



**SUDAN UNIVERSITY OF SCIENCE AND  
TECHNOLOGY  
COLLEGE OF GRADUATE STUDIES**



**TEACHING PHILOSOPHY OF THE GOOD LIFE WITH  
REFLECTIONS IN VIEWS OF AL-GHAZALI AND MACINTYRE ON  
VIRTUE AND ESSENCE FOR NIGERIA**

تدريس فلسفة الحياة الجيدة مع تأملات في آراء الغزالي  
وماكينتير عن الفضيلة والجوهر في نيجيريا

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## DECLARATION

The signing hereunder, declare that I am the sole author of the Ph.D. thesis titled: “*Teaching Philosophy of the Good Life with Reflections in Views of Al-Ghazali and Macintyre on Virtue and Essence for Nigeria*”, which is an original intellectual work. Willingly, I assign the copy-right of this work to the College of Graduate Studies (CGS), Sudan University of Science and Technology (SUST). Accordingly, SUST has all the rights to publish this work for scientific and research purposes.

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## **DEDICATION**

*This work is dedicated to my beloved family, my mother Umma Abubakar, Khadija a.k.a Hadiza my wife and my beautiful children, Asma'ul-Husna, Abdurrahman and Muhammad-Jiban for their perseverance during the course of fulfilling this task.*

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## **Abstract**

This research is borne out of the realization that corruption in public offices and in general life situations starts from examination malpractices. It was identified that examination malpractice is the root of all evils troubling Nigeria and so many other African nations; leading to indiscipline, moral decadence and failure of so many social institutions of the concerned nations. However, this itself, was traced to be an offshoot of putting much emphasis on paper qualification rather than what one can do with his/her talent in practical terms. This necessitated the idea of identifying with philosophy of the good life and how it could be taught, with reflections in views of Al-Ghazali and MacIntyre on the concepts of virtue and essence in Nigeria. The research argues that when reason and religious ethics as found to be complementary in this research are combined together the issue of weakness of the will to do the right thing (i.e. *akrasia*) will be reduced, and that people are more likely to move towards attaining the ultimate status of the good life. The research methodology is normative in design and employed the use of descriptive analyses of normative concepts with some prescriptions where necessary, using the reductionist style of logical atomism. The findings of the research showed that philosophy of the good life is a lifelong process that has to do with nurturing some qualities or virtues that lead their possessor to a life of sustainable happiness. Because not all forms of happiness are sustainable, some are momentary and wither away in the nick of time. To attain this disposition of sustainable happiness, this research from its findings, argues that the moral agent must complete a matrix of some virtues called the Good Life Matrix (GLM). The GLM entails the possession of and sustaining rationality, friendships, freedom, legitimate income, contentment and piety. The possession of some without the others will not yield a sustainable happiness. Virtue in the *aretaic* sense is not knowledge that can be stored or recalled whenever the need arises. However, what is undeniable is that virtue is a disposition that is nurtured, not given by nature. That is, it neither grows spontaneously in the individual nor is it inborn, but must be nursed and guided, either in a conditioned environment or in a company of the virtuous. Again, it was found that the good life matrix is an all-round phenomenon that affects all the social institutions of the society i.e. family, educational, religious, legal, political and economic social institutions of the society. However, the program designed for the GLM was only limited within the four walls of the school using the hidden curriculum. This is because the research is on education as a formal institution. The recommendations made include; formal institutions of primary, secondary, and tertiary together with national examination bodies should deploy effective strategies to manage all forms of examination misconduct. Stringent policies should be made and executed without fear of whoever is caught in the act of malpractices. Finally, parents should be enlightened by the school authorities through print and social media on the dangers of making their children to be desperate making them promises on coming first in their terminal examinations.

## المستخلص

هذا البحث مستمد من أن الفساد في المكاتب العامة وفي مواقف الحياة العامة يبدأ من ممارسات الفحص الخاطئة. ثم التعرف على أن سوء التصرف في الفحص هو أصل كل الشرور المقلقة في نيجيريا والعديد من الدول الإفريقية الأخرى ؛ مما يؤدي إلى والانحطاط الأخلاقي وفشل العديد من المؤسسات الاجتماعية للدول المعنية. ومع ذلك ، ثم تتبع هذا في حد ذاته ليكون فرعاً من التركيز على تأهيل الورق بدلاً من التركيز على ما يمكن أن يفعله بمهاراته من الناحية العملية. استلزم ذلك فكرة التماهي مع فلسفة الحياة الجيدة وكيف يمكن تدريسها ، مع تأملات في آراء الغزالي وماكينتير حول مفاهيم الفضيلة والجوهر في نيجيريا. يجادل البحث بأنه عندما يتم الجمع بين العقل والأخلاق الدينية كما تم تكميلها في وأن (akrasia) هذا البحث معاً ، سيتم تقليل قضية ضعف الإرادة لفعل الشيء الصحيح (أي الناس أكثر عرضة للتحرك نحو تحقيق الوضع النهائي للحياة الجيدة. منهجية البحث تكمن في استخدام التحليلات الوصفية للمفاهيم المعيارية مع بعض الصفات عند الضرورة ، وذلك باستخدام أسلوب الغزالي للنظرية المنطقية. أظهرت نتائج البحث أن فلسفة الحياة الجيدة هي عملية تدوم مدى الحياة وتتعلق برعاية بعض الصفات أو الفضائل التي تقود صاحبها إلى حياة من السعادة المستدامة. نظراً لأن أشكال السعادة ليست مستدامة ، فبعضها يكون مؤقتاً ويتلاشى في الوقت المناسب. لتحقيق هذا التصرف في السعادة المستدامة ، من النتائج التي توصل إليها ، أن العامل الأخلاقي يجب أن يكمل مصفوفة من وحيارة العقلانية والصداقة GLM تستلزم (GLM) بعض الفضائل تسمى مصفوفة الحياة الجيدة ) والحرية والتدخل المشروع الرضا والتقوى والحفاظ عليها. الفضيلة بالمعنى التي يمكن تخزينها أو التذكير كلما دعت الحاجة. ومع ذلك ، فإن ما لا يمكن إنكاره هو أن الفضيلة هي تصرف يتم تغذيته ، وليس بسبب الطبيعة. وهذا يعني أنه لا ينمو تلقائياً في الفرد ولا يكون فطرياً ، ولكن يجب رعايته وتوجيهه ، إما في بيئة مشروطة أو في شراكة من الفاضلة. مرة أخرى ، تبين أن مصفوفة الحياة الجيدة هي ظاهرة شاملة تؤثر على جميع المؤسسات الاجتماعية للمجتمع ، أي المؤسسات الاجتماعية والتعليمية كان GLM والدينية والقانونية والسياسية والاقتصادية للمجتمع. ومع ذلك ، فإن البرنامج المصمم - محدوداً فقط داخل الأسوار الأربعة للمدرسة باستخدام المنهج الخفي. وذلك لأن البحث عن التعليم كمؤسسة رسمية. وتشمل التوصيات البحث ؛ يجب على المؤسسات الرسمية للتعليم الابتدائي والثانوي إلى جانب هيئات الفحص الوطنية نشر استراتيجيات فعالة لإدارة جميع أشكال سوء السلوك في الامتحانات. يجب وضع سياسات صارمة وتنفيذها دون خوف كل من وقع في تصرفات خاطئة. أخيراً ، يجب أن تكون السلطات التعليمية مستنيرة للأباء والأمهات من خلال وسائل الإعلام المطبوعة والاجتماعية حول أخطار جعل أطفالهم يائسين بالوصول إلى المركز الأول في امتحاناتهم النهائية.

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