



**OBAFEMI AWOLOWO'S CONCEPT OF MENTAL MAGNITUDE AND
THE DRIVE TOWARDS ENTREPRENEURIAL ORIENTED EDUCATION:
A CASE FOR 'CAPUAMANUISM'**

Gabriel ASUQUO

College of social and Management Sciences
Achievers University Owo
asuquogabriel@achievers.edu.ng

&

ADIDI, Dokpesi Timothy
Department of Philosophy

Veritas University Abuja, The Catholic University of Nigeria
adidit@veritas.edu.ng



Abstract

The concept of Mental Magnitude is central to Obafemi Awolowo's philosophy of education. His philosophy of education does not explore the best method in teaching; but, rather it emphasizes the role of education in the integral formation of the individual (human being). Nonetheless, he was more concerned with the discipline of the human mind; which of course suggests that his philosophy of education would have adopted the idealist theory of education which can easily lead to a good training of the mind, the development of man's physical and spiritual wellbeing, and the subjection of appetite or desire to reason. In as much one can draw strength from his objective of education, which is focused on the idealist theory, and present a credible rationale to dismiss the current

misconception of education as a means of acquiring degree certificates for acquisition of wealth. However, the emphasis on skill acquisition does not have a basis in the mental magnitude of Obafemi Awolowo. This is largely reflected in the Nigerian society where skill acquisition is taken for granted and the laying of more emphasis on classroom education as the only means of wealth creation; this again suggest his emphasis on free education. The aim of this paper is to firstly appraise Obafemi Awolowo's mental magnitude as a means of instilling discipline and the development of an integral character formation of the individual in a society bedeviled by materialism, entitlement mindset, and inordinate desire for power etc. This paper, on the other hand, discusses the importance of skill development and acquisition; entrepreneurship and formal education in Nigeria. There is a quest for harmonious reconciliation of the imperatives of mental magnitude and the imperatives of entrepreneurial education. The paper proposes the Philosophy of 'Capuamanuism' as a philosophy of educating the fuller-and-ready human person. Capuamanuism suggests that skill acquisition can be harmonize with the doctrine of mental magnitude in such a way that youths in Nigerian education system can acquire entrepreneurial skills and still be academically savvy. The training of youth who are savvy both entrepreneurially and academically is credible resources for national progress, wealth creation and character formation. This paper adopts an expository and qualitative research method to argue for the harmonious reconciliation of mental magnitude and entrepreneurship education through 'Capuamanuism' as a method and process of holistic education towards wealth creation.

Keywords: Education, Philosophy, Awolowo, Capuamanuism, Entrepreneurship

Introduction

Education has a multi-faceted aim and purpose; as such education comprises of both formal and informal education. There is a misconception about informal education; as many people have come to see it as counter-productive to the essence of education. Formal education

as done in the classroom is considered superior to informal education and this has led to the mad rush for acquiring degrees at the expense of acquiring the required skills and knowledge for the benefit of the overall development of society. This is evidently seen in Nigeria where people reduce education to the attainment of degrees and possession of certificates without positive and productive impact. The question one would ask is what is the essence of acquiring a degree? What is the essence of going to acquire formal education? Is formal education a means or an end? What should be the end of education? To set the discourse, it will be appropriate for us to do an etymological and ontological understanding of education. Education by definition is a complex phenomenon and extensively versatile⁶¹. The etymological definition or Latin the root word from which the term education is derived from includes educare and educere.

Educare means to nourish, to bring out, to train or to mold. The child has to be brought up like a plant in the garden by the teacher. His/her potentials should be developed with proper care nourishment. Educere simply means “to lead out”, “to draw out” and “to bring forth”. Each and every individual has the innate powers. The innate powers of the individual should be properly cared for and given scope to develop by those assigned the task of educating⁶².

The above analytical explanation of the etymological definition provides a template in exploring the aim and purpose of education as that of forming and molding into maturity an individual; and at the same time bringing out the talents that are laden in the individual learner; and this bringing

⁶¹ Uzomah M.M & Isanbor O.P, *Philosophies and Theories of Education* (Kaduna: Eizy Publishing House, 2019), P.1

⁶²The definition of education as reflected in this work was extracted from the works of Uzomah M.M and Isanbor O.P. The definition was actually taken from Stanford Encyclopedia of Philosophy as referenced in *Philosophies and Theories of Education* (2019) P. 51.

out of talents can be considered as educere. This involves skill acquisition as part of the education process of the human person. Hence, educare (formal education) and educere (Informal education) is a complete formation of education. It is in the light of this backdrop this paper shall adopt an expository research to evaluate mental magnitude as focusing more on the educare without recourse to educere. The educare alone does not bring about a total formation of the human being; but just an aspect of the human being; and the educere ought to go hand-in-hand with the educare. This paper adopting a qualitative research argues that mental magnitude is limited only to educare; and does not involve educere. Although, the educare can play and has played a great role in the society, it has also been misconstrued; and this has given birth to the emphasis on educere as the completion of what should involve education to make one independent towards wealth creation and progress. Hence, the emphasis on entrepreneurship; an area ignored by Obafemi Awolowo's mental magnitude, is what this paper seeks to address.

Obafemi Awolowo's Mental Magnitude

The major concerns of Obafemi Awolowo philosophy of education are two-fold, namely, the goal of education and the enabling environment through which it can be implemented⁶³. What then is mental magnitude? How does it relate to education? How does it affect education in Nigeria? These are some of the issues we shall be interrogating and attempting to answer. The influence of Platonic and Stoic philosophy is obviously present in the discourse and doctrine on mental magnitude as presented by Obafemi Awolowo; in fact, the Stoic and Platonic influence stretched to Cartesian dualism⁶⁴. The sole purpose of mental magnitude is for man to

⁶³ Irabor B.P, Olufowobi O.O & Adidi D.T, *Obafemi Awolowo's Philosophy of Education and National Development: An Argument for Its Contemporary Relevance*. In *Philectics: Benin Journal of Philosophy* (Department of Philosophy University of Benin, Nigeria: 2019), Vol. 3. No.1 p. 109

be happy, healthy and prosperous⁶⁵. Mental magnitude consists of the tripartite division of man with physical, psychical and divine attributes⁶⁶. Hence, these tripartite divisions of man (homo sapien) are subject to the control of man as the product of his fate and destiny that determines the fullness of life that is triumphant and excelling. According to Obafemi Awolowo, he argues that a proper knowledge of man, therefore, and a thorough appreciation and competent application of the principles which must govern his physical culture, his mental development, and his spiritual self-realization, is indispensable to any efforts for promoting and guaranteeing his general well-being and happiness⁶⁷.

According to Moses Akin Makinde,

Mental magnitude is a philosophical doctrine which derives from a theory of mind and body, with the assertion that the mental is superior to the physical element of a person, and should take control over the emotions, desires, and actions of man⁶⁸.

The above definition of mental magnitude sets the stage to analyse the background to Obafemi Awolowo's mental magnitude that involves metaphysics, epistemology and axiology. Nonetheless, this research shall not explore the metaphysics, epistemology and axiological praxis of mental magnitude due to want of space. Nonetheless, our focus is on the positive and negative influence it has on philosophy of education. Education is central to the development of man (human person) because according to Obafemi Awolowo, "the coefficient of his efficiency in all undertakings generally, and of his productivity in any economic venture in particular, is education in every sense of the word"⁶⁹. As such, mental

64 Makinde A. M, *Mental Magnitude: Awolowo's Search for Ultimate Reality, Meaning and Supreme Value of Human Existence 2nd Edition* (Ile-Ife: Obafemi Awolowo University Press, 2010) P. 172

65 Loc. Cit. 172.

66 Loc. Cit. 172.

67 Obafemi A, *The People's Republic* (London: Oxford University Press, 1968) P. 211

68 Makinde A. M, 2010 P. 172

magnitude is the aspiration and should be the aspiration in which the human person can regulate and moderate the excesses of its instincts, appetites and desires;⁷⁰ this can only be achieved only when the mind can be superior to the body, appetite or desire⁷¹. The emphasis on reason is central to the governing of the appetite or emotion; and if the emotions and appetite takes total control of reason, then, human society can be in danger; hence, a person who possesses mental magnitude has the capacity to lead; and he should possess comprehension, mental magnitude, and spiritual depth⁷². This can only be achieved through education as the “surest road to the regime of mental magnitude”⁷³. According to Obafemi Awolowo,

The cardinal aim of education is not, as is popularly but narrowly conceived, to teach a man to read and write, to acquire a profession, to master a vocation, or to be verse in the liberal arts. All these are only means to the end of true education, which is to help a man live full, happy and triumphant life. In other words, any system of education which does not help a man to have a healthy and sound body, an alert brain, and balanced and disciplined instinctive urges, is both misconceived and dangerous⁷⁴.

The above gives a great significant, purpose, and synergy linking mental magnitude and education. This again, shows the correlation between mental magnitude and idealism. This is so because idealism place more emphasis on the mind above the body or matter.

69 Obafemi A, 1968 P. 211

70 Makinde A.M, 2010 P. 174

71 Makinde A. M, 2010 P.174

72 Awolowo O, *Thoughts on Nigerian Constitution* (Ibadan: Oxford University Press, 1966) P. 158

73 Makinde A. M, Loc. Cit 2010, P.176

74 Awolowo O, Loc. Cit. 1968 P. 215

The Nexus between Mental Magnitude and Idealism as a Theory of Education

Idealism is a term with several related meanings and interpretations; but, more importantly is the fact that it assigns crucial importance to the mind (consciousness) or spiritual realm in its account of human existence. It is a philosophical school of thought that espouses the primacy of the mind as the indubitable source of human knowledge⁷⁵. Metaphysical idealism is an ontological doctrine that holds that reality itself is incorporeal or experiential at its core and lies in a realm transcending phenomena⁷⁶. The study of idealism cannot be taken for granted without recourse to Plato whose influence permeates through medieval philosophy to contemporary times. This school of thought did made a great impact in the works of Obafemi Awolowo's mental magnitude. Plato in his famous work *The Republic* was emphatic on the training of the human mind and this as well reflected on the pedagogy and the essence of education. It is difficult to separate his epistemic thought on education from his metaphysics. It is important to note that idealist perspectives are in two categories: (i) Subjective Idealism, which proposes that a material object exists only in the extent that a human being perceives the object, and (ii) Objective Idealism, which proposes the existence of an objective consciousness that exists prior to and independently of human consciousness, thus the existence of the object is independent of human perception. According to Uzomah Michael and Philip Isanbor, in philosophy of education, educational idealism represents a subjectivist orientation to learning as opposed to a more objective learning⁷⁷. The central message of this school of thought in education is the confidence they have in ideas, mental and the intelligible qualities of human beings. They put great emphasis on individuals in terms of their intellectual development in various educational settings. According to Vincent Kabuk,

⁷⁵ Uzomah M.M & Isanbor O.P, 2019, P. 156

⁷⁶ Loc. Cit. 2019, P. 156

⁷⁷ Loc. Cit. 2019, P. 156

The purpose of education in the idealists' view is to meaningfully contribute to the development of the mind and self of the learner. In the idealist philosophy, the idea of education is taken to mean a process of development of an individual, particularly his conscious and spiritual self. Hence his effort through the educational process is the development of the self, which aid in the building up his personality. It is therefore; the personal effort the individual learner puts in the whole process of learning or what he makes from that which is presented to him that constitutes his knowledge and education. It is however; the school that provides the enabling environment and proper direction for the growth of the individual's personality, which cultivates his aesthetics taste and the frame of his character that equips him with the required skills or knowledge; in terms of intellectual, moral, aesthetics judgment, self-realization, individual freedom, responsibility and self-control⁷⁸.

This position of Vincent Kabuk defines what mental magnitude seeks to achieve in education. It seeks to establish the objectives of intellectual formation, moral formation and the development of society⁷⁹. Is the development of society hinged on intellectual and moral formation alone? Why was Obafemi Awolowo interested on intellectual formation and not skill acquisition? Should we completely neglect skill acquisition as a form of education? Could this be the reason why we produce graduates who will study courses like computer engineering, electrical engineering, physics, etc. and yet cannot carry out the practical's that are needed for them to be experts; but would depend on those who are skilled in it to carry out the task of practicum. Hence, a first class graduate finds it

⁷⁸ Kabuk S.V.A, *A Fundamental Approach to Philosophy of Education*, (Rivers: Ushie & Associates Publication, 2017) P. 73

⁷⁹ Uzoma A.M & Isanbor O. P. 2019, P.159

difficult to apply what he has study. This is not for any reason; but for the fact that the focus was on the intellectual formation. In fact, Uzomah and Philip opine thus:

The cardinal pillar of education in the idealist scheme of things is intellectual and moral formation for the self-development and self-actualization of the child. Education is to progressively help the learner to develop his or her potentials for self-development and fulfillment of one's destiny in life⁸⁰

On this note, it is very important to proceed to how mental magnitude has influenced the curriculum to the point that mental magnitude would fundamentally prescribe the training of students to appreciate eternal and immutable truths and condition the mind to think less of entrepreneurship skills.

Mental Magnitude in Philosophy of Education: The Nigerian Curriculum Experience

Idealism has a very strong influence on mental magnitude; and just as idealism is not concerned with particular things, but of things that are of universal values. They are more inclined towards four basic skills: language skills, scientific skills, normative skills and aesthetic skills⁸¹. This makes the curriculum of the idealist as prompted by mental magnitude to be more concerned with classical studies. These classical studies include Mathematics, Literature, Arts, History, Philosophy, Grammar, Religion, pure science etc... In other words, it is tilted towards liberal education. Nonetheless, one will expect that with the decline of students enrolling in classical studies and the natural sciences will boost skill acquisition and

80 Uzoma A.M & Isanbor O. P. 2019, P.159

81 Kabuk V. 2019, P. 74

entrepreneurship studies. Unfortunately, the influence of believing that education can contribute to national and sustainable development; and the emancipation of the individuals, the social sciences and other areas in the humanities have not really boost much of skills acquisition. In *Entrepreneurship Strategies and Business Development: Developing Capacities for Venture Creation* it argues thus:

Education for sustainable development enables us as a people to develop knowledge and skills to participate in decisions about the way we do things individually and collectively, locally and globally that will improve the quality of life now without damaging the planet of the future”⁸².

Mental magnitude impacts more of education about sustainable development; rather than education for sustainable development⁸³. Education for sustainable development encourages young people to take action on what they have learned than simply absorbing information for regurgitation in examinations and installing conceptual frameworks without skill acquisition. The curriculum influenced by mental magnitude is more or less theoretical than practical and this has caused so much unemployment in Nigeria; as no one is ready to begin small but want to begin big. No wonder, mental magnitude seems to be concern with 'big-big' (Universal) things; and does not want to begin with 'small-small' (particular) things. Mental magnitude emphasizes the cognitive side of the human person and neglects the psycho-motor aspect of curriculum values; it is tilted towards intellectualism to the detriment of entrepreneurial skills. Most times students only come to school not

⁸² Veritas University, Abuja produced a book on *Entrepreneurship Strategies and Business Development: Developing Capacities for Venture Creation*. An Entrepreneurship Training Module for Students of Veritas University, Abuja (Enugu: Department of Entrepreneurial Studies, 2019) P. 28

⁸³ Loc. Cit. 2019, P.28

because they want to, but because they feel it is a means to an end; while most students feel call to skill acquisition and see the intellectual formation as stressful. Not everyone seems to be comfortable with going through formal education; but a combination of both skill acquisition and intellectual formation are necessary ingredients for integral development. Julius Nyerere in his philosophy of self-reliancism states:

It must be clear we are not introducing a new subject called “self-reliance,” or “socialism” into the school curriculum...What we are aiming at is converting our schools into economic communities as well as educational communities; in other towards into educational communities which are to a considerable extent self-reliant (financially)...It is while they are practicing this self-reliance and as an important by-product of it- that the pupils will learn new skills which are relevant to their future life, and adopt a realistic attitude to getting their hands dirty by physical labour...They will learn by doing⁸⁴.

Julius Nyerere wanted an education that is oriented to rural life; teachers and students should engage together in productive activities and students should participate in the planning and decision-making process of organizing these activities; productive work should become an integral part of the school curriculum and provide meaningful learning experience through the integration of theory and practice; The importance of examinations should be downgraded; children should begin school at age seven (7) so that they would be old enough and sufficiently mature to engage in self-reliant and productive work when they leave school; primary education should be complete in itself rather than merely serving as a means to higher education; and students should become self-

⁸⁴ Nyerere, K.J. *Education for Self-Reliance*, (Dar es Salaam: Government Printer, 1967) P.10

confident and co-operative, and develop critical and inquiring minds.⁸⁵ This suggests that education as a vital instrument for national development involves acquisition of fundamental knowledge and essential developmental skills needed for technological breakthrough and socio-political development which accelerates economic growth⁸⁶. In as much, mental magnitude has its own limitation just as idealism in philosophy of education; we cannot completely throwaway the baby with the bathing water to understand that it does not promote skill acquisition; but at the same time it trains the mind to be rational and to have ideas; ideas are foundations for purposeful entrepreneurship⁸⁷. These ideas are the application of common sense towards new thinking that is very much relevant to society needs; ideas that are constructive, affective and proactive. An idea flows from the mind as it explores its environment to think outside the box; hence, to some extent, there is a synergy between mental magnitude and entrepreneurial generating ideas through skill acquisition.

The Importance of Entrepreneurship Education and Skills Acquisition

Entrepreneurship is an art as well as a sciencess⁸⁸ that studies the methods and pathways of skill acquisition; as it is very fundamental to wealth creation and integral development. According to F.O. Nwuche, “entrepreneurship is the attitude and passion to be ready and willing to solve the problem facing others around you, meeting their need and

85 Irabor B.P, Olufowobi O. O, & Adidi D. T *Julius Nyerere and Kola Ogundowole on Self-Reliancism in the Reflection On African Development*. In FALSAFA Journal of Philosophy, Vol. 3 Issue 1.

(A Publication of the Department of Philosophy, Ahmadu Bello University, 2020), P. 185

86Loc. Cit. 185

87The quotation was taken and paraphrased from Veritas University, Abuja produced a book on *Entrepreneurship Strategies and Business Development: Developing Capacities for Venture Creation*.

An Entrepreneurship Training Module for Students of Veritas University, Abuja

(Enugu: Department of Entrepreneurial Studies, 2019) P. 3

88Loc. Cit. 2019, P.22

adding value to their lives through innovation and creativity”⁸⁹ To educate a child without skill acquisition can be frustrating in an environment like Nigeria; the Nigeria of today produces chunks of graduate to the extent they come to the labour market without anything to offer. This implies that they are full with theoretical knowledge without the propensity for application. As such they are full but not ready.

The National Universities Commission reiterates the massive unemployment of Nigerian University graduates in the country; and this is as a result of the traceable disequilibrium between labour market requirements and lack of essential employable skills by these graduates.⁹⁰ The mad rush into the University calls for serious concern because of the emphasis on certificate. The evidence that one has fulfilled the criteria for education in Nigeria is when he/she has a formal education. This is exactly why a graduate from the University feels very superior to a graduate of a Polytechnic; not until recently the Federal Government has removed and signed into law the need for the Higher National Diploma to be equivalent to the Bachelor's Degree⁹¹. Yet, the polytechnic students are trained in the practical aspects of the subject more than the students at the university level, who are only taught the theoretical aspect of the subject matter. This paper shall not dwell more on this disparities and discriminatory tendencies. Nonetheless, the questions should be raised as to the rush of children into formal education especially into the Universities without recourse in considering what the student will do

⁸⁹Nwuche F.O. *Becoming A Successful Entrepreneur* (Amawbia: Arunne Press and Publishers, 2014). In a book *The Rudiments of Entrepreneurship Management: Gateway to Global Competitiveness* in *Business Operations* (A Publication of African Entrepreneurship Academy: 2016) P. 1
⁹⁰ Loc. Cit. P.22

⁹¹ “BREAKING: Reps' bill finally ends disparity between BSc/HND”, Vanguard News, November 23, 2021. Available in: <https://www.vanguardngr.com/2021/11/breaking-reps-bill-finally-ends-disparity-between-bsc-hnd/>

after they graduate from the University. A child goes into the University at sixteen (16) and most times unaware of why education is very important for him or her and graduates only to make reference to books without recourse to skill acquisition.

There is a need to emphasize skill acquisition for three years before entering the University system. In so doing, children gets more experience in life and acquires skills and even use such skills to create wealth for themselves; and even sponsor his studies after all to augment for what his parents can offer him/her. In a publication by Veritas University, Abuja titled *Entrepreneurship Strategies and Business Development: Developing Capacities for Venture Creation*, admonishes the youths to have the disposition of an entrepreneur. The publication states categorically that “youthful period is a critical one that has been noted as an essential time for training in entrepreneurship”⁹².

In entrepreneurship education, students should be very familiar with their environment so as to know the needs of that environment. The goals of environmental education are: (a) to foster clear awareness of, and concern about, economic, social, political, and ecological interdependence in urban and rural areas; (b) to provide every person with opportunities to acquire knowledge, values, attitudes, commitments and skills needed to protect and improve the environment; (c) to create new patterns of behaviour of individuals, groups and society as a whole towards the environment⁹³. To this end, environmental education objectives are:

⁹² Veritas University, Abuja produced a book on *Entrepreneurship Strategies and Business Development: Developing Capacities for Venture Creation*. An Entrepreneurship Training Module for Students of Veritas University, Abuja (Enugu: Department of Entrepreneurial Studies, 2019) P. 3

⁹³ Loc. Cit. P. 28

- (a) **Awareness:** to help social groups and individuals acquire awareness and sensitivity to environment and its allied problems.
- (b) **Knowledge:** to help social groups and individuals gain variety of experience in, and acquire basic understanding of the environment and associated problems.
- (c) **Attitudes:** to help social groups and individuals acquire a set of values and feelings of concern for the environment and motivation for actively participating in environmental improvements and protection.
- (d) **Skills:** to help social groups and individuals acquire skills needed for identifying and solving environmental problems.
- (e) **Participation:** to provide social groups and individuals with opportunities to be actively involved at all levels in working towards resolution of environmental problems.

From the above, it is evidently clear that entrepreneurial education trains the hand and the mind to see business opportunity in everything and to see everything from a business case prism. This is good for job and wealth creation but bereft of the formative content that develop the intellect, and the character that is present in academic or intellectual training. The overemphasis placed on one at the expense of the other and the social incentives attached to each is a problem that need to be address in our quest to educate a well intellectually sound and entrepreneurial ready individuals that are needed for the industrial and commercial transformation of our developing economy. The next section will set the outline on the philosophical proposal that can enabled this synthesis or harmonious reconciliation.

Mental Magnitude and Entrepreneurship: A Case for 'Capuamanuism' As a Philosophy of Educating the Human Person in a Multicultural Society

For Awolowo, education is fundamentally the training of the mind through intellectual and moral formation which will lead to the development of society. This is because Awolowo sees the mental as having primacy over and above the body. Ontologically, it implies that spirit is more real than matter. This is why we submitted in the previous section that Awoism (the thought of Awolowo) is a form of idealism, and mental magnitude is grounded within the metaphysical orientation of idealism. The problem is that spirit or the mental is an aspect of reality and not the totality of reality. It will be wrong to grasp a fragmented aspect of reality and elevate it to an absolute instance. This is exclusivist and reductive as such not a better foundation to build a sustainable philosophy of education for a multicultural society like Nigeria. Though, Awolowo recognizes material well-being he perceives it as consequential to the activities of the mind; while it is true that the mind has a primus place in the conceptualization of reality, it is not the dimensions of reality. The body also has its place also. One may be active and the other passive, however, the two cannot exist alone. Therefore, a complementary understanding of reality has more acceptance than a dichotomizing, bifurcating, and exclusive understanding.

Consequently, the current drive towards entrepreneurship education is gradually falling into that same error that mental magnitude is guilty of committing. There is an assumption that sees entrepreneurship education as the training of the 'hand' through skills acquisition in order, to empower the learner to be self-reliant; as such, intellectual formation or moral formation is secondary or inconsequential. This is because the satisfaction of material well-being is primary and more important than the satisfaction of mental curiosity or the acquisition of knowledge. Technical, vocational,

and business skills are good but the development of these skills for more human progress needs a trained and disciplined mind which intellectual education can provide. Therefore, why mental magnitude emphasizes the education of the 'head' (mind), on the other hand, entrepreneurship education emphasizes the education of the 'hand' (skills). There is a missing link between the two forms of educating the human person. The missing link is 'Capuamanuism'.

What is 'Capuamanuism' and what ideas does it espouse? Etymologically, Capuamanuism is a coinage of two Latin words 'Caput' meaning head and 'Manus' meaning hand. Therefore, it means the complementary and synergetic role that the head and the hand play for the promotion and flourishing of the human person. The human person is what it is because of the quality of head and hand. The head is the central processing unit of the human bodily system. It is the seat of consciousness, intelligence, thinking, feeling, and other mental or cognitive activities; while the hand is the executor of the outputs of the head; both work in symbiosis to give meaning to the life of the human person. The implication is that in educating the human person for a multicultural society, this double quality should be taken into consideration for the education of fuller-and-ready individuals who will perform their functions in society. Capuamanuism sees education as the qualitative empowerment of the 'total man' which includes the intellect, the moral, and the vocational in the life time of the individual for the progressive transformation of society. 'Qualitative empowerment' in this context entails an aggregation of theoretical knowledge, technical knowledge, vocational skills, and business practice. Capuamanuism sees the training of the mind and the hand as necessary for the development of fuller-and-ready human beings who can play their roles in a multicultural society. The complementary combination of intellectual and entrepreneurship education is what can achieve it. This entails that no subject matter is more relevant than others

or irrelevant. Education is not to serve the mind alone or the hand alone but it is at the service of the human person and societal needs. Invariably, the need of society is the needs of the various individuals that make up that society. Therefore, Capuamanuism is proposing that the education of the human person must include literacy training, technical-vocational training, and business training. The literacy training can start in a formal school system, the technical-vocational training must take place in the industries or the marketplace and the business training should take place through an apprenticeship arrangement.

Conclusions

This paper gives a critical appraisal of Obafemi Awolowo concept of Mental Magnitude as the ground concept of his entire philosophical program. Prominently, it is what informs his philosophy of education for Nigeria and indeed entire Africa. Mental Magnitude sees the mind as superior to the body and its excesses. A developed mind through proper intellectual and moral formation is necessary for social, political, and economic development. Hence, education must be fundamentally geared towards the development of the mind through liberal or academic studies. This paper raises issues with Obafemi Awolowo's submission by articulating the importance of entrepreneurship education. Although, entrepreneurship education alone cannot be sufficient in the development of fuller-and-ready individuals for the smooth functioning of society; this is due to the shortcoming of both mental magnitude and entrepreneurship education, the paper prescribes Capuamanuism as a new philosophy of education for a multicultural society like Nigeria were the training of the mind (head) and the hand in the form of skill acquisition for entrepreneurial development is sine quo non for socio-ethical transformation, jobs and wealth creation.

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