers have addressed specific concerns about human freedom by engaging in logical conflicts and disputes, which have led them to allege certain ideas and errors. However, this work embraces a critical exposition of freedom in Jean-Paul Sartre's view as means to real living based on this backdrop. With regard to Sartre, freedom has nothingness as its basis, is unbound by everything, and hence, is the essence of man. Critical analysis is the method employed in this research work. Findings show that man first develops his own essence since "existence precedes essence," meaning that he was devoid of any essence prior to his existence. Man creates himself through free will and independent action. The goal of this study project is to reawaken in man the very truth that man's freedom is inexorably accompanied by a heavy and unavoidable duty, which is a vital condition for genuine self-existence. The value Sartre has seen it embrace can only be attained authentically when we take ownership of the significance of our past and present and consciously determine our future.

Keywords: Sartres, Freedom, Responsibility, Man, God.

Introduction

Right from the beginning of time till the present, the challenge of freedom has been a major one. It is important to emphasize that Greek philosophy did not succeed in providing a solution that was as profound as the solutions it provided to so many other important issues. Numerous philosophers from various schools of thought have been interested in this problem over the course of many epochs. The early Greek philosophers of that time believed that everything was governed by "fate." They articulated the idea that there is a supreme force, which may or may not be named God, who governs both man and all of his acts. This was a result of their cosmocentric tendencies.

They shifted the focus of freedom during this time period in history from the political division between citizens and slaves to the internal will that exerts influence over external events, and on the other side, they saw in the human will the capacity to harmonize with the will of God and the pursuit of the transcendent good and the good life. Up into the Middle Ages, this pursuit of freedom persisted. Once we reached the medieval era, the focus moved from "fate" to "god." A theocentric perspective on everything eventually became the norm.

In this time period, everything that happened was attributed to divine providence because it was believed that God had already predetermined what would happen to each man and at each instant, even before conception. The ideas of various Christian philosophers were present throughout this time. We are able to infer that since God is aware of all future occurrences and is aware that they will take place, it follows that he controls much of what people do. Therefore, while the will is free, it is nevertheless subject to moral duties and the responsibility of loving God.

On the other hand, modern thinkers defined freedom as the capacity to uphold the rectitude of the will, which is an attribute of the will to the extent that it is rational. Theocentric thinking gave way to anthropocentric thinking with the beginning of the modern age, making man the center of attention. A revolt against religious restrictions on man's freedom and knowledge sprang out of man's attempt to understand the universe through conjecture and science. Once more, man controls the issue of freedom during this time period not in regard to the medieval god or even the fate of the early Greeks, but rather in reference to his desires, emotions, other people, society, and the state.

In an effort to do away with religion, this period gave rise to what is now known as intellectual pluralism, elevating human freedom as a result. Having noticed all these movements in emphasis from "fate" to "God," as well as the focus placed on man and his free will, over the centuries, For Jean-Paul Sartre, the main issue is that freedom is identical with human existence, which is the absolute freedom of man with moral responsibility; existence precedes essence; nothingness: the source of human freedom; freedom as a release from self-deception; the interpersonal relationship; freedom and choice; freedom as a release from deception; freedom and passion: the nature of the world; and nothingness, which gave rise to what is now known as freedom.

In this discussion of human freedom, Jean-Paul Sartre, a well-known academic and existentialist philosopher, is not excluded. The components of his teaching that are most novel are freedom and accountability. He claims that freedom is what sets man apart from other beings, despite the fact that consciousness is what separates us from other living things. It is crucial to remember that while discussing the idea of freedom, two basic camps have historically been seen as being absolutely essential. Both accountability and irresponsibility fall within these categories.

Different members of these camps have remained antagonistic to one another. Here, it is the object of our intellectual inquiry to infer from these whether or not human freedom is an issue of accountability.

The Nature of Sartre's Theory of Freedom

One of the existentialist philosophers, Sartre, focused primarily on the reality of human freedom. The absence of restrictions or hurdles on one's path to doing or achieving anything is sometimes given a very negative connotation as freedom. This notion of negation is shared by Sartre, who defines freedom as the inherent right of man to determine his own goals. Man has complete discretion, which is conveyed by the word freedom. We do freedom, but we are freedom, according to Sartre. Sartre had something to say on the absoluteness of the idea of having freedom: "Freedom- I sought it far away; it was so near that I could not touch it, that I can't touch it- it is actually myself. My independence is who I am (Satre, 1943:362).

Through his ideas of "negation," "nihilation," "nothingness," and "consciousness," all of which, as we have seen, he equates with the being of man and also with freedom, Sartre connects freedom with the very being of man. Freedom is the existence of consciousness, and human beings are examples of conscious beings. Once more, he asserted that freedom is precisely the emptiness that is intended to exist at the core of man and that compels human actuality to create itself as opposed to existing. There is no limit to my freedom other than freedom itself because freedom is synonymous with my existence.

Freedom is merely the structure of consciousness and the ambiguity of our reactions to what is "out there." For Sartre, freedom is just the 'gap' or separation between awareness and its object. Man is free, according to Sartre, because all he is what he creates for himself. The freedom to achieve whatever objective one may set for themselves without merely making a sincere effort is not the absolute freedom he asserts belongs to humans in this passage.

Being free has nothing to do with having extraordinary abilities or being able to do things. In response, Sartre notes that it is important to emphasize that, according to "common sense," being free does not entail obtaining what one desires but rather, deciding for oneself what one desires. As opposed to dream and hope, the term of freedom in this context refers to the autonomy of choice (Satre, 1943:503). Sartre's statement that "we make ourselves into whatever we choose" might be interpreted to suggest that "we create the meaning of our lives, together with the meaning of the world we live in." Each agent has unrestricted/complete freedom according to him.

This assertion might sound strange considering the clear restrictions on each person's freedom of choice. The essential and distinctive potential that makes us human is freedom. Freedom is a fundamental human right and an unavoidable fact regarding the subject of man. As it is in freedom of will, freedom is a quality of the will rather than being a feature of the will. Freedom, on the other hand, is the absolute essence of many things and the ultimate worth. Man is compelled to be free because he is born into the world, but he is also free because once he becomes aware of himself, whatever he does is his responsibility and there is no determinism.

The way we react to deterministic tendencies is up to us, based on Sartre, who denies determinism. He claims that the only way to understand human nature is through freedom. Man is only compelled to be who he is by freedom. In doing so, Sartre extols the value of human freedom as the cornerstone of life.

Implications of the Concept of Freedom

Freedom as a Guide to Authentic Self-Existence

The idea of freedom has been a recurring topic in philosophy up to the present day, leading many philosophers and men of letters to argue either for or against the existence of human freedom. Some, like Kant and Leibnitz, have made attempts to mediate the issue. Quite a few others ascribed to determinism and denied the existence of human freedom. Sartre, on his own, radicalized the issue of human freedom with his assumption that man is condemned to exist.

This is consistent with Mortimer's statement that "Any attempt to explain humans must take into account the nature of man, his relationship to the world in which he lives, his relationship to others, and ultimately his relationship to God" (Mortimer, 1958:182). When freedom is viewed as a characteristic of a particular action, entirely free acts are conceivable. A man can either have

complete freedom in the conceptualization of a particular wish or total deprivation of it.

One can say that freedom is a matter of degree and that no man enjoys all the conditions of full personal freedom, but all men possess some of them when freedom is viewed as the property of a man's entire life, taking into account all his desires in relation to all the circumstances under which he tries to achieve them (Mortimer, 1958:183). Therefore, as Russell says, "practical freedom is a matter of degree, dependent both upon external circumstance and upon the nature of our desires" (Friedman, 1962:108); total freedom in an entire life would only be feasible for an omnipotent creature.

Additionally, the person is unable to act as he pleases while they are being physically restrained or coerced. In the absence of such a compelling force, he is free to use his will to direct his resources toward whatever his heart desires. As a result, the question is not whether someone can do something, but rather what can he do given that he can. if he can (freedom) or must (compulsion) do it. This suggests that he has a moral right or obligation to carry out a specific action. When a person solely acts out of fear of the repercussions of breaking a moral norm rather than out of his own desire, that moral rule or obligation is interfering with his freedom or self-autonomy because of the pressure it puts on him (Mortimer, 1958:187-188).

For instance, a man brandishing a gun refrain from acting in a way that he would prefer to in other situations, or a starving person chooses to act in a way that he would rather not in other situations. In other words, according to Mill, the only form of freedom that merits the name is the one that allows us to pursue our own interests in our own way, so long as we don't try to deny others theirs or obstruct their efforts to get it (Mill, 1859:76). The personality of each individual should be so unhindered in its growth, whether by authority or custom, that it can construct for itself an acceptable harmonization of its impulses. This seems to be of importance or vital to freedom in this case (Mortimer, 1958:196). John Dewey views the idea of freedom as self-existence as a way of development. Additionally, he views it as a contingent feature of human existence. He claims; without directing all of his goals and ambitions toward the ongoing process of growth itself, through which he will simultaneously achieve his independence and happiness, the person is not moving in the path of freedom. (Dewey, 1992:303) However, he believes that the most frequent misunderstanding of freedom is to equate it with the ability to move freely or with the outside or physical aspects of activities. Dewey contends that this freedom should not be

viewed as an aim in and of itself, but rather as a means to the freedom found in the controlled power of progress.

He uses the example of a child in a home where the environment created by others is such that it is amusing to accept all of his decisions to demonstrate this point specifically. He goes on to state that the child's exercise of intelligence has not improved. Instead, impulsive blindness is transformed into ingrained habits. His apparent freedom as a result of his success is merely that. As he transitions into different social contexts, it vanishes (Dewey, 1992:308)

Freedom as Liberation from Self-Deception

Sartre refers to any attempt to violate one's freedom as self-deception or "bad fate." Bad luck is a deception told to oneself. This is consistent with the idea that man attempts to turn to essence rather than existence. Bad luck is a type of deception that we intentionally tell ourselves in order to conceal the truth from ourselves and, in some cases, to intentionally mislead ourselves. This suggests that while knowing the truth basically, one tells a lie to avoid accepting the responsibility that comes with being aware of one's freedom and daily life. The realization that one has absolute freedom and the ensuing sense of agony are bad karma.

Bad fortune can be viewed as the condition in which a person starts to believe that his or her circumstances have created them, misleading both themselves and other people (Omoregbe, 2012:97). Nothing in the aforementioned can ever absolve us of the radical responsibility for our decisions. However, most of us will seek to refuse this load most of the time. Unfortunately, we will look for justifications, explanations, and cause-factors that limit our options for action and make it the only one that is morally or logically acceptable to us.

Here, Sartre contends that we are unfortunate to the extent that we believe we have been successful in coming up with defenses or reasons (Lavy, 1990:76). Omoregbe emphasizes: Belief in determinism is one of these examples of horrible fate, which supports Sartre's position on this. Some people attempt to avoid facing the truth of human freedom by denying it even exists.

As a result, they create the doctrine of determinism and seek solace in it. If freedom burdens us, we are always prepared to seek solace in our belief in determinism. One way men attempt to avoid the truth of their freedom is through determinism, which includes the belief in human nature. They blame it on human nature and assert that God created them that way rather than

acknowledging the truth of their freedom and taking themselves accountable for who they are and what they do (Omoregbe, 2012:97). Man has the choice to either accept his fate or seek help from nature in this situation. Of course, some people develop the theory of determinism in an effort to avoid being honest.

They put their faith in human nature as a defense against the reality of individual freedom (Omoregbe, 2012:98). However, bad luck has a tendency to pit one component of who we are against another. The majority of the time, a person with a poor fate will identify completely with one of their traits. True freedom can only be found in a man who has learned to control himself, so that neither his own internal nor external forces can cause him to stray from his moral course. It is the liberation of the person who has set themselves free from the bonds of vice and ignorance.

Socrates is one example, who chose the poisoned cup over injustice in the interest of the truth. He made decisions freely and in accordance with his conscience (Sullivan, 1957:101). Furthermore, man will only experience this true freedom-self-realization, the freedom of autonomy, or self-rule- if he wisely exercises his freedom of choice. The conclusion is that "although man is free to choose, he cannot free himself from the laws of the universe of which he is a part and therefore cannot escape the consequences of his choice." (Sullivan, 1957:101).

For instance, if a person decides to jump out of a window, he or she is free to do so, but not free to hover in the air defying gravity. A guy is free to make drinking his main goal in life, but he must accept the costs and negative effects that come with it. The maximum level of freedom thus rests on a person making the right decisions regarding what a human being should be and refraining from deluding himself by defending his bad deeds. This essentially entails self-realization-assisted freedom from self-deception.

Freedom and Passion: The World of Being and Nothingness

All of the major categories in the world of being and nothingness ultimately depend on "being." Following this core idea, Sartre is attempting to argue that an existent's "being" is always a matter for debate and that this "being" is rooted in passion by equating freedom and passion with being and nothingness. When he asserts that "Freedom is passion, and passion is freedom" (Sartre, 1979:160), this becomes more obvious. After centuries of philosophical argument that focused on the superiority of one or the other, this came down to reconciling freedom and passion.

No longer is freedom thought to be fully transcendental. I looked into it while professing to transcend the realm of appearance and necessity by positing a different world of essence and freedom. As a result, the human existence "passionately" seeks to realize itself. By positing this idea, Sartre not only topples the philosophical structure erected over the years but also contradicts his earlier writings on absolute freedom by reasserting the fundamental similarity between freedom and passion. All forms of psychological determinism are a priori excluded as structurally capable of even perceiving the problem, let alone offering a workable solution for its difficulties, if the fundamental project- the person- is everywhere in all desires and if our freedom itself constitutes the limits that it will subsequently encounter, as Sartre claims. (Sartre, 1979: 161).

In this essay by Sartre, he expressly argues on both the necessity of freedom and its inescapability in the contingency of a life driven by ontological passion. Every aspect of human existence is driven by a passion, with the well-known self-interest being just one freely chosen method among others to fulfill this passion.

It was obvious that he realized "man is a meaningless passion." (Sartre, 1979:163). Any attempt to eliminate passion from the description of human existence, in his words, would deprive it of its primary topic, around which all else is organized. (Sartre, 1979:175). Because freedom is absolute and must be realized in the particulars of human reality, there is philosophical ambiguity regarding freedom and its conditions?

According to Sartre, emptiness exists before something else does in order to prepare its being. The upshot of freedom, human appreciation, and experience [passion] is the being of emptiness. "The inevitability, which permeates our being in the mode of necessity of fact, does so, not by virtue of necessity, but by virtue of fact" (Sartre, 1979: 176). He transitioned progressively from the level of absolute unity, or heterogeneity, to the point of absolute contingency.

Sartre asserted that "the Dasein (of Heidegger), that is, the Being for itself is sexual in its very upsurge" (Sartre, 1979:200) in his criticism of Heidegger's lack of concern for sexuality. It is the introduction of sexuality to the planet. This serves as the foundation for Sartre's attempt to link emotion with freedom of the "being" Hermeneutic existence, which is concerned with 'human reality' in all its facets, is fundamentally based on this contingency in man. Since sexuality can only be understood in terms of the most profound anthropological structures if the being-for-itself is sexual in each and every one of its own upsurges in the face of the other.

We are urged to understand this as a project of being rather than a problem. Sexuality plays a crucial role in the realization of the project of possessing the world, which is formed by being in the world. As a result, it holds a significant position in the existential treatise on the passions. In other words, the realization of the self in the world depends on passion. According to him, "whatever experience may be under scrutiny, be it fatigue on a mountain climbing expedition, sexual desire, or play, or nausea, or preference for certain types of food, and so on, our search for meaning must be guided by the same principle" (Sartre, 1979:201).

Since he perceived sexuality as encircling the entirety of being, he deduced that "sexuality is understood as a fundamental existential project that aims simultaneously at the other and at the being in general" (Sartre, 1979:202). In the first instance, I put myself in the other's company out of want or passion to enjoy the other's flesh, as he [Sartre] would say. In support of this assertion, he pointed out that "desire is an attitude aiming at enchantment." Since I can only comprehend his objective facticity, the challenge is to capture his freedom within this facticity. By touching this body, I should finally touch the other's free subjectivity (Sartre, 1966:394).

This demonstrates how mankind shares the same ontological determination of freedom and passion beneath its aspect of sexuality. This is because desire itself is destined to fail, as "passion is the death and the failure of desire and the fullness of the being is equally unrealizable, which ultimately makes a man useless passion" (Sartre, 1966:396). Sartre made it very evident that the desire, feelings, and pleasures that drive a person to perform a certain act all originate from the concept of original freedom in order to reconcile passion and freedom. In respect to certain purposes, the will is thus conceptualized as a thoughtful choice.

Passion might also result in the same outcome. Freedom is the starting point for all goals, and goals can be accomplished via "will" or "passionate" efforts. Passion, according to Sartre, is not a personal attitude but the foundation from which all attitudes spring. "It is only by virtue of passion that human enterprise can take place at all and assume a character, a direction, and a meaning" (Sartre, 1979: 209). Without it, we would be stuck with "consciousness" and "freedom," both of which are seen as frozen abstractions with no chance of ever developing.

To will oneself free is to decide to be in the world confronting others; then the one who wills himself as such will also have the passion of his freedom. Through passion, freedom, and consciousness, one acquires a "body" so much as to talk of the passion of the "body," for carrying out the original project of freedom to make the in-itself exist.

I must make the decision to be who I am whether I'm acting in rage, hate, guilt, discouraged rejection, or joyful demand. (Sartre, 1979:211). In this context, Sartre meticulously linked the condition of freedom and passion, which he summed up as causality and necessity, to the existence of man. So, with freedom, a goal is established, and with passion, a goal is achieved.

Human Law and Sartre's Absolute Freedom in Conflict

Several ethical schools of thought that center on an imagined contradiction between freedom and the law have emerged as a result of some contemporary cultural trends. These ideologies or doctrines would allow people or social groupings to judge what is good or bad. Human freedom would have the power to "create values" and rule over reality, turning truth into a subjective concept.

The Stoics, on the other hand, contend that people act in accordance with their understanding of the law because of the unique characteristics of humans. Man can regulate his attitudes and behaviors through an act of will, which leads to the paradox that while he would like to pick his trials, he occasionally shies away from them or forgoes them out of fear of the law's ramifications. As a result, the full freedom of man and the rule of law are in constant confrontation. In and of itself, law imposes restrictions on freedom, probably in order to restrain individualism and/or egoism and prevent the exploitation of others by personal zeal (Omoregbe, 2012).

As a result of man's ability to reason and distinguish between his values, which are not his to determine, there is an implied natural law and innate consciousness of the law that he participates in. Man's choice of the good involves knowledge of the bad. This is immune to manipulation since it is eternal and manifests in man from the moment of his creation. In man's attempt to use his freedom absolutely in order to establish himself in the world, there is an internal conflict that can be identified with Sartre's notion of absolute freedom.

In this environment, the rule of law may be either natural or positive. Laws are designed to uphold ideals, particularly universal ones. There cannot be absolute congruence between freedom and the law because freedom is particular to each

individual. Law realizes itself in the law, which eventually leads to a never-ending battle for relief, whereas freedom perfects itself in the individual through an uprising of a "authentic being."

This is very similar to what Pope John Paul II stated in his essay on the relationship between the law and freedom. According to him, "man is free in so far as he can accept and understand a made law"; in reality, "human freedom finds its authentic and complete fulfillment precisely in the acceptance of the law" (Pope John Paul II, 1994:112). This effectively argues that this conflict can only be avoided when man perceives his freedom as fulfilled in law and so finds a limit to his freedom. St. Augustine remarked in response, "There is no law unless it is just." (Pope John Paul II, 1994:113).

Therefore, the justice of the law determines its validity. There cannot be an unlimited exercise of freedom when a common good is to be served because there is human positive law, which is recognized and distinguished by its fairness (Pope John Paul II, 1994:113). The fact that there are shared interests involved can support this. Thomas Aquinas concluded that, "though man is free, he is always motivated towards his ends by the laws," defining law as an ordinance of reason issued by competent authority for the benefit of the general good. (Aquinas, 1947:154).

He views this as a fundamental concept and claims that man pursues good and pleasurable things instead of evil and self-destructive things. Every other law must originate from this natural determinant if we can infer anything from the fact that man can occasionally be confounded by certain natural elements that he cannot account for. Human positive law, which preserves the idea of the leveling principle (equality for everyone), is designed to protect the vulnerable and advance justice, and as a result, it almost never finds itself in conflict with absolute freedom.

Sartre's statement that "to choose oneself is to choose others" is theoretically accurate. However, in reality, it has broad implications because interiority, a characteristic of every human propensity, differs significantly from personhood. The law is frequently presented as demands for compliance. They have an urgent quality in that case. Along with dictating, they also defend the rights of people, groups, and organizations. As a result, they compel us to do some behaviors and forbid us from engaging in others. In conclusion, laws have features of order, compulsion, command, and obligation, but they are not solely restricted to these. (Sartre, 1979: 305).

For both Plato and Aristotle, there is no particular type or character of law that is required for man to function, but they are adamant that if law were to direct man's behavior, he would act in a way that would benefit both the people and the state. Any rule that forbids or forbids specific behaviors and enjoins them under penalty is known as a law. However, it also implies a threat with unfavorable repercussions. It does not always imply a bodily compulsion. Law's fundamental ideas serve as the foundation for the dialectical character of human reason and volition. There is proof and traces of ideas that the universe and human civilization as a whole have in common, therefore the sense of law is inherent in man.

Absolute freedom, therefore, contradicts the purpose of laws created for the benefit of all. Although freedom is a distinguishing feature of human existence, it does not mean that the other is negated. Consequently, human freedom does not undermine the fact that humans are unique in the sense that Sartre would have it in his conception of being and nothingness. Because every man is different, law can be used to protect the weak against the strong exercising their free will. In the state of absolute freedom, the law attempts to take hold while the state of absolute freedom tries to suppress the law. Awareness that freedom and the law are composites of a "being" is necessary to resolve and reconcile this perpetual conflict.

Which is designed for the common benefit, but only after liberty is liberated from its absolutism, which emphasizes the ego over the good of all? Contrarily, law can foster human freedom by portraying a real man engaged in the battle to be accountable for and responsible for his free choice. Therefore, law in this context represents accountability.

The Decadence of Freedom in Nigeria

While talking to a young, employed graduate on the bus from Umuahia to Aba about how he would define freedom in Nigeria, we became aware of a type of resentment that has seeped deep into the veins of Nigerian youth. The young guy claimed in his speech that one of the immediate benefits of Nigeria's switch from military democracy (military rule) to civilian democracy (civil rule) in 1999 was the notable increases in freedom of expression and civil freedoms. Regarding ongoing corruption, violent crime, and poverty amidst all other disadvantages, little to almost nothing has changed. Most people assume that Nigerians may at least express themselves freely in the new political climate of Nigeria.

The core right to freedom of expression is still not secured; therefore the impression being presented to other countries in the world is false. He described a number of instances of infringements on the right to freedom of expression in Nigeria since 2016 in which actual or alleged critics and opponents of the government have been detained, tortured, and subjected to other forms of harassment and intimidation, many of which have the unfortunate outcome of death. It has become customary to stifle peaceful expression by using harsh methods. People don't care about the dead when the government responds to peaceful protests by carrying out extrajudicial executions.

How can they worry about the dead when they have no concern for the living? Members of the Nigerian Police Force have committed the majority of these offenses. Sometimes the culprits have been military personnel from the Nigerian Armed Forces, using terms like "crocodile dance," "crocodile smile," "python dance," and other similar expressions. Aside from nonviolent protesters, victims of indiscriminate police operations have included journalists, human rights advocates, and members of opposing political parties, other political activists, and innocent bystanders. There are countless such crimes being committed against Nigerian nationals in the hinterlands.

The media or a human rights organization may never learn about them since they are not even reported. For instance, consider the rape, murder, and cruelty that ranchers inflict on the women in their farmlands and villages, horrors that go unrecognized. Furthermore, it is undeniable that there have been more instances of infringement on the right to free expression in Nigeria recently than there were before. They became terrified of going to the polling place, let alone casting their ballot, as a result of several examples of political imprisonment, which ranged from denying the right to vote to eligible people to the murder of Nigerians even at the polling places.

In essence, there is a rigging of the elections. Both political incarceration and slavery are the results of these. On the surface, Nigerians are unable to openly express their opinions, in contrast to the meaningless chatter on social media (Facebook, WhatsApp, Twitter, Instagram, etc.). These and other numerous outcomes of the conversation with the young Nigerian graduate who was unemployed and in transit inspired me to reflect philosophically about freedom in Nigeria, between Nigerians and the government (leaders).

The Violation of Political Freedom

According to Section 39 (1) of the Federal Republic of Nigeria's revised constitution, "Every person shall be entitled to freedom of expression, including freedom to hold opinions and to receive and impart ideas and information without interference" (CFRN, 1999). Additionally, the same constitution's provisions 33(1) and 34(1) guarantee that no one shall be subjected to torture or cruel, inhumane, or degrading treatment. Despite the fact that Nigeria is a member of a number of unions and international and national organizations that uphold the right to free speech and forbid cruel, inhuman, or degrading treatment or punishment, there is no peace or political freedom in the nation.

However, the just ended 2023 elections served as a clear reminder of the Nigerian government's unwillingness to accept any genuine opposition. All around the nation, elections were held for the positions of president, state governors, National Assembly members, and State House of Assembly members. A few hundred people perished in acts of political violence. The elections were characterized as fairly calm, especially by the so-called power custodians, despite these murders and the massive fraud and rigging that some observers claimed to have witnessed. The sole purpose of this was to support Nigeria's transition to democracy.

However, allow me to swiftly address the issue of journalistic freedom. The right to be free for public consumption (Sambe & Ikoni, 2004:11). Consequently, various scholars have conceptualized press freedom from various angles. Sambe and Ikoni assert that the freedom of the press is centered on the unrestricted freedom to write or publish information as well as the freedom to print without previous restrictions. The press's right to publish any information that is not expressly prohibited by the law falls under this freedom, which is one of society's most important values. It implies that the institutions of the mass media should be given the duty of monitoring the environment through the presentation and analysis of societal events. (Sambe & Ikoni, 2004).

It is very difficult to imagine a modern society without a press, and Nigeria is slowly becoming one by conditioning media outlets to publish information that the government wants the public to know. In light of this, it follows that any publication that does not extol the virtues of those in authority is typically regarded as sedition and is shunned. However, in 1960, colonialism was finally over in Nigeria.

Nigerians were subjected to violations of their right to press freedom while they were under colonial rule. During the lengthy period of military administration in

Nigeria, press freedom had the worst damage (Ben, 2014). However, the need for journalistic freedom is an essential human need. One of the rights that go hand in hand with press freedom is the right to information.

Evaluation of Freedom and Responsibility in Jean-Paul Sartre's Philosophy

We are all aware that philosophical truths are not revelations and can therefore be subject to analysis, examination, and criticism. This means that Sartre's philosophical views on freedom and responsibility are neither disregarded nor given special treatment. In this study project, we have attempted to uncover Sartre's views on human freedom through a dictionary look. Due to the circumstances that were there when Sartre wrote out his ideas, his theory or position is, up to a point, quite persuasive. It is also significant to note that the majority of philosophers and modern thinkers accepted his fusion with the philosophy of human freedom.

Despite treating these two ideas, Jean-Paul Sartre focused more on the idea of freedom as a value or aspiration, and as a result, he believed it to be the very essence of man. A thing's essence—that which gives it its unique identity—can be thought of as its definition. Although freedom is not what makes a man, it cannot be disputed that a man is free. In any case, we must also comprehend the fact that, as a result of this comprehension, freedom cannot be taken to be total. Even while freedom, in his view, is the very core of man, this does not mean that he is always and forever free.

On the other hand, we need to agree with Sartre that it is not a good thing to use self-deception to avoid taking responsibility. The individual will, in his words, not feel at peace with himself. Furthermore, we agree that a man should make an effort to live an honest life that is in line with his deepest values, regardless of how significantly these values diverge from those of his society. With regard to the topic of free will, Sartre is adamant that man was created in the image of God and that he has the ability to choose and determine his own destiny. It's critical to remember that because it means restricting one's options, choosing might be tough to discuss.

That is to say, when one selects from a wide range of options and alternatives, he separates himself from those he did not select from. If not for the circumstances that surrounded the formation of his philosophical views, one would venture to claim that Jean-Paul Sartre would not have taken atheism seriously. Considering the influence of World War II and the impact of rational scientific thought at that time on religion, which led to the final disintegration of religious tradition in

Europe and the massive destruction of existing superstructures in the west and the loss of so many lives, Friedrich Nietzsche declared that "God is dead," which heightened the sense of the meaninglessness and unimportance of life.

Conclusion

Freedom and responsibility are ideas that have generated debate throughout history.

Whether we are in control or free. If one is free, is that freedom constrained or unconstrained, conscious or unconscious, and responsible or irresponsible? Some philosophers from various backgrounds approached this issue from different viewpoints. One of the qualities that make an activity human and morally acceptable is freedom and responsibility. We can only fully understand the authenticity of human existence if we act independently, responsibly, and without bias. It is significant to highlight that Jean-Paul Sartre touched on the essential future of man, which is freedom, through his philosophical teachings and concepts. The freedom that defines man is expressed in decision-making. Decision-making and action selection thus become inevitable for man.

However, it should be underlined that our love of freedom and responsibility does not in any way elevate us beyond normal human beings, nor does it require us to act in accordance with our impulses. Rather, it demonstrates the delight that freedom brings to people. Freedom must be logical and responsible-conscious in order to be considered freedom. It is illogical and unauthentic to have freedom without responsibility. We may examine the "pros" and "cons" of our options while making decisions thanks to the freedom that comes with responsibility. Absolute freedom is therefore illogical and irrational. In light of the difficulties and struggles that exist throughout the world, particularly in Nigeria, this work promotes the necessity and potential for living in true freedom.

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