

**EDUCATION AS A TOOL FOR GOOD LIFE: A CRITIQUE OF TANZANIAN
UNIVERSITY STUDENTS' VIEWS IN LIGHT OF ARISTOTLE'S CONCEPT
OF *EUDAIMONIA***


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DECLARATION

I confirm that this research thesis is my original work and has not been presented in any other university/institution for consideration of any certification. This research thesis has been complemented by referenced sources duly acknowledged. Where text, data (including spoken words), graphics, pictures or tables have been borrowed from other sources including the internet, these are specifically accredited and references cited using current APA system and in accordance with anti-plagiarism regulations.

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SUPERVISORS' DECLARATION

We confirm that the work reported in this thesis was carried out by the candidate under our supervision as university supervisors.

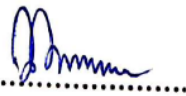
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ABSTRACT

Education ought to be a means of preparing an individual to lead a good life. It ought to impart knowledge, skills, values, attitude and mould an individual's character necessary for living a good life. The purpose of this study was to explore and critique conceptions of a good life among university students in Tanzania and to assess their views on the extent to which education has promoted the attainment of a good life among Tanzanian citizens in the light of Aristotle's concept of *eudaimonia*. The study specifically sought to; explore the university students' conceptions of a good life, assess university students' views on the extent to which education has promoted a good life among Tanzanian citizens, compare and contrast university students' conceptions of a good life and the principles of Education for Self-Reliance (ESR) in Tanzania and reflect on the best ways in which Aristotle's concept of *eudaimonia* can illuminate Tanzania's philosophy of education for self-reliance with respect to the concept of a good life. The study was guided by Aristotle's theory of *eudaimonia*. Two propositions of the theory were utilized in this study-first, a good life as a life guided by the exercise of virtues or moral excellence and second, a good life as a life supported by availability of external goods. The study involved two universities in Tanzania namely Dar es Salaam University College of Education (DUCE) and Mzumbe University (MU). The study employed a qualitative mixed research design in which social sciences methods and philosophical analytical methods were used in a complimentary manner. Document analysis and Interviews were used in data collection. Stratified sampling technique was used to obtain forty (40) third year student teachers from eight teacher education programmes for Focus Group Interviews. Purposive sampling technique was used to obtain ten (10) lecturers of education for Personal Interviews. Microsoft Word was used for coding and thematic analysis. Since the study was philosophical in nature, philosophical methods of Conceptual and Phenomenological analyses were employed in examining, interpreting and clarifying the implicit meanings of concepts, statements and quotations extracted from documents and interview transcripts. The findings indicated that university students' conceptions of a good life were mainly based on possession of external goods both material and non-material goods. With regard to education and the attainment of a good life, university students asserted that education has played a great role in promoting a good life among Tanzanian citizens, for instance, education has provided employment, influenced healthy lifestyle, reduced and eradicated poverty, ignorance, misconceptions and bad cultural practices to mention a few. Furthermore, university students' conceptions of a good life were akin to the principles of education for self-reliance with respect to hard work, teamwork, cooperation, creativity, critical thinking, respect of human dignity, freedom, equality and good social relationships. However, the differences between the two were on the motives and the end results, for example, university students' conceptions of a good life focused on individual needs which are mainly material things while the principles of education for self-reliance emanated from the need to cater for social interests and well-being. The study also found that certain aspects of Aristotle's concept of *eudaimonia* can be integrated into Tanzania's philosophy of education for self-reliance, such aspects are nurturing inner faculties of learners, inculcating moral excellence to learners, cultivation of rationality and promoting ability to acquire external goods among learners. The study concluded that the students' conceptions of a good life contradict Aristotle's concept of *eudaimonia*.