PLATO, BUBER AND BOURDIEUAN PHILOSOPHIES AS TEMPLATES FOR ACADEMIC MENTORING IN HIGHER EDUCATION IN NIGERIA

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BY

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ABSTRACT

Mentoring in higher education has become an integral aspect of continuing professional development in teaching and many other fields. In Nigeria, a widely accepted theory of mentoring in higher education with a philosophical basis is yet to evolve. Existing studies on mentoring scarcely justifies a sound theoretical base to underpin policy and practice for Nigeria's higher education. This has resulted in a preponderance of vague variables for the application and appropriation of important propositions of mentoring in higher education as can be gleaned from the National Policy on Education. This study, therefore, critically enunciated the tripartite philosophical theories of Plato, Martin Buber and Pierre Bourdieu and teased out a mentoring model with a view to providing an intellectual foundation for the institutionalisation of formal mentoring programmes for beginning academics in Nigeria.

The theoretical framework of this study was gleaned from Plato's theory of education, Buber's theory of *Ich und du* (I-and-thou relationship) and Bourdieu's theory of *habitus*, capital, field and practice in reproduction in education, society and culture. The study employed the philosophical research methods of critical analysis, speculation, prescription, as well as the historical research method. The historical method was used as a tool for reconstructing the past; the analytic method to examine and clarify the concepts used in the study so as to avoid ambiguities and explore meanings of basic concepts. In addition, the speculative method was used to examine and establish the ideals and values of mentoring in higher education in theory and practice, while the prescriptive method was used to develop a programme of action based on the conclusions from the activities of analysis and speculation.

Plato's *one on one* mentoring model provides and encourages apprenticeship for beginning academics. Buber's mantra provides a framework for the existence of a humane relationship amongst people, including the mentor and the mentee with a view to building a strong support system for beginning academics, while Bourdieuan *engagement* mentoring model supports professionalisation. The theories of Plato, Buber and Bourdieu on mentoring can address the challenges posed by the proliferation of higher education institutions, burgeoning retirement crises, attrition and so on, without a corresponding number of experts ready to take over. The rapid increase in the number of universities to 147 between November 1948 and April 2015 running over 1,450 programmes for more than 1.5 million registered students and academic staff of about 28,000, which is less than the estimated staff requirements of about 36,000, leading to a serious shortfall with consequent negative implications on the quality of programmes delivery, will be effectively checked using this philosophical tripod to institutionalise a Mentoring Action Project for Higher Education in Nigeria.

Plato, Buber and Bourdieuan philosophies provided an existentialist paradigm for the institutionalisation of a one on one mentoring templates that leans on the analysis of the concepts of mentor-mentee relationship, inter-dependence, encounter, dialogue, sharing, mutuality, co-operation and fraternal love as germane recipes, located in nurturing, friendship, and apprenticeship mentoring styles.

Keywords: Plato, Martin Buber, Pierre Bourdieu, Academic mentoring, Higher education in Nigeria,

Word count: 488

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In the words of Johann Wolfgang Von Goethe (1749 – 1832)

> *'Everyone holds his fortune in his own hands, like a sculptor, the raw materials he will fashion into a figure.....we are merely born with the capability to do it. The skill to mould the material into what we want must be learned and attentively cultivated.'*

Again, Bruce Barton averred that:

> *Nothing splendid has ever been achieved except…by those who dared believe that something inside of them was superior to circumstance…*

These apt truisms of Goethe and Barton amplify hard work, courage, risk-taking, fortitude and '*The God's Factor*' for one to attain any height in life. My gratitude, is first to my Supreme Deity, my Creator and Maker of all essences and existence(s) and to all my teachers from my kindergarten days, that I have learnt on their feet's and drank from the welling springs of their intellectual fountains of knowledge that guided me to *attentively cultivate* a path in my peregrination of life, under their tutelage.

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CERTIFICATION

I certify that this research work was carried out by Valentine Etta **NTUI** in Philosophy of Education, Educational Foundations Unit of the Department of Teacher Education, University of Ibadan.

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DEDICATION

To my Supreme Deity, whom my essence and existence is hinged, my father and friend and to the undying memory of my late mother who taught me the virtues of fortitude, diligence, courage and to believe that "*at esse ad posse valet consequentia*…" Again to my late aunty - Ntunkae Umo Steve Agba, my mother-in-law and Derick; these threesome, I lost to the cool hands of the inevitable.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Beginning a career in higher education either in college or university teaching can be a challenging or sometimes intimidating exercise in trial and error. Unlike elementary, primary and secondary school teachers, most higher education teachers begin their careers with little or no formal preparation in pedagogy[1]. Despite being well-versed in the content discipline, it seems that higher education teachers in their first few years of teaching often lack access to the kind of frequent assessment and mentoring that would shorten the learning curve and enhance the experience for both teacher and student (mentor and protégé). Through the years, a number of different strategies have been proposed to foster interactions or relationships between the teacher and student or mentor and protégé but we have none yet in a formal pattern in Nigeria's educational system[2]. Typically, mentoring of 'new' higher education teachers is done informally, based essentially on the apprenticeship model of learning by observation. In recent times, scholarly models of mentoring have evolved. These include teaching squares, teaching triads and teaching circles[3]. Each has the objective of improving the quality of teaching and learning. The expansion of these models to include other mentoring models like *cloning, nurturing, friendship and apprenticeship*[4] vis-à-vis a mentor-mentee relationship in higher education teaching open up even greater possibilities for the attainment of quality delivery of education while at the same time, propagating a culture of quality reproduction in the expanding increase of higher education both within and outside Africa.

Over the years, Nigeria's higher education institutions particularly the universities have always encouraged research, teaching and community service. This is observed in the seeming commitment of most academic staff members of our universities to teaching excellence and research productivity in their quest for knowledge, scholarship and global recognition. For these reasons, one would

[1]Wade, A. C. 2010 *Faculty learning communities and teaching portfolios as a mentoring model in academic leadership* (live) An online Journal, Retrieved on Friday September 6, 2013.
[2] Archibong, I. A. and Ejue, J.B. 2008. *An assessment of mentoring needs of junior academic staff in selected universities, in Journal of sociology and education in Africa* 7(2) 43 -52.
[3] Hafer, B. and Martsof, D. 1999 *An assessment of mentoring needs of junior academic staff in selected universities, in Journal of sociology and education in Africa*
[4] Buell, C. 2004 *models of mentoring in communication Education* New Orleans. University Press

think that the post-colonial higher education curricula and educational philosophy were all designed to meet our needs in the public and private sectors with quality teaching, attitudinal and character training as a crucial factor. But teaching in Nigerian higher education institutions particularly in contemporary times is becoming a subject of serious concern. This may be due to the fact that most Nigerian universities seem to be painfully short of experienced or qualified manpower as university teachers and administrators[1] who can provide mentoring services for the sustained development and growth of the system. One also could question the sincerity and commitment of stakeholders of education who should guarantee quality training in our higher educational institutions. Again, positive cordial relationships between the teacher or mentor and the mentee or protégé that can enhance training, transmission of knowledge and the reproduction of the culture of quality teaching for the perpetuation of posterity seem not to be in practice in Nigeria's higher educational institutions.

To start with, the importance of education cannot be over- emphasized. According to Lassa[2], education is the key to national development and only teachers hold the key and can turn it for its attainment. The teacher is therefore the pivot on which every educational enterprise revolves. Supporting this view, Ukeje[3] stated that education is so powerful that it can heal or kill. It can build up or tear apart, it can lift or downgrade. He however, averred that much would depend on the type of education provided and particularly on the teacher who is the hub of the educational process and can also facilitate a mentoring relationship, employing his skills towards engendering the reproduction of worthwhile skills and values in the society. It is in this light that the intellectually promising and morally stable and experienced (qualified) persons are needed to engage in the *art* of forging or promoting positive relationships or create mentoring relationships. Supporting this view, Rogers'[4] personality theory suggests that the 'teacher-

[1]Mabogunje, A. L. 2007 *The future of the university concept in Nigeria: Being a text of keynote address presented at the 3rd Biennial conference of the National Association of Pro-Chancellors of Nigerian Universities* (NAPCNU) held at Trenchard Hall on November 20-21,2007

[2]Lassa P. 1998. Teacher Production: A focus on Nigeria. The State of Education in Nigeria. Lagos: UNESCO Office. *National Education Research and Development Council (1980) Perspective on quantities and qualities in Nigeria education*: A Synthetic report of the Bangauda seminar, Sept. 1-5

[3]Ukeje I.A. in Adamu U.A. 2007 *Educational Reforms in Nigeria* http://www.kanoonline com/publications/educationalreformingnigeria.htm retrieved 10th June, 2010

[4] Rogers, C. 1995 A way of being. New York: Amazon Press.

student relationship' as one can glean from Plato, Martin Buber and Pierre Bourdieu's teachings, can elicit positive performance in learners. Again, Levinson in his book: *The seasons of a man's life* is credited with popularizing the relationship between a teacher and student as that of mentor and mentee when he wrote about his findings in the study of the lives of forty (40) men. From his study, he concluded that the mentoring relationship was one of the most important relationships a man could have, and that these relationships occurred as young boys moved into adulthood and later as young men advanced from novices or apprentices to expert/authoritative adults[1]. From the foregoing, we would consider this missing aspect in Nigeria's teacher training programme by examining the place of deliberate mentoring in promoting quality teaching and learning in Nigeria's higher education by exploring the philosophical tripartite theories of Plato, Martin Buber and Pierre Felix Bourdieu. Concepts like co-mentoring, professional peer networking and partnership support groups, and communities of teachers/researchers, power and empowerment in mentoring, nature of human bonds and so on, are all of interest to this study.

1.2 Statement of the Problem

Teacher education is changing; it is evolving[2] and the complexities of teaching has presented a challenge as to how best beginning teachers can be guided, educated and trained in acquiring the skills necessary to provide quality educational experiences for learners in and outside their classes. The current wave of change has focused on an analysis of teacher competencies as a means of seeking to address the needs of mentees or student teachers as individual learners and to enhance the quality of teaching generally. Over the years, the quality of teaching in Nigeria's higher educational institutions has been of great concern to philosophers of education, educators, administrators, parents and so on. However, examples of contemporary problems that emerge daily in Nigeria's higher educational institutions seem to show a total lack or absence of a formal and rigorous intellectual commitment to mentoring in the face of the burgeoning retirement crisis in these institutions. In the university system for example, this is worsening with the rapid increase in the number of universities to presently one

[1] Levinson, D.J. et'al 1978 *the seasons of a mans life*. New York
[2] Field, B. and Field, T 1996 *Teachers as Mentors*: *A practical guide*. London: The Falmer Press. Pg 151

hundred and forty-seven (147)[1] within the span of six decades (comprising of 46 Federal, 40 State, and 61 Private) running more than one thousand four hundred and fifty programmes (1,450) for close to 1.2 million registered students. The total number of academic staff of close to 28,000 is less than the estimated staff requirement of about 36,000[2] leading to a serious shortfall of academic staff with consequent negative impacts on the quality of programme delivery.

Again, one can say that there seem to be a poor knowledge of social engineering for effective teaching among most teachers in our universities and the attendant implications[3]. These are factors that have spurred the researcher's interest in examining from a philosophical perspective, the imperatives of a mentoring relationship between a teacher and a student in a teaching-learning environment, particularly in higher education that can enhance social reproduction through quality of teaching and learning. This is informed by a background of the seeming under-utilization of the positive impact that can emerge from a good teacher-student relationship in Nigeria's higher educational institutions.

The teacher-student relationship is seen in this study as a developmental relationship in which a more experienced person helps a less experienced person– a protégé, apprentice, or mentee to develop in an organized institutional specified capacity.[4] Of particular concern is the fact that the university system is facing a period of upheaval caused by widespread retirements of the seasoned academic staff members who may have put in about thirty-five years or more in the job depending on their ages at their entry points. This is a global phenomenon. For example, the faculty survey of 2008 by the Higher Education Research Institute in Los Angeles reports that the number of academics retiring every year is preponderantly above the number of qualified academics or teachers ready to fill those vacancies[5]. Even in places where they have organized mentoring programmes the loss of so many experienced academic staff members to

[1]Anon. 2015 List of Approved Universities in Nigeria. National Universities Commission. MONDAY, August, Bulletin

[2] Bamiro, O. A and Adedeji, O. S 2010 *Sustainable financing of Higher Education in Nigeria... A Conceptual Framework* Ibadan : University Press

[3] Ntui, V.E. 2008 *A Philosophical Examination of the quality dimension of Teaching in Nigerian universities.* Being an unpublished M.Ed. Project submitted to the Department of Teacher Education, UI.

[4]Bresler, L. ed. 2004, *Knowing Bodies, Moving Minds*: Towards Embodied Teaching and Learning. Dordrecht: Kluwer.

[5]Wade, Andrea C. 2010 *Faculty learning communities and Teaching portfolios as a mentoring model in academic leadership* (live). An online Journal, Retrieved on Friday September 6, 2013.

retirement in a limited time frame will leave fewer experienced teachers or mentors to service an increasing number of students or novices. One can say that this is aggravated in Nigeria's higher education system by the sudden increase in the number of higher educational institutions. Therefore, it is imperative for a mentoring model for academics to be evolved in order to match the proliferation of higher educational institutions with quality in teaching and learning. Consequently, the philosophical theories of Plato, Bourdieu and Buberian that have implications to mentoring models are examined, in an attempt to show their appropriateness and a culture where teachers' pedagogical strategies can ensure students' success and retention, and the *mentees* eventually becoming knowledgeable and instrumental to the continuous advancement of the circle of quality education in Nigeria.

1.3 Research Questions

Based on the foregoing, this research addresses the following questions:

i. What is mentoring and its importance to higher education?
ii. What are the theories of Plato, Martin Buber and Pierre Bourdieu as they relate to teacher – learner mentoring relationship?
iii. What is the relationship between mentoring in theory and practice?
iv. What are the theoretical bases of mentoring in professional practice?
v. How can the theories of Plato, Buber and Bourdieu be applied to professional mentoring in Nigerian higher education?
vi. What mentoring approach (es) or model(s) would be appropriate in Nigeria's higher education?

1.4 Scope of the Study

This study covers the works of Plato, Martin Buber and Pierre Bourdieu in relation to a teacher-student relationship model as it may be useful in professional development. Again, the study focuses on the current practices in the training or teaching of younger hopeful academics in Nigerian higher education.

Being a philosophical research in education, the study investigates the subject matter of mentoring using philosophical methods of research and discourse. The study is not an investigative descriptive research, but a philosophical and qualitative research in education.

1.5 Objectives of the Study

This study examines the ideas of Plato, Martin Burber and Pierre Bourdieu in an attempt to tease out a mentoring model(s) that can initiate professional mentoring in higher education teaching and learning in Nigeria. This is important because of the qualitative influence that this can have on teaching and learning in higher education. From the educational theories of Plato, Martin Burber and Pierre Bourdieu, one can tease out a teacher–student or mentor-mentee relationship for higher education teaching in Nigeria. The researcher is therefore committed to these specific objectives;

i. A detailed study of the ideas of Plato, Martin Buber and Pierre Bourdieu to tease out a mentoring model appropriate to Nigeria's higher education training as these ideas relate to teacher-learner relationship.

ii. Examination of factors in a teaching-learning relationship that can promote personality development.

iii. Examination of the imperatives and appropriateness of a teacher-student mentoring relationship vis-à-vis the Platonian, Buberian and Bourdieuan models as they can enhance quality teaching and reproduction of *excellent* academic culture.

1.6 Significance of the Study

Professional socialization and *reproduction* has been practised down the ages, classical examples being in the medical and legal professions. New entrants need a process of breaking-in to facilitate their entry and actualization. This may largely be as a result of the fact that mentoring has also become part of human resource departments in corporate organizations globally.[1] This provision does not seem to be made in academics, particularly in Nigeria, thus making it a gamble for new entrants to do their work as they deem fit. When they cannot cope, they may leave out of frustration or unfulfilled expectations. This study is expected to fill this gap, particularly in Nigeria's higher education. In doing this, the study recognises mentoring as a new pedagogy for professional growth. Miller[2], in his work on *New Directions in Mentoring: Creating a Culture of Synergy*, advanced

[1] College of Arts and Science 2004 *Junior faculty mentoring programme*. A publication of college of Arts and Science, Eastern Kentucku University. www.google.com; August, 2010

[2] Miller, J. W., 1999 *New Directions in Mentoring: Creating a Culture of Synergy* C.A. Mullen and D. W. Lick. Eds. London: Falmer Press, Routledge Inc. Pg xiii

that a new age of learning spirited by emerging technological methods of transmitting and warehousing information - a new metaphor for cooperative learning - and the active construction of knowledge of *mentees* and *mentors* (learners/teachers) are imperative for the survival and sustenance of any society, organisation, institution and so on.

Higher educational institutions, like the Universities globally, are filled with the potential for promising collaboration at higher levels of integrity, creativity and synergy. What is needed, then, are constructive ways to think about partnership and to link different professionals and their educational contexts. This study proposes that a formal model of mentoring is needed in order for a partnership culture to develop in the teaching profession. This is because mentoring may make schools better environments in which to learn, teach and grow.

Many institutions like the universities in some parts of the world have responded to this challenge by instituting mentoring programmes for junior academics. A report by College of Arts and Science, Eastern Kentucky University in the U.S.A affirms that mentoring is not new[1]. However, some researchers affirm that there is no systematic approach or organised mentoring programmes in most if not all Nigerian universities[2], except the informal and unorganized pockets of mentoring styles/patterns noticed in some Nigerian universities such as the University of Ibadan. Classical examples can be seen in the *Ibadan school of history*, the analytic mentoring tradition in the department of philosophy and the informal mentoring roles of some professors like late Emeritus Professor J.A. Akinpelu in the Faculty of Education, University of Ibadan and so on. In these examples, what we have observed at best, was the informal adoption of a protégé or mentee by a senior academic staff member and most times without both persons (mentors and mentees) consciously driving the 'relationship'. And it is not a common practice. This is why this study is concerned with the teacher-student relationship and the extent this can bring about a mentoring relationship that can enhance productivity and effectiveness in teaching in higher education. It would

[1] College of Arts and Science 2004 *Junior faculty mentoring programme*. A publication of college of Arts and Science, Eastern Kentucky University. www.google.com; April, 2010

[2] Archibong I.A. and Ejue, J.B. 2008 *An assessment of mentoring needs of junior academic staff in selected universities, in Journal of Sociology and education in Africa*. 7(2) 43 – 52.

therefore bring a global practice home to the Nigerian scene.

Another significance of the study is that it would be among the early researches to focus on mentoring in higher education in Nigeria. It would also be of value to human resource developments of corporate organizations. This would hopefully enhance the present level of awareness and commitment to the quality of professional delivery in both higher educational institutions and corporate sectors of the country.

1.7 Operational Definitions of Terms

One of the major influences of analytic philosophy from the early part of the twentieth century up to this day is seen within the ambit of the conviction that: clarifying language is the most pressing concern, if not the chief task of philosophy,[1] in contemporary times. Writing on *analytic philosophy and the linguistic turn in his book:* ***the voyage of discovery***, William Lawhead[2] posits that one of the major tasks of philosophy is that of clarifying linguistic meanings. Again Schlick[3] averred that science should be defined as the pursuit of truth and philosophy as the pursuit of meaning. Based on this analytic tradition, some concepts, terms and philosophical excogitations which are central to this study are defined in this section.

(a) Mentor

In this study the term mentor is used interchangeably with the teacher. A mentor is a higher education teacher who facilitates knowledge and is 'seen' to be professionally trained rather than one who is 'said' to have been trained. A teacher or mentor is one who is still ready to learn and who relates with his or her mentees positively and progressively for posterity. Again a mentor as used here is one who in a *one on one* formal relationship with a mentee can explore ways of empowering the mentees personality development to function in the world of work.

[1]Wittgenstein, L. 1961 ***Tractatus Logico-Philosophicus***, trans. D. F. Pears and B. F. McGuinness, London: Routledge & Kegan Paul

[2]Lawhead, W. F. 2002 ***The voyage of discovery***..*A Historical introduction to Philosophy*: Stamford: Wadsworth/Thomson Learning. Pg. 511

[3]Schlick, M. 1967 ***The Future of Philosophy in The Linguistic Turn***: *Recent Essays in Philosophical Method* Richard Rorty Ed.: Chicago: University of Chicago Press. P48

(b) Mentee

The term mentee in this study is used to denote a student or protégé who is willingly undergoing a particular training or preparation in higher education through a sustained friendship and apprenticeship relationship with the main aim of becoming an expert in the chosen profession. Again, a mentee, mentoree, protégé or apprentice, takes responsibility of his freedom, choices and actions in the mentoring relationship.

(c) Mentor/Mentee or Teacher/Student Relationship

This is a developmental relationship in which a more experienced person – mentor or teacher helps a less experienced person – a student, protégé, apprentice, or mentee to develop in an organised institutional specified capacity.

(d) Mentoring

In this study mentoring is defined as a developmental relationship in which a more experienced person helps a less experienced person – a protégé, an apprentice, mentoree, mentee or person being mentored, to develop in a specified capacity. It is a synergetic relationship that creates an interaction with another that facilitates the process of metacognition. Fundamentally, mentoring involves communication and it is relationship based. It is an alliance that creates room for dialogue that results in reflection, action and learning. Mentoring is an activity that can potentially promote spiritual development and can take many forms:

(e) Higher Education

Higher education is defined as a form of schooling provided by a College or University. They offer programmes and courses beyond the secondary education or high school level. They also provide necessary training for individuals wishing to enter professional careers. They also strive to develop mentees, protégés or students' creativity, insight, and analytical skills. By acquainting the learners with complex ideas in an intellectually stimulating environment, colleges and universities can provide unique opportunities for personal enrichment while also preparing students for future careers.

We make reference to Universities as providers of higher education in this study even though the term higher education encompasses the

polytechnics, colleges and so on. Nevertheless in this work, one considers that what is said about the University system applies *mutatis mutandis* to these institutions.

(f) ***Ich und du***

The concept of *Ich und du* is a Jewish term for ***1*** *and* ***thou,*** which is a title of one of the famous works of Martin Buber published in 1923 and translated in 1937. This work of Buber is of immense concern to this study. It presents a philosophy of personal dialogue and encounter as well as describes how personal dialogue can define the nature of the reality of existence; promote a mentoring relationship, mutual coexistence and peace. This particular work of ***Buber*** presents us with two fundamental orientations - relation and irrelation.

(g) **Capitals**

In this study we appropriate Bourdieuan concept of capital as the plank that bridges the uniqueness of individual members of a mentoring relationship. It acts as a social relation within a system of exchange, and the term is extended 'to all the goods, material and symbolic, without distinction, that present themselves as rare and worthy of being sought after in a particular social formation.[1] There are different forms of capitals used in this study such as cultural, economic and social capitals. The acquisition of cultural capital which is sub divided into three subtypes – embodied, objectified and institutionalised, depends heavily on "total, early, imperceptible learning, performed within the family from the earliest days of life"[2]

(h) **Habitus**

It is a complex concept, but in its simplest usage in this study, could be understood as a structure of the mind characterised by a set of acquired schemata, sensibilities, dispositions and taste in a teaching/learning environment. The particular contents of the habitus are

[1]Hanks, W. F. 1996 *Language and Communicative Practices*, Boulder,CO: Westview

[2]Bourdieu, P. 1984. *Distinction: A Social Critique of the Judgment of Taste.* Cambridge MA: Harvard University Press. pp. 170, 466. 1973. 'Cultural Reproduction and Social Reproduction.' Pp. 71–112 in *Knowledge, Education and Social Change: Papers in the Sociology of Education,* edited by R. Brown. Tavisock, UK: Tavistock Publications. pp. 71, 73, 78, 80–81, 84, 85–86. || Amazon || World Cat

the result of the objectification of social structure at the level of individual subjectivity. Hence, the habitus is, by definition, isomorphic with the structural conditions in which it emerged.

(i) Field

In this study, providers of higher education like the Universities, Colleges and so on are considered as mentoring fields. Bourdieu's teachings on social fields are perhaps best understood as a field of interacting forces. It is a dynamic social arena where exchanges and struggles take place involving particular forms of capital. A field is thus defined primarily in terms of the kinds of practices that are common within it and the kinds of capital that may accrue to individuals who engage in those practices, and secondly as the kinds of social relations that develop as people work to acquire and maintain the kinds of capital with the most purchase in the field. The boundaries of any specific field with respect to the stakes, and the kinds of individuals drawn into its domain of practice, are not fixed but fluid, because fields develop and are maintained by practices that occur in them.

(j) Practice

In this study practice is the central factor in mentoring. This construct is the engine that drives Bourdieu's entire philosophical and sociological theory about the relations between mentor and mentee, structure and agency. The construct of practice is developed most fully in his book titled: *outline of a theory of practice and the logic of practice.* The concept of practice is essential for explaining the processes by which social patterns of behaviour reproduce (or transformation) structures of domination. In symbolic logical equation that is as illustrative as it is cryptic, Bourdieu posited that "habitus, capital + field = practice.[1] This equation represents the relations between and among practice, habitus, capital, and field in Bourdieu's theory.

[1]Nice, R. Translated (1977) outline of a theory of practice: Cambridge, U.K. Cambridge university press

(k) MAPHEN

It is an acronym used in this study to refer to a Mentoring Action Project development for Higher Education in Nigeria. MAPHEN encompasses a liberal approach with respect to cultural differences of participants (mentor/mentee relationship) in the one on one and apprenticeship/friendship mentoring models, with emphasis on the professionalisation of practice and the recognition of institutional morality in the mentoring fields and existentialist realities. The concept MAPHEN, hinges on a tripartite philosophical school of thought based on a one on one apprenticeship style of mentoring for reproduction (**Plato**), social encounter for cordial and humane relations with respect for cultures and institutional morality (**Buber**) and engagement for professionalisation in the work environment (**Bourdieu**).

1.8 Limitations

This research is limited in scope and execution to the subject area. It does not have the intention of carrying out a survey of the different types of relationships that exist between higher education teachers and their students either for observation or any form of experimental research.

CHAPTER TWO

THE PHILOSOPHICAL BASIS OF PLATO, BUBERIAN AND BOURDIEUAN TEACHINGS ON MENTORING

In this chapter, the researcher attempts to establish the philosophical basis of Plato, Buber and Bourdieu's choice in this study based on their teachings relating to mentoring and also undertake to review the relevant literature which would establish the philosophical and psychosocial theories of teaching and learning as well as their implications to mentoring, cultural and social reproduction in an effort to establish a theoretical platform and an intellectual basis for this research. This review will discuss theories of mentoring, types, methods, approaches, and models. Again, Bourdieu's *cultural capital, encounter, habitus, field and practice* as they relate to teaching and learning and how they influence mentoring relationships are of concern here. One expects that the theories would serve as the theoretical bedrock of this research.

2.1 Plato's Background: Early Life and Influence

According to Karl Popper in his book; *Open Society and its Enemies: The spell of Plato*, Plato was a friend and devoted disciple of Socrates[1]. Plato was born into a distinguished Athenian family in the year 428 BC. His father was *Aristone* and his mother *Perictione*. His was an ancient family that had political connections in high places. The mother was the sister of *Charmides* and niece of *Critias*; both were removed in the oligarchy that directed the affairs of Athens before democracy was restored.[2]

Plato was obviously brought up in an atmosphere of turgid aristocratic setting; hence, one can say that due to the family into which Plato was born and the connections that the family had, the spade work of launching Plato into a noble and respectable career began even before his birth. The structural setting of Athens based on the belief system that hinged on the notion of the chosen few depending on parental background had already paved the way for his social ascendancy. The belief then was that nobility begat nobility, that is, one needed to be a freeborn and of a noble birth before one can contemplate occupying a place in the socio-political structure of Athens. This basic requirements Plato had, and thus was set on the road to greatness from youth. Being from a powerful family

[1]Popper K. 1997 *Open Society and its Enemies*: *The spell of Plato* London, Routledge and Kegan Paul.
[2]Copleston, F. 1962 *A history of philosophy*, vol. 1 Part 1, New York, Image books

means being in touch with the people that mattered and subsequently being in a position to be initiated into the whirling dynamics and intricacies of politics. He met with most of the members of the ruling class and was afforded the opportunity of apprehending firsthand the *taste of the pudding*. His early youthful interaction with these men must have acted as a spur to the anticipation of a leadership role in the Athenian political set up. This means that the gains of political office must have been exposed to him. Plato's aim in life then started dangling between initiating a move that would further purify the Athenian life style and check the disintegration of Greece and that of working himself into the porch of leadership. The first option, he thought he can achieve through literary reawakening wherein he will lay down the precepts for a honourable existence. One grieving incident that caused a turn in his life as regards the second option was the unjust execution of his revered master Socrates by the restored democracy through the machination of *Meletus* and *Anytus* his bitterest enemies. The mental torture he suffered at this instance disorganised him and no longer disposed him towards the pursuit of the goal of participating in government.

Through the process of growth of Plato, a lot of people influenced him and helped to mould his personality and outlook in life. As we know from psychology,

> a man is a complex package of imprints made on him by his environment, his peers, contemporaries, family, teachers, those in authority, the books he reads, the environment and so many other influences.[1]

In the case of Plato, the one most penetrating influence identified by philosopher historians has been his association with his master Socrates. Socrates at that time was a reputed teacher and had the youth as his ardent flock and one of such youth that found truth and life from his teachings was Plato. Plato is said to have come in contact with Socrates when he was twenty but other sources indicate that there are pointers to show that he knew Socrates much earlier.[2] Socrates himself was earlier acquainted with Charmides, Plato's Uncle. Nothing can satisfactorily diminish the fact that Plato must have been attracted to Socrates much earlier during his visits to his uncle. Socrates is said to have been a man that

[1]Elliot, S. N et' al (Eds.) 2000 *Educational Psychology*: University of Wisconsin McGraw-Hill Publishers
[2]Copleston, F. 1962 *A History of philosophy*, vol. 1 Part 1, New York, Image books

had keen interest in conversation. Plato from the way he carried himself suggested that he was toeing the footsteps of his master. His views have been seen as Socrates rejuvenated and beautified.[1] In the early dialogues of Plato, we clearly find that Plato used Socrates as the mouth piece for the conveyance of ideas that are in form and peculiarity Socratic, although not without some additions that are discerningly Plato's. The pervasiveness and dominance of Socratic ideas as we had said earlier, suggests that, at that time, the ideas of Socrates were holding the mental capacity of Plato captive and in that captivity, Plato could free himself in no other way but through the bringing to birth these profuse ideas. His own views started to crystallize when he exhausted the titanic doses he had appropriated from Socrates.

Plato got enriched through his association with many other minds. He was part and parcel of the intellectual development of his time. His keen interest in ideas propelled him into doing his best to inform himself of the general direction of learning during his time. He was acquainted with a lot of people. His extensive tours also helped to afford him the exposure that was very beneficial to his intellectual growth. He also thoughtfully followed the preceding philosophical systems with a burning desire displayed in his curiosity to find out the real direction of these systems. He wanted to closely analyse these systems with a view to assuring himself of the soundness and fecundity of these systems. He wanted also to point out incongruities that might be woven into the heart of what most of his predecessors said. What we mean is that, Plato was not a man who was strictly independent as far as the current of thoughts of his time were concerned. As a vigorous intellectual, he intimately identified himself with the stream of ideas that were displaying on the stage of not only Athenian horizon but of ideas that found their expression in other cultures.

He actually embarked on his first journey nine years after the death of Socrates. He travelled to Egypt where he was fascinated by the political stability of the Country and that was between 390–388 BC.[2] He also travelled to *Cyrene*, and there he met Theodore the geometer with whom he discussed some mathematical principles and this must have made some impressions on Plato. He also went to Magna Graecia where he met the Pythagoreans. One of the

[2]Emile, B. 1963. The History of Philosophy The Hellenic Age, Chicago, University of Chicago Press P. 88

Pythagoreans that actually influenced him was *Archytas* the tyrant of *Tarentum* who entertained him as a friend.[1] Plato also visited Sicily where he got acquainted with the tyrant Dionysius of Syracuse and became intimate with his nephew Dion. Plato however, made another trip to Sicily in 366 BC on the request of Dion but this time around he was not a guest of Dion who invited him but the younger *Dionysius* who had taken over from the older *Dionysius*. Dion himself was in total disfavour with the young *Dionysius* and hence was in exile when Plato came. Plato's visit was chiefly to enable the young *Dionysius* to be acquainted with the ideas of Plato as a teacher. But ideas are not characteristically a one way traffic; it obeys the law of cross pollination. So it is our view that both *Dionysius* and Plato must have benefited from the interaction. It is sensible to assume that it was the assessed gains of the meeting that goaded *Dionysius* to invite Plato the third time in 361 BC.[2] But this trip is said to have fallen short of the expectation as no success was recorded. Other people that influenced Plato were the *Heracliteans* and the *Permenideans*.

Plato founded his Academy in Athens in 388 BC after his first visit to Sicily. He was the coordinator of this academy for forty years. It was the centre of learning at that time and attracted scholars and pupils from far and near. The Academy was in fact the longest lasting institution in the West as it existed for nine hundred years. The objectives of the Academy were to train potential statesmen and also for the training of mathematicians and scientists. Harmonics was also taught–Aristotle who ranked among the brightest students joined the Academy in 367 BC. Much of what we know about Plato came from his dialogues and the writings of *Diogenes*, *Laertius* and *Aristotle*.[3] Plato died at the age of eighty. That is in 348 BC and bequeathed the chancellorship of the Academy to Aristotle.

Plato wrote profusely and his writings are in dialogue form depicting his literary ingenuity. He was able to put across his teachings which are laden with Socratic ideas. His works have therefore been divided into four phases by

[1]Emile, B. 1963. The History of Philosophy The Hellenic Age, Chicago, University of Chicago Press P. 88
[2]Ibid. P.89
[3] Russell, B. 1976. *History of Western Philosophy* London: George Allen and Unwin.

historians of philosophy. His books therefore fall under the following broad headings,

(1) Socratic period

(2) Transition period

(3) Period of maturity

(4) Period of Old age

The following are the dialogues credited to him;

(1) His ***Apology*** deals with Socrates trial and defense.

(2) ***Charmides*** is a treatise on temperance.

(3) ***Crito***, deals with Socrates refusal to escape death,

(4) ***Euthyphro*** talks about *impiety*

(5) ***Lysis*** dwells on *friendship*

(6) ***Republic*** – is on *justice*

(7) ***Protagoras*** centres on teachability of virtue.

(8) ***Ion*** which is directed against the poets and rhapsodists and

(9) ***Laches*** which is an examination of the nature of courage are all dialogues that come under the Socratic period. In all these dialogues, Socrates is found playing a dominant role as the protagonist of the dialogues, that maintains the tempo and controls the intellectual discourses that go on in the dialogues.

In the transition period, the following dialogues of Plato are said to fall under it:

(1) ***Gorgias*** which deals with the practical politician.

(2) ***The Meno*** which has to do with the teachability of virtue corrected in view of the ideal theory.

(3) ***Euthydemus*** which concerns itself with pointing out logical fallacies in the thoughts of later Sophists.

(4) ***Hippias I*** which is on the concept of the beautiful.

(5) ***Hippias II*** centres on the question of whether it is better to do wrong voluntarily or involuntarily.

(6) ***Cratylus*** is concerned with the theory of language.

(7) ***Menexenus*** is a parody on rhetorics. In the foregoing dialogues, Plato is said to have initiated the move of articulating his own ideas.

In his period of maturity, where Plato is said to be in possession of his own ideas, we discover that there is sufficient evidence of the crystallization of his own ideas. And in these dialogues, Socrates no longer plays a dominating role. These dialogues include: The Symposium in which earthly beauty is placed in subordinated position to divine or true beauty. The **Phaedo** is on the theory of ideas and immortality. The **Phaedrus** is on the nature of love. In these dialogues Socrates was merely idealised.

In old age, Plato wrote the following:

(1) ***Theaetetus*** here the argument is that knowledge is not sense perception or true judgement.

(2) ***Parmenides*** Defence of ideal theory against criticism.

(3) ***Sophist*** Theory of ideas is considered here, where a new conception of knowledge and dialectic were espoused.

(4) ***Politicus*** The knower is regarded as the true ruler.

(5) ***Philebus*** Deals with whether pleasure is identifiable with the good.

(6) ***Timaeus*** this is on natural science and the role Demiurge.

(7) ***Critias*** Here, ideal agrarian state is contrasted with imperialistic power.

(8) ***Epinomis*** Here, the utopianism of the Republic is modified. *The Law's* was published after Socrates' death. In these dialogues, Socrates gradually disappears and Plato is in control of his ideas. But we notice that these dialogues are not as mentally exacting and philosophically interesting as the earlier ones.

From the foregoing, one is not in doubt that Plato actually wrote profusely and did cause the germination of a flood of ideas. And it is in this his effort that he is held up as a man that really influenced not only his contemporaries but men of subsequent eras even to this present day. Having done this, we shall delve into his theory of education, knowledge, and their implications to mentoring, in a bid to examine the merit of what he has taught or the opinion he held on some controversial issues that bogged the minds during his era up till this day. Attempt would be made at (critically) presenting his teachings to make it yield to a thorough appraisal. We shall try not to be captivated by the enigma of his personality, and dispassionately lay bare what amounts to the kernel of his philosophical achievements in relation to mentoring.

2.1.1 Plato's Theory of Education

In one of Plato's dialogues, *The Laws;* as reported by Schofield, Plato defines education as:

> ....the training which is given by suitable habits to first instincts of virtue in children; - when pleasure, and friendship, and pain, and hatred are rightly implanted in souls not yet capable of understanding the nature of them, and who find them, after they have attained reason, to be in harmony with her. This harmony of the soul, taken as a whole, is virtue; but the particular training in respect of pleasure and pain, which leads you always to hate what you ought to hate, and love what you ought to love from the beginning of life to the end… is called education.[1]

One may say that Plato's definition is stipulative and descriptive, aimed at explaining moral education. Again this definition implies that the process of education is a collective responsibility which a society employs to instruct its youths in their interest as well as values and accomplishments of the civilization within which they exist. Plato taught that the mind or spirit as each man experiences it in him is fundamentally real and that the totality of the universe is spirit in essence. The physical world is just a manifestation of this Great Spirit behind it. The physical world is destructible and changeable. For Plato, this implies that we educate the child out of two major considerations. First of all education is a spiritual necessity. It is not just a natural necessity. Nature may give life, but it is education that shows the art of living. Man is born with a biological heritage into a social heritage (culture).[2] It is this culture that he acquires through education that makes a man an individual. Man's nature is spiritual and *devine.* He can realize this only through education. A natural life will not help in this goal. Secondly, Plato sees education also as a social necessity. Man is an objective projection of society in an individuated form. Such a projection should reflect the *'good'* in the society. Hence, the need for education and schools. Basically, Plato considers education as a process, which leads one to the highest moral conduct and deepest spiritual insight. This is an insight into the Truth, the Beauty and the Good. Education is a linkage channel between the individual mind and the spiritual environment. It is education that helps an individual to seek the truth and avoid

[1] Schofield, H. 1982 *The Philosophy of Education. An Introduction* London: George Unwin p. 31.
[2] Russell, B. 1976. *History of Western Philosophy* London: George Allen and Unwin.

error, enjoy the beauty and discard ugliness, espouse the Good and deprecate evil. As Ross puts it:

> The function of education is to help us in our exploration of the ultimate universal values so that the truth of the universe may become our truth and give power to our life.[1]

According to Plato man must not submit himself to his natural tendencies and desires. He must be able to suppress them and at times, conquer too. For this reason, he needs a strong will power. Education must be able to develop and fashion this will power in man. Education has to feed the conscience by nurturing it in the desired direction.[2] Plato said further that all knowledge is innate and is 'brought out' by physical experience. Our purpose is to gain knowledge through The Forms, the Ultimate form of abstract notions such as Truth and Beauty. As we experience life, we are able to judge these experiences, or make sense of them, by comparing them to our innate knowledge of the appropriate form.

He maintained that truth is achieved through the spirit and knowledge of the forms, which is superior to physical experience, as the senses cannot be trusted. The senses can be duped or simply mistaken, and so cannot be used to affirm knowledge - this is achieved by means of the spirit and knowledge of the forms. Thus ultimate reality should be regarded as spiritual rather than physical. What is spiritual is eternal, and what is physical is temporary. Thus Plato has established the great spiritual and physical divide where the latter experience should be regarded as merely a means to the formers development.

Plato believes in reincarnation and holds the conviction that man is involved in a continual process of spiritual refinement from which he may move on to a further stage of development or regress if he has not achieved a sufficient standard of spiritual development. This has far reaching implications for moral education and contemporary religions. One may think that Plato offers two opposing aims in education – one for the welfare of the individual and the other for the good of the society. To speak of the former, the ultimate aim of education is self-realization or spiritual becoming. Self-realization is the goal of life and hence the aim of education. A self-realized man is an ideal man. He will have

[1] Ross: 1958. Ground work of educational theory: London: G. Harrap Pub. P 123
[2] Butler, Donald 1968. Four Philosophies and their Practice in Education and Religion New York. Harper & Row P. 213.

internalized the spiritual values. To cite an illustration taking the moral value 'Goodness', a self-realized man does not need to think about his motives and moral consequences of action on others. Virtue will be second nature with him. He will be virtuous automatically and does not need to try to be so. 'A self-observing that the sun reveals light while the earth realizes it'. The aim of education is to develop the natural man into an ideal man. The ideal man possesses physical, intellectual, emotional moral and spiritual perfection–an all-round integrated and complete development. A self-realized man is a liberated man. Self-realization means the actualization of the highest potentialities of the self. Plato includes physical development also as a laudable aim, but he reckons it only as instrumental, to the health of the mind or the spirit. He believed that a sound mind could exist only in a sound body. If naturalism highlights self-expression, idealism as a philosophical school of thought where Plato belongs, glorifies self-realization. Education has to enable the individual to realize his entire potential – physical, intellectual, moral and spiritual – in a balanced and integrated way. In brief, education has to fashion a harmoniously integrated personality.

The social aim of education for Plato is to have a perfect, just and aristocratic society, Plato also preferred a democracy to any other form of social system, as the values of equality, fraternity, justice and liberty are spiritual in quality. As Horne described it, 'democracy is a spiritual unity in a social variety'.[1] Another admirer of Plato's teaching- Bogoslvsky has concretely supported the argument for the establishment of a democracy through education. He stated that Brotherhood is the soul and essence of real democracy[2]. This means that Plato's aim is at realizing the brotherhood of men in the democratic society through education. However, the individual and social aims of Plato's aim of education are complementary to each other. As Horne impressively stated that:

> Education is the eternal process of superior adjustment of the physically and mentally developed, free, conscious human being to God, as manifested in the intellectual, emotional and volitional environment of man[3]

[1] Horne, H.H. 1931. The New Educational New York: Abingden Press, P-118
[2] Bogoslovsky: 1936. 'The Ideal School' New York: Macmillan Co. P. 520
[3] Horne H.H. 1931. 'The Philosophy of Education 'New York: Abingden Press p. 285

2.1.2 Plato's Theory of Knowledge

Plato's theory of knowledge was heavily informed by Pythagoreanism, as well as the works of Heraclitus and Permenides. These epistemological paradigms were very significant in the formulation of Plato's epistemology. Bertrand Russell in his book *History of Western Philosophy* clearly stated that Plato's philosophy when closely x-rayed shows nothing but Pythagoreanism both in form and in content.[1] What this means is that Plato had a Pythagorean turn of mind and made reasonable his beliefs by couching them in Pythagorean garment. This view is disputable. One cannot say that Plato was through and through a Pythagorean. But we appreciate the fact that Plato did borrow some of his ideas from Pythagoreanism. This perception of Plato and his ideas arose from the fact that Plato is seen in his philosophy as raising the soul above thought and being, and making the soul to be united with the transcendental **good** which is believed rather than known. The issue is that we cannot behold the *Good* except in thought. Brugger Walter's et al, in their *'Philosophical Dictionary',* said that theory of knowledge seeks to discover how we can arrive at certain and absolute truth about the world, whether it is through the psychological method which will make knowledge relative or through a transcendental or logical method which seeks to separate contingent truth from necessary truth. The process of thinking could only arrive at transcendental truth.[2] What Plato should be said to have done is to show that it is through thought that we can apprehend the truth, that is, that reality is super sensible and not physical.

Plato finding himself in a quagmire about the urgent need to offer a straightforward explanation about the nature of knowledge adopted an intimate approach that had the influence of Pythagoras, Heraclitus, and Permenides philosophical works. Plato's obsession was with how to account for the problem of the one and the many, appearance and reality and the reconciliation of the views of Heraclitus and Permenides. To attend to these problems, Plato posited a reality that is dualistic. One world is our physical world which is in a perpetual state of flux and what he called world of the *Forms* which is eternal, immutable, non physical, non spatial and non temporal.

[1]Russell, B. 1979. *A History of Western Philosophy* London: George Allen & Unwin P. 135
[2] Brugger Walter 1974. *Philosophical Dictionary* Gonzaga University Press, p. 215

In understanding Plato's theory of knowledge, we have to first of all understand that Plato was an idealist and that his idealism was anchored on the basement of existence. He believed that philosophy should concern itself with existence and not with appearances. The world of the sensible things constitutes the fleeting things of our daily perception. He maintained that they do not give us knowledge since they lack the permanence and stability that ensures certainty of perceptions hence they fall into the class of phenomena. To Plato, the admission of phenomena as knowledge will bring with it a heap of problems, which we cannot explicate. He therefore saw knowledge as that which we are certain about and which cannot fail us. He contrasted it with opinion. In effect, Plato's aim was to show that there is a demarcation between '*the sensible*' and '*the intelligible*'. Since 'the sensible' can never at any point in time be seen to have the mark of stability, it means they are not exact at any time but correspond to our different subjective state. And Plato thought that knowledge will be doomed if it had such a nature. He therefore enunciated the reality of forms, which he sees as abstractions in the realm of the world. These ***forms*** account for the existence of the many in the one. They can only be apprehended in thought. In the theory of Forms, it constitutes the fulcrum on which Plato had to anchor the whole of his philosophy. He said that philosophers are concerned with truth and not with opinion. This shows that he, like his teacher and mentor Socrates, believes that universal truth can be arrived at. This debunks the position of the Sophist who held a contrary view, that truth is relative. It is in his quest to solve the puzzle of change that he came to understand that there is an epistemological necessity to adopt the existence of two worlds.

The truth according to him is that things participate in the world of ideas from where they get their being but to a lesser degree. What Plato is saying is that, a philosopher should endeavour to perceive things with reason and not with the senses. For Plato the mind or spirit as each man experiences it in him is fundamentally real and that the totality of the universe is spirit in essence.

2.1.3 The Meno as a model and Plato's theory of Education in the *Republic* in relation to Mentoring

In the *Meno* Plato amplifies the idea of recollection and virtue as gainful possibilities in a mentoring relationship. Again, the *Meno* has to do with the teach-ability of virtue corrected in view of Plato's ideal theory. The implication of this is that virtue can be taught in a formal or informal relationship either at home or in school. The school for Plato is a medium through which the society expresses itself. The very atmosphere of the school should be able to influence the moral and spiritual development of children. Therefore, the school should build up its own ethos and traditions.

Plato considers the child as a 'self', a spiritual being and also a social being. He is not just an organismic reality but also basically a spiritual reality that is in the process of 'becoming'. Horne amplifies Plato's teachings when he wrote:

> our philosophy dares to suggest that the learner (mentee) is a finite person, growing, when properly educated, into the image of an infinite person, that his real origin is deity, that his nature is freedom, and that his destiny is immortality[1].

The ultimate reality is a 'being' and the individual is a 'becoming'. The Absolute 'is', the finite 'becomes'. The learner is in a process of self-actualisation. Education is a necessary condition for the process.

The mentee or learner is also a social being. He can actualize his 'self' only through the service of other 'selves'. The mentee has the potential ('will') either to be good or bad, and depends on the environment and education for his actualisation. The mentor or teacher and the mentee are equals as both of them are spiritual in nature and have a common goal: 'self-realization'. The teacher/mentor because of his age and experience has to be ahead of the mentee towards the goal. He is just like the member of an advance party in a mountaineering expedition.

For the curriculum, Plato recommends that the knowledge that should be taught must have permanent value. Emphasis is attached to the humanities. Physical and biological sciences also share his attention although not as much as subjects like culture, art, morality, history, philosophy and literature. Plato

[1]Horne, H. H. 1942: *An Idealistic Philosophy of Education in 42nd yearbook of NSSE*, part 1, Public School Pub. Co., Bloomington III, p. 155.

advocates the teaching of all those subjects that center on man and aid his moral and spiritual development.

He did not object to the teaching of science and technology but was only eager to caution that the pupil must be humanized, that is, organized and directed towards goals of human welfare before they are taught the subjects. For example, one would think that while teaching about the atom it is essential to teach and lay emphasis on its peaceful uses; teach about the atomic reactor and not to place too much emphasis about the atomic bomb.

On mentoring, Plato advances the use of ideal-centered methods of teaching. While teaching any subject, emphasis should be placed upon the dignity of man, grandeur and worth of human life and the goals of living. He also believed in self-education of the mentee, which may be speculation, meditation and other mental activities. As he would say, appreciation of art is as equally a self-activity as creation of art itself. However, the learner must always be conscious of his goals either when he takes the overt activities or keeps to covert activities. Plato values the interests, efforts and most of all, the will power of the learner more than their teaching. As the popular saying goes, 'Twenty can ride a horse to the stream, but none can force it to drink', So one may say that for Plato, teaching/mentoring can at best be only a condition of learning and never the cause of it.

For classroom practice, Plato encouraged the use of the discussion and the lecture methods. The discussion method of learning, which is popularly known as the Socratic Method, involves questioning and answers or discussion. Plato maintained that teaching should not be done in an autocratic way but it should rather be participatory. He sees the mentor/teacher as one whose position in the scheme of education is focal. It is the mentor/teacher who provides the key to the educative process. He decides the opportunities for learning and growing for the students and also makes the environment congenial for that. He has to organize the subject matter and he is the gatekeeper through whom the mentees learn. He confronts the mentee as a master of knowledge, which the mentee is going to learn. Plato expects so much from the teacher/mentor in terms of his learning and behaviour.

The teacher/mentor is reality personified to the mentee/learner. He must be a specialist in the knowledge of his subject and his pupils. He must be able to

command the respect of his mentees by virtue of his scholarship, his teaching, his concern for the mentees and his overall behaviour, rather than demand it from them. He must awaken in the learner/mentee the desire to learn. He must make effort to be like a personal friend of the mentee/learner. This accounts for the opinion in our contemporary educational practices that the teacher is often described as a mentor, friend, parent, philosopher and guide. He is also seen as a 'co-worker with God in perfecting man' 'a priest of man's spiritual heritage'. A perfector of the mind - the highest form of existence in the cosmos, ' a maker of democracies', 'an apostle of peace and progress' and 'a compendium of all virtues'.

However, the teacher or mentor should be seen as a continuous learner. The adage goes that *'pupils catch fire from a teacher who is himself aflame'*. Dongerkerry, one of Plato's contemporary Faithfull's submitted that;

> He who learns from one who is himself occupied in learning drinks the fresh waters of the running stream. But he who learns from one, who has learned all that one is to teach, drinks the green mantle of the stagnant pool[1].

Plato urges the teacher not to impose himself on the children and glorify himself. He must try to eliminate himself from the scene as much as possible. He must lose himself in helping the children to grow. Froebel has very well compared the teacher to a committed gardener who would see that all his varieties grow to their capacity.[2]

On discipline, Plato prefers teachers and mentors to give 'freedom' to mentees. But that will be a qualified freedom. It should be for activity. Freedom does not mean license or waywardness. It implies responsibility. It should be a regulated, guided, and restrained freedom. His emphasis is on 'self-discipline'. He believes that human behaviour should have internal controls rather than such external controls as praises and punishments. The place of 'volition' in discipline is highly valued in Plato's teachings.

[1]Quoted after S.R. Dongerkerry 'British Universities in Lask: Seetharamu, A. S. 2004 *Philosophies of Education*: New Delhi, Ashish Pub. p. 56
[2]Russell, R. 1971 *History of Western Philosophy*: London George Allen & Unwin p. 784

Seetharamu agrees that Plato advocates the use of ideal-centred methods of mentoring/teaching[1]. That is, while teaching any subject, emphasis is placed upon the dignity of man, grandeur and worth of human life and the goals of living. Plato valued the interests, efforts and most of all the will power of the learner more than instructions.

This implies that the university teacher in Plato's thought occupies a central position in the teaching/learning situation. It is the teacher who provides the key to the educative process. He decides the opportunities for learning and growing for the students and also sets the environment conducive for that[2]. Here, the teacher must be a specialist in the knowledge of his subject and of his students. He should be able to command the respect of his students by virtue of his scholarship, his teaching, his concern for the students and his overall behaviour, rather than demand it from them. The teacher must awaken in the learner the desire to learn.

Plato's teaching is therefore one of the great examples of the power of positive motivation and mentoring. What a teacher or mentor says outright sometimes goes unheard. What he stimulates his mentees to think out for themselves often has a far more potent influence upon them.

Plato's teachings undoubtedly contribute to our educational thoughts and are solid and profound. He has provided reasonable and lofty aims of education. The aims of education in any educational system have a key role to play as the choice of the matter; method and techniques of evaluation are determined through a chain process by the aims of education.

Plato's philosophical excogitations in the Republic are very comprehensive. It has something to say about all aspects of our educational theory and practice. In doing so, at every stage it highlights the human and personal elements in life and education. Nevertheless, there are some criticisms advanced against Plato's Teachings. One of such criticisms refers to its abstractness. Some say it is an abstract philosophy and a visionary utopia[3]. It hijacks one from immediate realities as it is biased towards ultimate realities. Another significant

[1] Quoted after S.R. Dongerkerry 'British Universities in Lask: Seetharamu, A. S. 2004 *Philosophies of Education*: New Delhi, Ashish Pub
[2] Quoted after S.R. Dongerkerry 'British Universities in Lask: Seetharamu, A. S. 2004 *Philosophies of Education*: New Delhi, Ashish Pub
[3] Russell, B. 1979 *A History of Western Philosophy* London: George Allen and Unwin

criticism though not fully justifiable in the opinion of this study, is that, it undermines the study of science and technology and is inimical to experimental methods of learning. It is also criticized for supporting the over-dependence of the mentee/learner on the mentor/teacher. However, one may note that the mere number of criticism against Plato's teachings does not detract anything from the values of Plato's philosophy as a distinct contributor to our educational thought. In fact, some of the other opponents of Plato's thoughts on education owe their origin and development to Plato's philosophy as they grew out of *a protest, reaction or a revolt*[1].

2.2 Martin Buber's background

Martin Mordechai Buber was born February 8, 1878 in Vienna. Following the breakdown of his parents' marriage when he was aged three; he went to live with his grandparents in Lvov, Salomon Buber, a respected scholar of Jewish tradition and literature, and Adlele Buber an enthusiastic reader of literature. At 14 Martin Buber went back to live with his father (and his new wife) in Lemberg. By this time he was already reading Kant and was soon into Nietzsche. Martin Buber studied in Vienna, Leipzig, Berlin (under Simmel and Dilthey) and Zurich. In Vienna he became involved in Zionism (more for cultural than political reasons) and became the editor of *Die Welt*, the official Zionist organ in 1901. In Zurich he met Paula Winkler who was later to become his wife.[2] Pamela Vermes reports that in late 1903, Martin Buber encountered the work of the Ba'al Shem Tov (1700-60), the founder of Hasidism. He began to engage with the religiousness of Judaism and the belief that man is made in the image of God[3]. This followed a period of five years intensive study which resulted in a number of publications: *The Tales of Rabbi Nachman* (1906); *The Legend of the Ba'al-Shem* (1908); and *Ecstatic Confessions* (1909). In 1909-11 in Prague, Martin Buber delivered what were to become famous lectures on Judaism to the Jewish student organization Bar Kochba. These lectures (published in 1911 as *Three Addresses on Judaism*) stand in contrast to Orthodox Judaism with their emphasis on essence rather than

[1] Seetharamu, A.S. 2004 *Philosophies of Education* New Delhi: Ashish Publishers.
[2]Martin Buber, *I and Thou*, translated by Ronald Gregor Smith (New York: Charles Scribner's Sons, 1958), P.9
[3] Vermes, P. 1988 *Buber on God and the Perfect Man,* Atlanta: Scholars Press.p.8

observance. From 1916 to 1924 he edited *Der Jude*, an influential journal and also published his path breaking book titled ***Ich und du*** (*I and Thou*.)

From 1924 to 1933, Martin Buber lectured Jewish religion and philosophy in the University of Frankfurt. At this time he was also working with Franz Rosenzweig on a new German translation of the Hebrew Bible (*Verdeutschung der Schrift*). Under Hitler, he had to curtail his university teaching (he resigned his professorship immediately after Hitler's seizure of power) - but he continued to organize adult bible courses. In 1938 he finally left Germany to join the Hebrew University in Jerusalem. It was at the age of sixty, that Buber became professor of philosophy in the Hebrew University in Jerusalem, continuing in this post for fifteen years. In Israel he worked to bring about understanding between the Jews and Arabs and advocated a bi-national state. He also supported, as an alternative to both individualism and collectivism, experiments in communal living within small, autonomous groups. His book, *I and Thou*, more than any other of his numerous publications, established his worldwide fame as a moral and religious existentialist. He is reputed to have extensively developed a philosophy of encounter, or dialogue which has implication for mentoring relationships.

From the foregoing, one can see that Buber's theoretical focus can be split into two stages: namely *Mysticism* (1897-1922)-where his interest lay in people's ability to transcend profane conceptions of reality and on *Dialogue* (1923- 1938) - that reflects Buber's move away from the supremacy of the ecstatic moment to the unity of being and a focus on relationship and the dialogical nature of existence (perhaps most strongly linked to his book *I and Thou*). With the move to Israel, it can be argued that he moved into a third phase of his life which could be seen as an; *Attentive silence* (1938 - 1965) - wherein dialogue remains central, but there is a deepening recognition of 'the eternal, "silent" background of being and dialogue'[1]

Buber's emphasis on dialogue and Hebrew humanism made him unpopular with significant sections of the local Jewish population. He founded, with others ***Ichud*** (unity) and worked for the co-operation of Jews and Arabs and the establishment of a bi-national state. After the establishment of Israel he continued to work for Jewish-Arab understanding and the re-opening of dialogue with German thinkers and institutions. He also established the School for Adult Educators in Jerusalem

[1]Avnon, D. 1998 *Martin Buber. The hidden dialogue*, Lanham: Rownman and Litterfield.

in 1949 (influenced by Grundtvig's vision of the folk high school). His house in Talbyen, Jerusalem became the destination for seekers of knowledge (like Aubrey Hodes and Maurice Friedman). He undertook many lecture tours, but with his wife's (Paula) death in Venice in 1958, Martin Buber began to fall ill more frequently. He died at home on June 13, 1965 - and was buried in the cemetery called *Har-Hamenuchot* in Jerusalem.

2.2.1 Buberian theory of social Encounter in relation to Mentoring

Martin Buber is reputed to have extensively developed a philosophy of encounter, or dialogue. His teachings on social encounter have informed his choice in this study. His first publications that brought him to limelight were the free re-creations of *Hasidic* writings, (legends and tales collected in the *Tales of Rabbi Nachman* (1907; translated in 1956) and *The legend of the Baal-Shem* (1908; translated in 1955). His most widely known work, *Ich und du* (*I and Thou)* 1922; translated in 1937) is the focus of our concern in Buber's philosophy. Among Buber's works, in addition are between *Man and Man* (1947), the *Prophetic Faith* (1950; translated in 1952), *Good and Evil* (1952; translated in 1953), and the knowledge of man published in 1966.

I and Thou is presented as a series of long and short aphorisms, divided into three sections. The aphorisms within each section are arranged without any linear progression; that is, they are not supposed to be read as subsequent steps in an argument, but as related reflections. Each of the three sections taken as a whole comprises a stage in Buber's larger argument. The first part of the book examines the human condition by exploring the psychology of individual man. Here, Buber establishes his crucial first premise: that man has two distinct ways of engaging the world, one of which the modern age entirely ignores. In the second part of the book, Buber examines human life on the societal level. He investigates both society itself and man as he exists within society. In this section, Buber claims that modern society leaves man unfulfilled and alienated because it acknowledges only one of our modes for engaging the world. The third part of the book deals with the subject of religion and morality. Building on the conclusions of the first two sections—that man has two ways of engaging the world, and that modern society leaves man alienated by valuing only the first of these—Buber tells us how to go about building a fulfilling, meaningful society (a true community) by making

proper use of the neglected second mode of engaging the world, and by using this mode to relate to God.

The mode of I–You is the mode of encounter or relation which is the concern of this study. We can enter into encounter with nature (both plant and animal), with other human beings, and with spiritual beings (such as God). Since this mode is not quite as simple to grasp as experience, it is best to break it down into its component characteristics, and to treat each separately: The most important aspect of encounter is that it requires us to be active participants rather than objective observers. We must enter into encounter with our entire being, and allow ourselves to be changed by it. Encounter, Buber tells us, is a moment of reciprocity, in which both the 'I and the You' are transformed. This appears to be the reason why he calls relation dialogical, or conversational: much like a conversation or dialogue, encounter takes place *between* the two participants rather than inside one or the other, and it involves calling out toward 'a You' and expecting a response. Experience, on the other hand, takes place entirely inside the 'I'. 'The I' observes, 'the I' analyzes, all inside its own head. When the 'I' of experience says "It", it is not seeking an answer from its object.

The notion of mutual transformation between the *I and the You* in the moment of encounter is most easily understood when we consider an encounter between an artist and his or her creation or a mentor and his or her own mentee. (Buber considers this a paradigm example of encounter). It is easy to see how both the art and the artist are changed by the creative process: the art acquires form and comes into being; the artist goes through various psychological, emotional, and mental transformations as a result of the process.

The second key feature of encounter is that, whereas in experience the *'I' sees the 'It'* merely as the sum of its qualities, in encounter the 'I' sees the 'You' as much more than that sums. One encounters the whole 'You' in the full manifold of its existence. Instead of viewing the 'You' as a point in space and time, the 'I' of encounter views all of space and time, the entire universe, through the 'You'. In a sense, then, the 'You' becomes the Universe for the encountering 'I'.

Part of what enables the 'I' to approach the 'You' in this way (that is, in its entirety of being) is the fact that relation is immediate or unmediated. We enter encounter without any relevant concepts, any prior knowledge, any greed, desires,

or anticipation of what the '*You'* will be like. There is nothing mental separating the '*I from the You'*.

Encounter is also what Buber calls "pure present". Encounter is where the present takes place, whereas experience deals only with past. Presumably, this is because in encounter both the '*You and the I'* are removed from space and time. Seen apart from the flow of time, the 'You' becomes enduring, eternal, and our relation with the 'You' can occupy the present without continually falling into the past. In experience, on the other hand, we see the object as a point in time, and since every moment in time is always ending, we are never really in the present so long as we are in the realm of experience. Nevertheless, though encounter is pure present, it is always necessarily fleeting. Any '*You'*, except the eternal '*You'* (God), will inevitably degenerate back into an 'It' as soon as we become aware of the encounter, and begin to reflect on it.

Buber finds a place for religion outside of rationality in the mode of encounter. He believes that throughout the scientific age the critics of religion have shown correctly that God cannot really fit within the world so long as we are trying to get at the world in the typical way. That is, he recognizes that science and reason can never get us to God, because "it is not as if God could be inferred from anything"[1].

God cannot be inferred from anything because the world is causally closed: we never have to appeal to anything outside of the physical world in order to explain a physical phenomenon. All explanations for physical events and states can be given in the form of other physical events and states. Thus, we can never find God through experience, for within the realm of experience we come to know things only by gathering sensory data, and analyzing this data with our reason.

It is not irreligious to claim that the physical world is causally closed (after all, this is certainly the most perfect sort of order that God could have imposed on the world) but if we cannot get at God the way we get at everything else (through reasoning from the data), where can the justification for believing in God's existence possibly come from? Buber says that it comes through encounter. In this

[1]Buber, M.1958. *I and Thou*, translated by Ronald Gregor Smith (New York: Charles Scribner's Sons,, p. 26.

mode of engaging we do not gather sense data to be analyzed with reason, rather we simply enter into a relationship with the whole being of whatever it is we are relating to.

This key concept of encounter is one of those notions which Buber tells us can never be made entirely explicit through language. The whole point of encounter is that it cannot be analyzed, described, or reduced down to qualities in space and time. Naturally, this makes it very difficult for Buber to convey the subtleties of the concept to his readers. What does it mean, for instance, to say that the '***I'*** views the '***You'*** as more than the sum of its qualities, or in its full being? What specifically is this "more" that we are seeing? Buber cannot tell us, because any aspect of the 'You' that could be described would have to be those qualities that we latch onto in experience. The "something more", by its very nature, cannot be described or analyzed.

The same trouble arises for other aspects of the account: What does it mean to say that in encounter we view the entire Universe through the 'You'? Again, we cannot have more than a vague sense of what this might mean, because Buber cannot really describe encounter to us; we must go through it ourselves in order to know what it is like.

But these difficulties should not make us despair of coming to an understanding of the mode of encounter. As we will see in our subsequent section, much can be gained by comparing encounter to the state of being in love with one another, and be willing to make sacrifices for one another for the purpose(s) of peace, sustainable transfer of knowledge through mentoring and teaching, then other questions can be answered with a little patience and guesswork. For instance, Buber says that we are changed by encounter, and this naturally leads to questions about the nature of this change. Are we changed permanently or only so long as the encounter lasts? Are we spiritually changed, or emotionally, or physically, or mentally? In the case of transformation as a result of divine revelation, Buber is clear about the nature of this change: the change is permanent, and it involves our very ability to encounter. We are transformed in such a way that we can say 'You' to the entire world; we suddenly feel a loving responsibility toward everyone and everything.

Encounters with human beings, at least, seem to have very similar consequences as the encounter with God. When describing the relation of man to

man Buber says, "now one can act, help, heal, educate, raise, redeem"[1]. The transformation in the case of relation to man, it seems clear, is also the growth of a loving responsibility, but only toward the '*You'* of the relation, rather than toward the whole world.

But what about the relationship that man shares with nature? Unfortunately, here we hit the old frustrating wall of indescribability. Buber suggests that we let this type of transformation "remain mysterious"[2]. Presumably, this means that encounter with nature does not result in the same sort of transformation (i.e. we do not develop a loving responsibility toward the cat or the tree), but rather in a different sort of transformation which cannot be easily put into words. The claim that encounter is unmediated is best understood if we draw an analogy between the two modes of engaging the world and two different ways of listening. There are two ways that someone can listen to another human being: first, the listener can approach the conversation armed with background knowledge about the speaker and expectations about what the speaker will say. If you approach a conversation in this way, you will hear only what makes sense to you given your knowledge and expectations. The other way to listen is to clear oneself of all prior knowledge and expectations, and simply open oneself up to the words being spoken. It is only if you listen in this way that you enable yourself to truly hear everything that the other person is saying. This second way of listening is like unmediated relation. By approaching the encounter unmediated, we open ourselves up to come into contact with anything that the 'You' has to offer, with the fullness of the 'You's being.

2.3. Pierre Bourdieu's Background

Pierre Felix Bourdieu was born in Denguin Pyrénées-Atlantiques, in Southern France on 1st August 1930, to a postal worker, he married Marie-Claire Brizard in 1962; the couple had three sons, Jérôme, Emmanuel and Laurent. He passed on, to the great beyond on the 23rd of January, 2002 and was buried at Père Lachaise Cemetery.[3]

[1]Buber, M.1958. *I and Thou*, translated by Ronald Gregor Smith (New York: Charles Scribner's Sons,, p. 26.
[2]Buber, M. 1958. *I and Thou*, translated by Ronald Gregor Smith (New York: Charles Scribner's Sons,, p. 26.
[3] Reported in Grenfell, M. (ed) 2008 "Pierre Bourdieu: Key concepts" London, Acumen Press.

He was a French sociologist, philosopher and anthropologist. He developed the concepts of '*habitus'*, *cultural* and *social capital*, *field* and *practice* to explain the ways in which relationships of social inequality were reproduced through the education system. One may say that his theory of 'Habitus' is similar to Husserl's concept of 'lifeworld'[1], describing the dispositions or forms of subjectivity connected with a person's material, corporeal and symbolic attributes. Here, Bourdieu analyses the role of cultural capital in determining educational outcomes.

Bourdieu was educated at the lycée in Pau, before moving to the Lycée Louis-le-Grand in Paris. He studied philosophy with Louis Althusser in Paris at the École Normale Supérieure. On graduation Bourdieu worked as a lycée teacher at Moulins from 1955 to 1958 when he then took a post as lecturer in Algiers. During the Algerian War in 1958-1962, Bourdieu undertook ethnographic research into the clash through a study of the Kabyle peoples, of the Berbers laying the groundwork for his anthropological reputation. The result was his first book, *Sociologie de L'Algerie* (*The Algerians*), which was an immediate success in France and published in America in 1962.

In 1960 Bourdieu returned to the University of Paris before gaining a teaching position at the University of Lille where he remained until 1964. From 1964 onwards Bourdieu held the position of Director of Studies at the École Pratique des Hautes Études. In 1968, he took over the Centre de Sociologie Européenne, the research centre that Aron had founded, which he directed until his death.[2] The point of Bourdieu's importance in the scheme of mentoring as earlier mentioned in chapter two of this study needs to be reiterated. Bourdieu's concepts of *Habitus, Capitals, Fields, and Practice* are theoretical tools of this study that can be enormously useful when applied to the practice of mentoring[3]. They can help us respect the beings of person's involved in mentoring relationship hence our choice of Pierre Bourdieu in this study. Specifically, as a conceptual treatise, Bourdieu's theory proffers socio-cultural explanations for why under-represented and underprivileged groups remain excluded from the educational process. It achieves this by expanding upon an analysis of cultural barriers to

[1]Buordieu, P., On Cultural Capital Retrieved from www.newlearnings.com. Thursday 4th August, 2011.
[2]Grenfell, M. (ed) 2008 "Pierre Bourdieu: Key concepts" London, Acumen Press.
[3]Colly, H., 2009 *Mentoring for social inclusion: A critical Approach to Nurturing Mentor Relationship* New York, RoutledgeFalmer, Taylor and Francis Group

participation and relating subsequent investigations to actors' (mentors and mentees) own lived experiences. This is in line with our concern in this study which may be particularly useful in the search for effective learning partnership characteristics that have a specific social inclusion focus, as was originally conceived by Bourdieu. During his military service, Bourdieu spent time teaching in Algeria. This experience made him actually aware of the social effects of French colonialism and the social inequality embedded in the colonialist Algerian social system. He later conducted ethnographic field work in Algeria that was the foundation for many of his concepts and theories.

He authored so many volumes touching so many different areas including the sociology of culture and taste, education, language, literature, and cultural aspects of museums. Among his best known works are *Outline of theory of practice* published in French in 1972, *Distraction* published in French in 1979, and *The Logic of Practice* published in French in 1980. Many of his Key concepts for example, *field; practice, habitus, doxa, capital and taste* have exerted significant and ongoing influences on the humanities and social sciences including education.

2.4. Pierre Bourdieu's theory of Habitus, Capitals, Fields and Practice in relation to Mentoring

Bourdieu's main concepts of *Habitus, Capitals, Fields, and Practice* are theoretical tools of this study that can be enormously useful when applied to the practice of mentoring. They can help us respect the beings of persons' involved in mentoring relationships hence our choice of Bourdieu in this study. Specifically, as a conceptual treatise, Bourdieu's theory proffers socio-cultural explanations for why under-represented and underprivileged groups remain excluded from the educational process[1]. It achieves this by expanding upon an analysis of cultural barriers to participation and relating subsequent investigations to actors' (mentors and mentees) own lived experiences. This is in line with our concern in this study which may be particularly useful in the search for effective learning partnership

[1]Colly, H., 2009 *Mentoring for social inclusion: A critical Approach to Nurturing Mentor Relationship* New York, RoutledgeFalmer, Taylor and Francis Group

characteristics that have a specific social inclusion focus, as was originally conceived by Bourdieu.

Here, Bourdieu's key theoretical concepts as mentioned above need to be explained in relation to mentoring perspectives. For Bourdieu, capital acts as a social relation within a system of exchange, and the term is extended 'to all the goods, material and symbolic, without distinction, that present themselves as rare and worthy of being sought after in a particular social formation[1] and cultural capital acts as a social relation within a system of exchange that includes the accumulated cultural knowledge that confers power and status.

In one of Bourdieu's books *'The Forms of Capital'*, he distinguishes between three types of capital:

i. Economic capital: command over economic resources (cash, assets).

ii. Social capital: resources based on group membership, relationships, networks of influence and support. Bourdieu defines social capital as "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalised relationships of mutual acquaintance and recognition.[2]"

For Cultural capital, he sees it as the forms of knowledge, skills, education, and advantages that a person has, which give him a higher status in society. Parents provide their children with cultural capital by transmitting the attitudes and knowledge needed to succeed in the current educational system. He went on to add symbolic capital (resources available to an individual on the basis of honour, prestige or recognition)

2.4.1 Pierre Bourdieu on Habitus

Loic Wacquant wrote that habitus is an old philosophical notion, originating in the thought of Aristotle, whose notion of *hexis* ("state") was translated into habitus by the Medieval Scholastics[3]. Bourdieu first adapted the term in his 1967 *postface* to Erwin Panofsky's Gothic Architecture and Scholasticism. The term was earlier used in sociology by Norbert Elias in his book published in 1939, titled *The Civilizing Process* and in *Marcel Mausse's* account of "*body techniques*" (techniques du corps). The concept is also present in the

[1]Hanks, W. F. 1996 *Language and Communicative Practices*, Boulder,CO: Westview
[2]Bourdieu, P. 1986 *'The Forms of Capital'* London: Routledge
[3]Bourdieu P. & Loïc Wacquant 1992. *An Invitation to Reflexive Sociology*: Chicago: University Press and Polity Publishers.

work of Max Weber and Edmund Husserl. Mausse defined habitus as those aspects of culture that are anchored in the body or daily practices of individuals, groups, societies, and nations. It includes the totality of learned habits, bodily skills, styles, tastes, and other non-discursive knowledge that might be said to "go without saying" for a specific group in that way it can be said to operate beneath the level of rational ideology[1]. It is a complex concept, but in its simplest usage could be understood as a structure of the mind characterized by a set of acquired schemata, sensibilities, dispositions and taste. The particular contents of the habitus are the result of the objectification of social structure at the level of individual subjectivity. Hence, the habitus is, by definition, isomorphic with the structural conditions in which it emerged.

As earlier stated, the concept of habitus has been used as early as Aristotle but in contemporary usage was introduced by Marcel Mauss and later re-elaborated by Pierre Bourdieu. In another perspective the concept of habitus is also used to refer to Body habitus which is the medical term for physique, and is defined as either endomorphic (overweight), ectomorphic (underweight) or mesomorphic (normal weight). In this sense, habitus can be understood as the physical and constitutional characteristics of an individual, especially as related to the tendency to develop a certain disease. However our concern in clarifying the concept of habitus is based on the context in which Pierre Bourdieu used the concept in his teachings on *Reproduction in Education, Society and Culture.*

A cursory look at his explanation of the concept may reveal that it is the structuring mechanism that operates from within the agents of any social relationship, though it is neither wholly individual nor itself wholly determinative of conduct. In Bourdieu's words, habitus is;

> The strategy generating principle enabling agents to cope with unforeseen and ever-changing situations...a system of lasting and transposable dispositions which, integrating past experiences, functions at every moment as a matrix of perceptions, appreciations, and actions, and makes possible the achievement of infinitely diversified tasks.. Thanks to analogical transfers of schemes permitting the solution of similarly shaped problems

[1]Bourdieu P.& Loïc Wacquant 1992. *An Invitation to Reflexive Sociology*: Chicago: University Press and Polity Publishers. P.19

> and, thanks to the unceasing corrections of the results obtained.[1]

In other words, a habitus according to Bourdieu is a set of dispositions that generate and structure human actions and behaviour. Habitus develops through accumulated socialization experiences and represents the sedimentation, internalization, or embodiment of these experiences within the individual. Thus, particular dispositions and tastes come to mirror (more or less) those of particular social fields through engagement in social practice within those fields. These dispositions and inclinations can be usefully perceived as taste.

Habitus is thus the embodied social history of the individual. It is a durable set of socially constructed predispositions that structure social action, largely in unconscious ways. In turn, habitus shapes the ways individuals deal with both familiar and novel social situations. However, habitus is also creative or inventive, even though it must work within the limits of its own structures. Bourdieu again posited that;

> Habitus is not the fate that some people read into it. Being the product of history, it is an open system of disposition that is constantly subjected to experiences, and therefore constantly affected by them in a way that either reinforces or modifies its structures. It's durable but not eternal.[2]

Bourdieu thus sees habitus as an important factor contributing to mentoring and social reproduction because it is central to generating and regulating the practices that make up social life. Individuals learn to want what conditions make possible for them, and not to aspire to what is not available to them. The conditions in which the individual lives generate dispositions compatible with these conditions (including tastes in art, literature, food, and music) and in a sense pre-adapted to their demands. The most improbable practices are therefore excluded, as unthinkable, by a kind of immediate submission to order that inclines mentors and mentees to make a virtue of necessity, that is, to refuse what is categorically denied and to will the inevitable.

[1]Bourdieu, P.1977 ***Outline of a theory of practice***, translated by R. Nice. Cambridge, UK; Cambridge University Press.
[2]Bourdieu, P. and L.J.D. Wacquant. 1992. ***An Invitation to Reflexive Sociology***. Chicago and London: University of Chicago Press. p. 97

Finally, field and habitus are both relationship constructs in this study and they function fully only in relation to each other.

2.4.2 Pierre Bourdieu on Cultural Capital

In this study, cultural capital is considered as the situated forms of knowledge, skills, education, and advantages that a person has, which gives them a higher status in society. Parents or teachers provide their children or students with cultural capital by transmitting the attitudes and knowledge needed to succeed in education and succeed generally in life. Again, it is a term that refers to non-financial social assets, for example, educational or intellectual assets which might promote social mobility beyond economic means. The acquisition of cultural capital depends heavily on "total, early, imperceptible learning, performed within the family from the earliest days of life.[1]" Bourdieu argues that, in the main, people inherit their cultural attitudes, the accepted "definitions that their elders offer them."[2] He asserts the primacy of social origin and cultural capital by claiming that social capital and economic capital, though acquired cumulatively over time, depend upon it. Bourdieu claims that "one has to take account of all the characteristics of social condition which are (statistically) associated from earliest childhood with possession of high or low income and which tend to shape tastes adjusted to these conditions." According to Bourdieu, tastes in food, culture and presentation are indicators of class because trends in their consumption seemingly correlate with an individual's fit in society. Each fraction of the dominant class develops its own aesthetic criteria. A multitude of consumer interests based on differing social positions necessitates that each fraction "has its own artists and philosophers, newspapers and critics, just as it has its hairdresser, interior decorator, or tailor." According to Bourdieu cultural capital has three subtypes, namely; embodied, objectified and institutionalized.[3] For Bourdieu each individual occupies a position in a multidimensional *social space*; he or she is not

[1]Bourdieu, Pierre. 1984. *Distinction: A Social Critique of the Judgment of Taste.* Cambridge MA: Harvard University Press. pp. 170, 466. 1973. 'Cultural Reproduction and Social Reproduction.' Pp. 71–112 in *Knowledge, Education and Social Change: Papers in the Sociology of Education,* edited by R. Brown. Tavisock, UK: Tavistock Publications. pp. 71, 73, 78, 80–81, 84, 85–86. || Amazon || World Cat

[2]Bourdieu, Pierre. 1984. *Distinction: A Social Critique of the Judgment of Taste.* Cambridge MA: Harvard University Press. pp. 170, 466. 1973. 'Cultural Reproduction and Social Reproduction.' Pp. 71–112 in *Knowledge, Education and Social Change: Papers in the Sociology of Education,* edited by R. Brown. Tavisock, UK: Tavistock Publications. pp. 71, 73, 78, 80–81, 84, 85–86. || Amazon || World Cat

[3]Bourdieu, P.1986. The forms of capital (English version) in Richardson, J.G. Handbook for theory and Research for the sociology of Education pp. 241 – 258.

defined only by membership, but by every single kind of capital he or she can articulate through social relations. That capital includes the value of social networks, which Bourdieu showed, could be used to produce or reproduce inequality. For Bourdieu mentoring in education engenders a specific complex of social relations where the agents (mentor/mentee) will engage their everyday practice. Through this practice, they will develop a certain disposition for social action that is conditioned by their position on the field (dominant/dominated and orthodox/heterodox are only two possible ways of positioning the agents on the field; these basic binary distinctions are always further analysed considering the specifities of each field). This disposition, combined with every other disposition the individual develops through his engagement on a multidimensional (in the sense of multi-field) social world, will eventually tend to become a *sense of the game*, a partial understanding of the field and of social order in general, a practical sense, a practical reason, a way of classification of the world, an opinion, a taste, a tone of voice, a group of typical body movements and mannerisms and so on. Bourdieu went on to assert that through this, the social field may become more complex and autonomous, while the individual in the mentoring relationship develops a certain *habitus* that is typical of his position in the social space. By doing so, social agents will often *acknowledge*, *legitimate* and *reproduce* the social forms of domination (including prejudices) and the common opinions of each field as self-evident, clouding from conscience and practice even the acknowledgment of other possible means of production (symbolic production) and power relations.

2.4.2.1 Bourdieu's Types of Cultural Capital

Cultural Capital has three subtypes: embodied, objectified and institutionalised[1]. Bourdieu distinguishes between these three types of capital:

i. **Embodied** cultural capital consists of both the consciously acquired and the passively "inherited" properties of one's self (with *inheritance*) here used not in the genetic sense but in the sense of receipt over time, usually from the family through socialization, of culture and traditions). Cultural capital is not transmissible instantaneously like a gift or bequest; rather, it

[1]Bourdieu, P. 1986 *'The Forms of Capital'* London: Routledge Pg. 47

is acquired over time as it impresses itself upon one's habitus (character and way of thinking), which in turn becomes more attentive to or primed to receive similar influences.

Linguistic capital, defined as the mastery of and relation to language, can be understood as a form of embodied cultural capital in that it represents a means of communication and self-presentation acquired from one's surrounding culture.

ii **Objectified** cultural capital consists of physical objects that are owned, such as scientific instruments or works of art. These cultural goods can be transmitted both for economic profit (as by buying and selling them with regard only to others' willingness to pay) and for the purpose of "symbolically" conveying the cultural capital whose acquisition they facilitate. However, while one can possess objectified cultural capital by owning a painting, one can "consume" the painting (understand its cultural meaning) only if one has the proper foundation of conceptually and/or historically prior cultural capital, whose transmission does not accompany the sale of the painting (except coincidentally and through independent causation, such as when a vendor or broker chooses to explain the painting's significance to the prospective buyer).

iii. **Institutionalised** cultural capital consists of institutional recognition, most often in the form of academic credentials or qualifications, of the cultural capital held by an individual. This concept plays its most prominent role in the labor market, in which it allows a wide array of cultural capital to be expressed in a single qualitative and quantitative measurement (and compared against others' cultural capital similarly measured). The institutional recognition process thereby eases the conversion of cultural capital to economic capital by serving as a heuristic that sellers can use to describe their capital and buyers can use to describe their needs for that capital.

2.4.2.2 Cultural Capital in relation to Habitus and Fields

The concept of cultural capital is fundamentally linked to the concepts of fields and habitus. These three concepts have been continually developed throughout all of Bourdieu's work. A field can be any structure of social

relations.[1] It is a site of struggle for positions within that field and is constituted by the conflict created when individuals or groups endeavour to establish what comprises valuable and legitimate capital within that space. Therefore, one type of cultural capital can be at the same time both legitimate and not, depending on the field in which it is located. It can be seen therefore, that the legitimation of a particular type of cultural capital is completely arbitrary. The power to arbitrarily determine what constitutes legitimate cultural capital within a specific field is derived from symbolic capital.

Habitus is also important to the concept of cultural capital, as much of cultural capital can be derived from an individual's habitus. It is often defined as being dispositions that are inculcated in the family but manifest themselves in different ways in each individual. It is formed not only by the habitus of the family but also by the objective chances of the class to which the individual belongs[2], in their daily interactions and it changes as the individual's position within a field changes[3].

2.4.2.3 Use of the concept of Cultural Capital in theory and research in relation to mentoring

The concept of cultural capital has received widespread attention all around the world, from theorists and researchers alike. It is mostly employed in relation to the education system, and sometimes used or developed in other discourses. Use of Bourdieu's cultural capital can be broken into a number of basic categories. First, are those who explore the theory as a possible means of explanation or employ it as the framework for their research and this underlies our use of Bourdieu's theory in this study. Secondly, are those who build on or expand Bourdieu's theory. Finally, there are those who attempt to disprove Bourdieu's findings or to discount them in favour of an alternative theory. The majority of these works deal with Bourdieu's theory in relation to education, only a small number apply his theory to other instances of inequality in society.

Researchers and theorists who explore or employ Bourdieu's theory use it in a similar way as it was articulated by Bourdieu. They usually seem to apply it uncritically or in a banal sense, and depending on the measurable indicators of cultural capital and the fields within which they measure it, Bourdieu's theory

[1] King, R. 2005 *Language & Symbolic Power*, Harvard University Press, 1991; paperback edition P.223
[2]Ibid
[3]Hanks, W. F. 1996 *Language and Communicative Practices*, Boulder,CO: Westview

either works to support their argument totally, or in a qualified way. These works help to portray the usefulness of Bourdieu's concept in analysing (mainly educational) inequality but they do not add anything to the theory.

One study that does employ Bourdieu's work in an enlightening way is that of Emirbayer and Williams[1], who used Bourdieu's notion of fields and capital to examine the power relations in the field of social services, particularly homeless shelters. The authors talk of the two separate fields that operate in the same geographic location (the shelter) and the types of capital that are legitimate and valued in each. Specifically, they show how homeless people can possess "staff-sanctioned capital" or "client-sanctioned capital"[2] and show how in the shelter, they are both at the same time, desirable and undesirable, valued and disparaged, depending on which of the two fields they are operating in. Although the authors do not clearly define staff-sanctioned and client-sanctioned capital as cultural capital, and state that usually the resources that form these two capitals are gathered from a person's life as opposed to their family, it can be seen how Bourdieu's theory of cultural capital can be a valuable theory in analysing inequality in any social setting.

2.4.3 Bourdieu on Field

Bourdieu's teachings on social fields are perhaps best understood as a field of interacting forces. It is a dynamic social arena where exchanges and struggles take place involving particular forms of capital. A field is thus defined primarily in terms of the kinds of practices that are common within it and the kinds of capital that may accrue to individuals who engage in those practices, and secondly as the kinds of social relations that develop as people work to acquire and maintain the kinds of capital with the most purchase in the field. The boundaries of any specific field with respect to the stakes, and the kinds of individuals drawn into its domain of practice, are not fixed but fluid, because fields develop and are maintained by practices that occur in them.

There are as many social fields as there are kinds of practices and forms of capital – the field of gender, for example with masculine and feminine practices and forms of capital, or the field of class with teacher (mentor)-student(mentee)

[1] Clulow, V. & Brennam, L. 1998. "*Study and Stars: The Role of Relationship Constellations*", In Goodlad, S., *Mentoring and Tutoring by Students*, London, Kogan Page 34.
[2] King, R. 2005 *Language & Symbolic Power*, Harvard University Press

master-apprentice and so on. Any social field can be located within or across a number of levels of a given social formation and maybe largely inclusive or exclusive in terms of size or reach. Bourdieu submits that multiple fields overlap and are interrelated to make up the larger society, or social space. Over the time span of an individual's life, he or she may pass through different fields and compete for capital with varying degrees of success within them. An individual habitus is always constructed at the intersection of any social field, which may be related in mutually supportive contradictory and conflicting ways. Similarly, depending on his or her habitus an individual will feel more or less at home in any particular social field.

2.4.4 Pierre Bourdieu on Practice

According to Bourdieu, *practice* is the central factor in mentoring. This construct is the engine that drives Bourdieu's entire philosophical and sociological theory about the relations between mentor and mentee, structure and agency. The construct of practice is developed most fully in his book titled: *outline of a theory of practice and the logic of practice*. The concept of practice is essential for explaining the processes by which social patterns of behaviour reproduce (or transformation) structures of domination. In symbolic logical equation that is as illustrative as it is cryptic, Bourdieu posited that "habitus, capital + field = practice.[1] This equation represents the relations between and among practice, habitus, capital, and field in Bourdieu's theory. Both field and habitus are continually produced and reproduced in flows of practice in other words, there is not a field (structure) separate from a habitus (agency), the two of which somehow get connected through practice. Instead, neither field nor habitus could exist in the absence of practice. Both are produced in and through social practice.

People who occupy the same field share similar habituses and produce/reproduce that field through practice in fairly similar ways[2]. Social practices that materially produce/reproduce culture are not, however, objectively determined, nor are they exclusively effects of intentional activity by individuals. Paradoxically, they are conditions of possibility for both field and habitus, and they are constituted or reconstituted as mentors and mentees (agent) act within the

[1] Nice R. Translated (1977) outline of a theory of practice: Cambridge, U.K. Cambridge university press
[2]Bourdieu, P.1977 ***Outline of a theory of practice***, translated by R. Nice. Cambridge, UK; Cambridge University Press.

limits of action afforded by the field. They are neither entirely rule-governed nor entirely random. Practices are predictable within limits, but they also change over time as people engage in them in partially idiosyncratic ways. From the perspective of the individual habitus, practices involve conscious, intentional action and unconscious, unintentional action. Social actors like teachers and students in a teaching-learning environment develop a certain "feel for the game" of any field, which enables them to act more or less automatically. This is what Bourdieu refers to as 'embodied learning', through which trained actions are not the result of logical reasoning but occur through processes that take place outside conscious control. Bourdieu contended that it is not only a sense of the game that is embodied; through regulated management of the body within particular social and cultural contexts,[1] the logic of the world within which the individual acts is also embedded in the habitus. Yet, because practices are not solely rule-governed, all individuals take them up in partially unique ways. This social fact means that the organization or logic of the field itself is constantly being reconfigured by the specific ways in which the practices within a mentoring relationship are enacted.

2.5 Mentoring and its range of Possibilities

Mentorship or mentoring assumes many different names across many sectors of society with diverse dimensions and it is as old as man himself. History shows that the roots of the practice are lost in antiquity[2]. However, one can still glean from history to see that the significant system of mentorship may include traditional African or Greek educational systems, the guru-discipleship tradition practiced in Hinduism and Buddhism, Elders, the discipleship system practiced by Rabbinical Judaism and the Christian church, and apprenticeship under the medieval guild system.

The several definitions of mentoring or mentorship in literature seem to agree that it is a developmental relationship in which a more experienced person helps a less experienced person-a protégé, apprentice, mentoree, mentee or person being mentored, to develop in a specified capacity. It is a synergetic relationship that creates an interaction with another that facilitates the process of

[1] Nice R. Translated 1977 outline of a theory of practice: Cambridge, U.K. Cambridge university press
[2] Bozeman B. and Freeney, M.K. 2007 *Towards a useful theory of mentoring. A conceptual Analysis and critique. Administration and Society* 39 (6) 719 – 739.

metacognition. Fundamentally, mentoring involves communication and it is relationship based. It is an alliance that creates room for dialogue that results in reflection, action and learning. Mentoring is an activity that can potentially promote spiritual development and can take many forms: One of the definitions that have been proposed is that of Bozeman and Freeney:

> Mentoring is a process for the informal and formal transmission of knowledge, social capital, and the psychosocial support perceived by the recipient as relevant to work, career, or professional development. Mentoring entails informal communication usually face-to-face and during a sustained period of time, between a person who is perceived to have greater relevant knowledge, wisdom, or experience (the mentor) and a person who is perceived to have less (the protégé).[1]

This study considers mentoring and its range of possibilities as an age-long method of supporting growth or development that we find in corporate organizations, education, and all areas of life with adults and youths. Again, the context of mentoring used in this study is a career or job-focused one, suggesting that mentoring is necessary in professional settings, for participants in the relationship to drive the process that guarantees professional prosperity of posterity.

2.6 Methods and Types of Mentoring

The methods of mentoring are closely linked to the types, approaches, forms or models of mentoring relationships in theory and practice. According to Buell,[2] there are two types of mentoring relationships: Formal and Informal and their methods are determined by the patterns and approaches employed in the relationship. Informal mentoring develops on its own between partners. Formal mentoring, on the other hand, refers to assigned relationships, often associated with organisational mentoring programmes designed to promote employee development or to assist at-risk children and youths. Formal relationships can be seen as being forced as they are assigned relationships. As stated by Murray[3];

[1]Bozeman B. and Freeney, M.K. 2007 *Towards a useful theory of mentoring. A conceptual Analysis and critique. Administration and Society* 39 (6) 719 – 739.
[2]Buell, C. 2004 *models of mentoring in communication Education* New Orleans. University Press
[3]Murray, K. 2007 *Towards a useful theory of mentoring. A conceptual Analysis and critique. Administration and Society* 39 (6) 719 – 739

formal dyads are assigned by a third party…and informal ones evolve spontaneously.

The formal mentoring relationship is structured in a fashion that can be better managed by a particular institution or organisation. There are formal mentoring programmes that are value-oriented, while social mentoring and other types focus specifically on career development. Some mentorship programmes provide both social and vocational support. In well-designed formal mentoring programmes, there are programme goals, schedules, training (for both mentors and protégés) and evaluation. Also, there are many kinds of mentoring relationships in contemporary times from school or community-based relationships to e-mentoring relationships.[1] These mentoring relationships vary and can be influenced by the type of mentoring relationship that is in effect; that is, whether it has come about as a formal or informal relationship. Also, several models have been used to describe and examine sub-relationships that can emerge. For example, Buell explains how mentoring relationships can develop under a cloning model, nurturing model, friendship model and apprenticeship model.[2] The cloning model is about the mentor trying to produce a duplicate copy of him or her. The nurturing model takes more of a parent figure, creating a safe open environment in which mentee can both learn and try things for himself or herself.[3] The friendship models are more of peers than being involved in a hierarchical relationship. Lastly the apprenticeship is about less personal or social aspects …and the professional relationship is the sole focus.[4]

In contemporary times, for example in some programmes in the corporate world of business, recruits or newcomers (protégés) to the organization are paired with more experienced people (mentors) in order to obtain information, good examples, and advice as they advance. These programmes are structured features designed to help train these less-experienced individuals.

Bozeman and Freeney[5] consider that new employees who are paired with a mentor are twice more likely to remain in their jobs than those who do not receive mentorship. Explaining the benefits of mentorship is a subject of many volumes.

[1]Buell, C. 2004 *models of mentoring in communication Education* New Orleans. University Press
[2]Ibid P.65
[3] Ibid. P.68
[4] Ibid. P.69
[5]Bozeman B. and Freeney, M.K. 2007 *Towards a useful theory of mentoring. A conceptual Analysis and critique. Administration and Society*

A few of the benefits are that networking occurs more easily and is a possible reason that those mentored tend to do better in their jobs than those who are not necessarily prepared for such jobs. Pompper and Adams[1] state that; joining *a* mentor's network and developing one's own is central to advancement.

One can say that these mentoring relationships provide much substance for career growth in the actual organization and benefit both the mentor and the mentee; For example, the mentor has to show leadership by giving back and perhaps being refreshed about his own work. The person being mentored networks, becomes integrated easily in an organization, gets support, experience and advice along the way. The actual organization receives an employee that is being gradually introduced and shaped by the organization's culture and operation because they have been under the mentorship of an experienced professional.

As mentioned earlier, in the organizational or formal setting, mentoring usually seems to require unequal knowledge; that is, one person must be more *knowledgeable* about the particular job and the organization than the other person. Again, the process of mentorship can differ. Nevertheless, Bayliss[2] describes the mentoring process in the forms of phase models. Initially, the *mentee* proves himself or herself worthy of the mentor's time, effort and energy. Then cultivation occurs which includes the actual coaching …a strong interpersonal bond between mentor and mentee develops. Next, under the phase of separation the mentee experiences more autonomy. Ultimately, there is more of equality in the relationship termed by Bayliss as Redefinition[3].

2.6.1 Cloning and Nurturing Models

From creation, mentoring was practiced. For example, we are told in the Bible that in the Garden of Eden, Adam and Eve shared a close relationship with God and they closely related until the Devil succeeded in deceiving Eve and thus ultimately brought a total collapse to the hitherto flourishing and mutual relationship[4]. From medieval periods, and up till today, traditional forms of mentoring occurred between parents and their offsprings in a deliberate, well-planned pattern rather than in a haphazard manner.

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[1]Pompper, D. and Adams, J. 2006 *Under the microscope: Gender and mentor-protégé relationships. Science Direct Public Relations Review* 32, 309-315. www.sciencedirect.com

[2]Bayliss, V. 1999 *Redefining Work:* Careers guidance tomorrow, *Careers Guidance Today*, 6,4: 16-17

[3]Ibid

[4] Holy Bible.Genesis Chapters 1:26, 2:21-25, 3: 1-24, King James Bible Version

The cloning and nurturing process is commonly found among parents and their off springs. It is done with the aim of producing children who would later in life become useful 'ambassadors' within and outside their immediate societies. Mentoring is a highly skilled activity which is painstaking. However, for it to be effective, some degree of commitment and fastidiousness may be required by both the mentor and the mentee. This is because, the relationship constellation involved in the process has been aptly described by Kram as quoted by Clulow and Brennam who opine that the activity:

> is the range of relationships with superiors, peers, subordinates, and (outside work) family and friends that support an individual's development at any particular time---. It reflects the fact that mentoring which functions frequently is embodied in several relationships rather than just one.[1]

They went further to stress that mentoring relationships are generally formed between people with both a considerable age difference and a difference in status in terms of the situational settings. But one may ask if age difference should be a function of the modus operandi of mentoring. Rather, the varying individual experiences of life, environment, situation, maturity and competence levels and above all, the degree to which one develops and utilizes one's natural talents, may be some of the determining factors for a mentoring process to start, in the first place. To Miller,[2] the term mentoring has become something like a buzzword that is invaluable in higher education in recent years, following trends of business and industry where mentoring schemes have flourished for many years. This is mainly to support the training of career development of inexperienced staff–by those in more senior positions with relevant track record. This does not mean that mentors are extra-ordinarily too superior to the mentees or that they should be seen as 'tin gods'. Rather, the mentoring process should be seen as a dyadic relationship where mentors too will often benefit from the mentees. The relationship will, *ipso facto*, keep the mentor alive and alert as a form of professional development that will enable him/her to discover new things through the critical analysis of the challenging questions from and through the exploration and dialogue with the

[1]Clulow, V. & Brennam, L.1998. "*Study and Stars: The Role of Relationship Constellations*", In Goodlad, S.,1998, *Mentoring and Tutoring by Students*, London, Kogan Page 34.
[2]Miller, A. 2002 *Mentoring for Students and Young People: A Handbook of Effective Practice*, London: Kogan Page

mentoree/mentee as could be gleaned from the works of Plato, Buber and Bourdieu, in this study.

2.6.2 Friendship and Apprenticeship Models

Buell[1] explains that the friendship models are more of *peers rather than being involved in a hierarchical relationship*. For the apprenticeship model it is about *less personal or social aspects…and the professional relationship is the sole focus.* A classical example of these models of mentoring is the relationship between Socrates and Plato in history. They are believed to have informally shared a mentor-mentee relationship in their days as we are told in history. Although the notion of mentor and mentee relationship may not have been formally used in their days as it is being used in contemporary times, however, one can say that the Greek educational systems that embodied the guru-discipleship tradition, even as the Elders, apprenticeship or discipleship educational system which was practised in traditional African societies and the Rabbinical Judaism up to the Christian Church are clear examples of this mentoring. Apprenticing under the medieval guild system can all be likened to the modern-day mentor and mentee relationship.

Between Socrates and Plato, there are resonating links but no direct references in translation to mentoring in Plato's writings. In his earlier work, Plato employs Socratic philosophy and some translators and introduction writers refer to Socrates as Plato's mentor[2]. In brief, according to Plato, the main thrust of Socrates' teaching is that true knowledge emerges through dialogue, systematic questioning and participation in critical debate. Further, Socrates calls learners to 'know thyself'. Mentoring activity today is associated with dialogue, questioning and developing self-knowledge but we could find no evidence in the translation of Plato using the word 'mentor' despite his references to Homer. We therefore conclude that links between Socratic dialogue and mentoring in the modern world are associative and not direct. Therefore, the age-long tradition of learning to teach either for a living or to acquire knowledge for whatever reason is a formal and informal combination of abstract and invisible processes of professional interaction. Whether young or old, rich or poor, literate or illiterate, continuity is guaranteed from one generation to the next by this 'reproduction'. This tradition

[1]Buell, C. 2004 *Models of Mentoring in Communication Education* New Orleans. University Press
[2] Nehemas and Woodruff. 1989 *The influence of ideas. New York: The Free Press*

transcends the four walls of the classroom and it is in this connection that this section examines mentoring in the context of Buell's mentoring models of *friendship and apprenticeship models*[1]. Again, one may look at the historical perspective in a bid to show examples of these mentoring relationships that existed before now.

In this section, we have made effort to analyse the varying dimensions of mentoring phenomenon which may be characterized by flexibility of learning processes among different groups or types of people in any given milieu. Again, one notes' that the overall effort of any of these mentoring models, be it formal or informal is aimed at achieving an all-round development of people whether such is from cognitive, psychomotor or affective domain and the perpetuation of posterity.

We set out to look at the types of mentoring approaches, models and methods that can be related to this study, considering that there are many kinds of mentoring relationships in contemporary times from school or community-based relationships to e-mentoring relationships.[2] These mentoring relationships vary and can be influenced by the type of mentoring relationship that is in effect. That is, whether it has come about as a formal or informal relationship. Also, several models have been used to describe and examine sub-relationships that can emerge. In this study, we can identify the interplay of Buell's models particularly the *nurturing model*, *friendship model* and *apprenticeship model*. For example, in the relationship between Socrates and Plato, we see that Plato after being mentored by Socrates, he used his mentor as his mouth piece for the conveyance of ideas that are in form and peculiarity Socratic, although not without some additions that are typically Plato's.

Beyond an examination of the relationship between Socrates and Plato in a mentoring perspective, it is worthy of note to say that they were both intellectuals of no mean stature as we would later see in this study. Their relationship clearly depicts the friendship and apprenticeship mentoring models as expounded by Buell[3].

[1]Taffel, C. 2004 *Mentoring in history* London: Rutledge
[2]Buell, C. 2004 *Models of Mentoring in Communication Education* New Orleans. University Press
[3]Ibid. 78

2.6.3 Approaches to Mentoring

Mentoring programmes can either be formally institutionalised by an organization or take informal form. Warmington[1], advocates for formal mentoring programmes, with planned structure aimed at assuring that mentoring occurs in a systematic and productive way. For the purpose of this study, the five approaches to academic staff mentoring as recently proffered by the University of Michigan[2] will be highlighted.

For each approach, a brief description of how it might look in practice, the benefits and issues to consider for the approach are discussed.

2.6.3.1. Informal Mentoring

This form of mentoring arises as individuals interact during normal professional activities such as committee meetings and collaborations in research and teaching. The benefits of this approach include:

i. Mentoring relationships are not imposed instead, they develop naturally, and this allows the mentees to seek advice in accordance with their individual needs.

ii. It brings about lecturer's interaction without the burden of imposed formal arrangements.

iii. Mentoring strategies are flexible and thus are adaptable to each department.

The major problems with this approach as it concerns this study are:

a. The onus is largely on the junior academic staff to seek mentoring and they may be reluctant to seek senior colleagues' assistance in this regard.

b. Junior academic staff may not know their needs, be able to articulate their needs, or understand what resources are available to address their needs.

c. Senior academic staff may not view mentoring activity (ies) as important component of their work or department's mission.

d. Interaction may not develop naturally.

2.6.3.2 One-on-one Mentoring

This is a formal approach. Here mentoring is formally established as a one-on-one relationship between junior and senior academic staff. The duration is

[1]Warmington, P. 2003 '*Lifelong learning as leverage for change: disruptive research narratives',* paper presented at the Lifelong Learning Institute, University of Leeds, February 2003

[2] Wade, Andrea C. 2010 *Faculty learning communities and Teaching portfolios as a mentoring model in academic leadership* (live) An online Journal, Retrieved on Friday September 6, 2013.

variable and may include long term commitment, one-year term, and rotating assignments changed at regular intervals. Under this approach, the mentor may be formally assigned based on research interest, or the senior colleague selects the mentee and vice-versa. The benefits of this form of mentoring include:

i. The development of long-term professional relationships and friendships.
ii. The mentee may gain an ally and advocate.
iii. The mentor may become reenergized or more invested in the department.

The problems with this approach include:

i. The mentor and mentee may be incompatible.
ii. One mentor may not satisfy all the needs of the mentee.
iii. Time constraint may prevent regular interaction.
iv. The mentor may lack incentives to invest time in mentoring.
v. The department may have too few mentors who are knowledgeable and willing to serve.

2.6.3.3 Cluster Mentoring

In this type of mentoring, groups of senior academic staff are formally assigned to each junior academic staff to give advice on both personal and professional concerns. The mentees may meet the entire committee, or with individuals. The composition of the group may reflect the diverse needs of mentee or the committee may be selected based on research and teaching interest or other relevant experience. The benefits of cluster mentoring include:

i. The mentee can access the knowledge and resources of several senior colleagues.
ii. The aggregate strengths and knowledge of several senior mentors provide a more holistic experience.
iii. If rapport is not established with one mentor, others are readily available.
iv. Group dynamics facilitate interactions that may enhance research and teaching of all committee members.

Some of the problems with this form of mentoring include:

i. Mentors may not interact well with one another.
ii. Conflicting advice or exemplary lifestyles of mentors may obscure what is important and confuse mentees.

2.6.3.4 Unit Oversight Mentoring

In this approach to mentoring, the head of department, perhaps in consultation with a committee, mentors junior academic staff and monitors their progress. With this approach mentoring is focused on tenure and promotion, with existing tenure and promotion criteria as guideline. Benefits of unit oversight mentoring include:

i. Heads of departments are actively involved in junior academic staff development.
ii. The emphasis on tenure and promotion keeps the mentee focused on activities that support professional development.

The major problems with this approach to mentoring include:

i. Linking mentoring to tenure and promotion could marginalize unassociated career development activities.
ii. Heads of departments may have a heavy burden if they are wholly responsible for the professional guidance of all junior academic staff.
iii. Other issues, such as personal concerns, may be ignored.

2.6.3.5. Network Mentoring

In network mentoring, the culture supports continuous mentoring, so that people within the unit serve as mutual resources for one another. This approach blends administrative leadership, departmental involvement, and junior academic staff initiative. It is not an explicit mentoring programme; instead, mentoring arises through ongoing academic work. Benefits of this approach include:

i. Mentoring becomes viewed as a collective responsibility.
ii. Fostering of collegiality among all members.
iii. Junior lecturers become socialized to embrace collegial development and to serve in turn as mentors
iv. Junior lecturer receives multiple perspectives on professional issues, rather than relying on a single individual or group for guidance.

Problems with this mentoring approach include:

i. Responsibility for tracking progress of junior lecturers may become too diffused, and vague
ii. The commitment of senior colleagues may be hampered by a lack of incentives.

2.7 Manpower development and training theory as a byproduct of mentoring

Manpower development is becoming very significant because of new challenges in the total environment. However, the global economy is a dynamic entity, which changes in response to the introduction of new technologies, new products, and so on. According to Inyang,[1] manpower development transcends mere acquisition of intellectual ability through a formal education system. It has to do with transformation of the total man to enhance his productivity. Therefore, manpower development is an indispensable component of the development process in business or corporate organizations. It is a force that can help in tackling inequalities and poverty in any nation.

Manpower development is the building and enhancement of human resources through formal education and training. It is therefore, an important prerequisite for national development[2]. Along with manpower development goes manpower planning and the mobilization of human resources in order to achieve desired outcomes. This entails the number of people to be educated and /or trained within a given time frame for specific job performance[3].

Human acquisition of knowledge, skills and abilities through education and training for productive purposes constitute manpower development[4]. Human Resources Development or Manpower Development could therefore be viewed as a series of activities which an organization, establishment, institution or a nation needs to undertake to provide for itself on a continuous basis, a regular supply of skilled manpower to meet its current, future goals and aspirations[5]. Hence, the prosperity of an organization or even a nation depends to a large extent, on the competence of its workforce.

Citing the Maiden edition of the UNDP Human Development Report in 1990 Awotunde[6] states that "Human or Manpower Development is a process of

[1]Inyang, B. J. 2000. *Human Resources Planning (HRP) and Budgeting: An Agenda for Functional Public Service* African Journal of Business and Economic Research. Vol 1.1 138-146.
[2]Abegaz, B.1994. *Manpower Development Planning: Theory and African Study*. Aldershot, UK: Ashgate Publishing Company. Pg 220
[3]Abegaz, B.1994. *Manpower Development Planning: Theory and African Study*. Aldershot, UK: Ashgate Publishing Company. Pg 220
[4]Ogbonna, F.C. 2001. *Resourcesful Financial Management*: *The Way Forward for the Survival of the University Education in the 21st Century* in Akugbue, A.U.D & Enyi, D. (eds.) *Crises and Challenges in Higher Education in Developing Countries: A Book of Readings*. A publication of the department of education foundations,UNN, Pg. 26-34
[5]Awotunde, J.O. 2001. *Capacity Buiding and Utilization*. A paper presented at NECA Conference
[6]Ibid.

enlarging people's choices". The key elements of the Human (manpower) Development index (HDI) include life expectancy, education and basic purchasing power. These elements are used as proxies in measuring the extent to which people benefit from the development process. Within this perspective, no growth is considered worth its purpose if it is not translated in human development terms. In other words, development must be seen as improvements in people's standard of living[1].

Manpower is the most valuable of all organizational resources. The survival of any organization–public or private depends on the human resource that is available to facilitate organizational functioning and operations. Banjoko, captures this thus:

> Central to the growth, viability and survival of any organization be it private or public, manufacturing or non-manufacturing, is the effective acquisition, utilization and maintenance of the organization's human resources.[2]

According to the authors of the bestseller, ***In Search of Excellence***, Peter and Waterman[3] assert that, "If you want productivity and the financial reward that goes with it, you must treat your workers as your most valuable asset". Other resources like money, materials and machinery usually remain passive until the human resource convert them into productive use for the benefits of the organization[4].

Development often refers to skills required or acquired for maintaining a specific career path or to general skills offered through continuing education, including the more general skills area of personal development[5]. It can be seen as training to keep abreast of changing technology and practices in a profession or in the concept of lifelong learning. Developing and implementing a programme of

[1] Onah, J.O. 1985 *The Marketing Profession in Nigeria* in Ejiofor, P.N.O (ed) Development of Management Education in Nigeria, Pg. 436-450
[2] Banjoko, S.A 1996. *Human Resources Management: An Expository Approach*. Lagos: Saban Publishers
[3]Peters, T. J. and Waterman, R.H. Jr. 1982. *In Search of Excellence*: New York: Harper and Row
[4]Inyang, B. J. 2000. *Human Resources Planning (HRP) and Budgeting: An Agenda for Functional Public Service* African Journal of Business and Economic Research. Vol 1.1 138-146
[5]Abegaz, B.1994. *Manpower Development Planning: Theory and African Study*. Aldershot, UK: Ashgate Publishing Company

professional development is often a function of the Human Resources Department or organization of a large corporation or institution[1].

In a broad sense, development may include formal types such as vocational education, post-secondary, polytechnic and university training leading to qualification employment. Informal or individualized programmes of development may also include the concept of personal coaching. Development on-the-job may develop or enhance process skills, sometimes referred to as leadership skills, as well as task skills. Training refers to the acquisition of knowledge, skills and competencies as a result of the teaching of vocational or practical skills and knowledge that relates to specific useful skills. It forms the core of *apprenticeship and provides the backbone of content at technical colleges and polytechnics*[2].

Training and Development is the field concerned with workplace learning to improve performance. Such training can be generally categorized as on-the-job or off-the-job. On-the-job describes training that is given in a normal working situation, using the actual tools, equipment, documents or materials to be used when fully trained. On-the-job training is usually most effective for vocational work. Off-the-job training takes place away from normal work situation which means that the employee is not regarded as a productive worker when training is taking place[3]. An advantage of off-the-job training is that it allows people to get away from work and totally concentrate on the training being given. This type of training is most effective for training concepts and ideas.

Management manpower development and training are, according to Alo, "the series of activities which an enterprise would need to carry out so as to improve its managerial capacity"[4]. Inyang went on to state that "Development involves providing employees with additional training or education to enhance performance and avoid human obsolescence[5]".

Management development is geared to achieve the following among others: to improve the performance of staff; to identify staff with potentials; and

[1]Abegaz, B.1994. *Manpower Development Planning: Theory and African Study*. Aldershot, UK: Ashgate Publishing Company
[2]Banjoko, S.A 1996. *Human Resources Management: An Expository Approach*. Lagos: Saban Publishers
[3]Boyejo, B. 2005. *Manpower Development and Effective Management*: Nigerian Tribune, Tuesday, 11th January.
[4] Alo, O. 1999. *Human Resource Management in Nigeria*. Lagos: Business and Institutional Support Associates Limited
[5]Inyang, B. J. 2000. *Human Resources Planning (HRP) and Budgeting: An Agenda for Functional Public Service* African Journal of Business and Economic Research. Vol 1.1 138-146

provide necessary environment and support to release the potentials; and to provide smooth management succession within an enterprise as much as possible[1]. Management training on the other hand, can be viewed as a continuous set of activities required to assist an individual to acquire knowledge, skills and attitudes necessary for the performance of a specific task or job.

Aside management training and development, there are new trends in management that are changing the way managers perform their jobs. These include workforce diversity, innovation and change, total quality management re-engineering, empowerment and downsizing or rightsizing. For the purpose of this study, Total Quality Management engendered by periodic training and mentoring is the focus.

2.8 Socio-Political Environment in Mentoring

Literally, one may say that the concept of 'socio-political' suggests that which is of, or relating to, combined social and political conditions or influences.[2] This implies that the mentoring phenomenon is one of the very popular influences and movement of our time[3], drawing millions of people globally into its alluring popularity in the world of work, is a human activity located within geographical, cultural or socio-political environments. According to Bodley[4], 'society, culture and politics all share anthropological interest'. Again, Katznelson[5] in his analysis of political theory sees the political environment as denoting descriptive, explanatory and predictive generalizations about political behaviour with little or no recourse to morality.

One may submit that these concepts are crucial to understanding what makes humans unique. The people in any given human society generally share common cultural patterns which are fundamentally tied to their ability to use language and other symbolic forms of representation such as the art to create and communicate complex thoughts. Bodley went on to say that this allows people to pass on knowledge from generation to generation giving meaning to their thoughts

[1]Awotunde, J.O. 2001. *Capacity Buiding and Utilization*. A paper presented at NECA Conference
[2]*The New Websters Dictionary of the English Language* Int. Edition 2004: New York
[3]Colly, H., 2009 *Mentoring for social inclusion: A critical Approach to Nurturing Mentor Relationship*
[4] Bodley, J. H 2009. *Anthropology* in Redmond, W. A Microsoft Encarta.
[5] Katznelson, Ira. 2009 *Political Theory* in Redmond, W. A Microsoft Encarta

and every kind of human interaction.[1] Relating our discussion of the socio-political environment to the mentoring phenomenon, one would consider that any socio-political context in educational change is paramount. Curriculum development, pedagogical reform, philosophical stance and continual professional development are just a few examples of issues which are susceptible to the contextual circumstances within which an educational establishment like the University has to work on a day-to-day basis. Reid[2] submits that context (socio-political) has a disproportionate influence on the effectiveness of any educational reform. Even schools within a few hundred yards from each other can legitimately hold radically different views on many issues and views which will be reflected in the structures and the processes which they will use to fulfill their perceived roles.

The University of Ibadan in some respect differs from other Nigerian Universities for example, when observed from her objectives, vision and mission statements. The University of Ibadan has as core objectives: teaching, research, character and culture building[3] but without a deliberate or institutionalised formal mentoring programme for empowerment, retention and reproduction of the cherished ideals, culture and values of the institution for posterity. One observes that the University, particularly the Department of Teacher Education has been training teachers for over sixty-five years. In doing this, the University has collaborated with several other higher institutions many of whose staff received their initial training or who have obtained higher diplomas and degrees at the University. The Post-Graduate Diploma in Education, Masters Degree in Education, Doctor of Philosophy Degree and the Post Graduate Diploma in Teaching in Higher Education programmes are some examples where about half of the postgraduate enrolment comes directly from the first degree courses, but a substantial proportion typically have experience, for example in industry or other professions or from working abroad, as business men or as research students. Thus, many post-graduate students bring to the course a wealth of experience gleaned from outside the teaching profession. This not only gives them a confidence and maturity in taking responsibility for their own learning but it has a positive influence on their readiness towards a mentoring empowerment. This

[1]Katznelson, Ira. 2009 *Political Theory* in Redmond, W. A Microsoft Encarta.
[2] Reid, D. 1994. *Towards Empowerment: An Approach to school Based Mentoring in* Barbara *and* Terry
[3]Ladipo, M. O. 2003 *New strategic objectives in Information Handbook on Rules and Regulations Governing Conditions of service of Senior Staff*. Ibadan: University Press.

underscores the influence of mentors and mentees socio-cultural and political background.

Nonetheless this study considers these influences not as extraneous, but as an invaluable variable that provides a rich variety of aims, philosophies, structures, methods, functions, organizations and so on, towards evolving a school-based mentoring empowerment programme.

2.9 Summary of the Chapter

In this chapter we have tried to identify the theories of Plato, Buber and Bourdieu that have close relationship to the practice(s) of mentoring types, approaches and models that provide the philosophical basis for this study. Again, some means by which mentorship can be strengthened and promoted through Human Resources Development theories in the corporate world of work were discussed. We discussed Socrates and Plato's mentoring relationship as well as Buber and Bourdieu's teachings on mentoring and see a merger or combination of more than two of the mentoring types, approaches or models that may be appropriated in Nigeria's higher institutions. The theories discussed in this work give credence to the fact that successfully mentored students transfer positive experience(s) to successive generations. And institutions, which provide strong mentorship, create the kind of positive experiences, which build institutional reputations, and enrollments, attract superior faculty, retention and attention as well as engender the loyalties of supportive alumni associations.

CHAPTER THREE

3.1. Methods of Philosophical Research in Education

In this chapter, we will begin with an explanation of the methods of philosophical research in education, which will be used in this study, and what has informed our choice of the method(s) as a necessary part of philosophical culture. This will be followed by an attempt to analyse the concept of the university worldwide and the challenges of university teaching. In doing this, the historical method of research in education would also be employed as a complementary tool to reconstruct the past.

According to Mason;

> A philosophical research gives an insight into the nature of man rendering and reminding us of aspects otherwise forgotten, underestimated or totally neglected, persuading us to look at the philosopher in certain ways as a result of which we treat him in a particular way. Because he is not content with "what is" but what "ought to be".[1]

In the light of the above submission, one could say that it is a trite fact that researches are naturally fired or driven by curiosity, which is aimed at producing or breaking new grounds of knowledge or to reconstruct existing knowledge for the overall good of man and the society.

3.1.1. The Analytic Method

The New Websters' Dictionary of Contemporary English Language defines analysis as;

> The process of synthesizing qualitatively or quantitatively, it is pertaining to obtaining differences in meaning by the use of additional words rather than by inflections[2]

Wittgenstein[3] in his book *the Tractatus*, posits that; "analytic philosophy aims at making thoughts clearer". Russell[4] once reported that when the analytical philosopher is confronted with a statement, his first question is usually concerned

[1]Mason A.J. 2008 *Relevance of Philosophical Research* quoted in Uduigwomen & Ozumba: *Philosophy & Nigeria's National Policy on Education in the African Symposium: An on-line Educational Research Journal*. file://A:Africa.htm retrieved March 31, 2008.
[2]*The New Websters Dictionary of the English Language* Int. Edition 2004: New York
[3]Wittgenstein, L.1961 ***Tractatus Logico-Philosophicus***, trans. D. F. Pears and B. F. McGuinness, London: Routledge & Kegan Paul
[4] Russell, B. 1971 *History of Western Philosophy*: London George Allen & Unwin p. 784

not with its truth or falsehood but with its meaning. For example, if one asks the question: Are all university teachers in Nigeria professionally trained? the analytic philosopher of education would be concerned with what follows from the given question as well as the preceding history or circumstances. He would be concerned with how the issues related to the question can be verified or falsified and ultimately how the concepts in which the question is involved can be suitably defined, and expressed in some more or less formalized language and so on.

Modern analytical philosophers regard themselves as philosophical revolutionaries wiping the slate clean of earlier philosophies and laying the foundation for something entirely new: "a self critical, strictly scientific philosophy".[1] As far as we can see, this belief of the logical atomists and positivists like Bertrand Russell, Alfred North Whitehead, Moritz Schlick and other adherents of the *Vienna Circle* has always been a flattering illusion. According to Ozumba, philosophical analysis is nothing new. We can trace it back to Socrates, Plato, and Aristotle, and reflections of an analytical character can be found in the works of nearly all the great philosophers.[2] Ayer and Russell are of the view that;

> What has happened in modern philosophy is not the advent of something radically new, but the development and intensification of something which was always there.[3]

In this study, we agree that new realms of thought have been subjected to analysis, and new methods of analysis have been created. Hence, many contemporary schools of analysis are not new but have joined in a discussion, which has sharpened criticism and stimulated the imagination to explore the scope of analysis further.

It has been reported by Akinpelu in his *Essays in Philosophy and Education* that contemporary philosophers of education are concerned with the analysis of concepts such as teaching, learning, quality, and equality, value of education to man and society as well as the concept of education in its entirety.[4] In

[1]Urmson, J.D. 1976 *Philosophical Analysis*: London: Oxford University Press.
[2]Ozumba. G.O. 1998 *Contemporary Philosophy* in *Concise introduction to philosophy and Logic.* Calabar: Centaur Publishers.
[3]Russell, B. 1971 *History of Western Philosophy*: London George Allen & Unwin p. 784.
[4]Akinpelu, J.A 2005 *Essays in Philosophy and Education*: Ibadan Stirling-Horden Publishers (Nig.) Ltd. Pg. 118.

understanding these concerns in our educational activities, analysis as a method can also be used. It can be of ideas, issues or problems both within and outside the context of education. In other words the method of analysis in this study involves the process of examining, elucidating, explicating or clarifying ideas and language(s) in which they are expressed. Israel Scheffler in his book, *The Language of Education* reported that:

> Analysis tries to avoid ambiguity and explores meanings of basic concepts used in the study of education with philosophical tools for clarity.[1]

Scheffler's proposition is applied in this study.

3.1.2. The Speculative Method

Speculative philosophy deals with man's existence as well as fundamental or metaphysical issues that defy scientific investigations.[2] It asks questions like '*what is the purpose of life*?' '*Is man free*?' '*Does God exist*?' '*What are the 'ends' of education*?' and so on. The speculative method of philosophical research in education can be determined by the relationship which education has with philosophy. One may say that in Nigeria, philosophy is taken to be a determiner of the constituents of a worthy way of life while education then becomes a means to develop that worthy way of life. In other words, philosophy determines the ends, goals or aims of life and education is an attempt to realize these goals. But it is again difficult to define concretely as to what constitutes a worthy way of life. As Henderson puts it:

> Educational aims cannot be determined apart from the ends and aims of life itself for educational aims grow out of life's aims. To determine what constitutes worth living is through speculation and it has been one of the chief tasks of philosophy[3]

Nunn[4] also had reported that: educational aims are correlative to ideals of life. Ideals of life vary and educational aims vary correspondingly. The Philosopher studies all the available information about man and the universe in

[1]Schefler, I. 1960 *The Language of Education* in Charles Thomas, illinous: USA.
[2]Uduigwomen, A.F. 1995 *Introduction to Philosophy* Calabar: Unpublished lecture notes on *Phil.1011*. 16 Nov. 1995
[3]Henderson, S.V.P. 1947 *Introduction to the philosophy of Education*. University of Chicago Press. Chicago pp. 16-17.
[4]Nunn, T.P. 1920 "Education, Its Data and First Principles" in *the Modern educator library series*, Edward Arnold & Co. London, p. 2

which he lives and with this knowledge as his starting point, speculates about the nature, origin, purpose and destiny of man. He interprets the available knowledge in the light of his perceptions and draws his own conclusions about the goals of individual and social life. The educator enables the learner to realize both personal and social goals in education. This is why philosophy is said to be the contemplative or speculative side and education the dynamic or active side of life.[1] As Ross puts it;

> Education is the active aspect of philosophical speculations, the practical means of realising ideals of life.[2]

Here we consider education as a testing ground of ideas about the goals of life as regards their practicability to education. The key concepts of mentoring, teaching and quality can generate endless metaphysical questions concerning the purpose of teaching. What *"ought to be"* or *"what is"* the nature of higher education? What is quality teaching? and so on. These questions obviously cannot provide answers like scientific experimentation because they are concerned with man and his ideals and values, which cannot be quantitatively studied. Employing scientific methods in studying man and his values in the society would be grossly inappropriate because human values are outside the quantitative attributes of science. Hence, the speculative approach seeks to study and comprehend the whole of reality by examining its distinct parts. In educational philosophy, the method of speculation can aid one to see theories in education as a guide to practice and also that practice offers correctives to theory.

3.1.3. The Prescriptive Method

The prescriptive method can also be called normative philosophy which according to Paul Swiss,

> is the most prominent division of ethics since the time of Socrates, Plato and Aristotle, that seeks to establish norms, standards of guidelines for the conduct of human affairs.[3]

[1]O'Connor, D. J. 1957 *An Introduction to Philosophy of Education*: London Routledge & Kegan Paul. p.7
[2]Ross 1958 *Ground Work of Educational Theory*: London: George G. Harrap and Co. Ltd.
[3]Swiss, P 1956. *The New Outlook* in Kneller G.F. (1963) *Foundation of Education*. New York & London: John Wiley and sons, Inc. p. 47

This method attempts to discover some acceptable and rationally defensible views concerning what kind of values or things are considered good or desirable in human actions, and what kinds of acts are right and why we admit that they are right. Thus normative philosophy is concerned with the norms and standards or principles of human behaviour.[1] Philosophers of education employ this method when aims of education vis-à-vis the values and goals of education in the society are put into consideration. For example, if one says that *mentoring in Nigerian higher education is the bedrock of national development,* the statement is value-ladden and its implications far-reaching. For Frankena[2] as quoted in Rich; a normative philosopher of education will attempt a tripartite approach in dealing with any educational problem. He will consider what dispositions are worthy of cultivation, and show why these dispositions are so categorized. He may also need to discuss how these dispositions are to be cultivated.

The concern for the future of sustainable quality of teaching in our universities today informs our concern for mentoring programmes to be institutionalised in our educational system. This poses a moral question to all stakeholders particularly educators, teachers, parents and so on. This is because there are possibilities that a university teacher could be a cheat and not a teacher while teaching could still be cheating and not teaching or vice-versa.[3] Since these seem the most viable tools for guaranteed excellence in the school system, the prescriptive method of educational philosophy may attempt to recommend "socially desirable" practices in teaching and condemn the seemingly undesirable practices in teaching as observed in our universities today.

3.2. The concept of a Teacher

The teacher is often seen as a person who gives instructions to, or gives to another: knowledge or skills which he has for a living.[4] One could also say that history recognizes the teacher as an age-long facilitator mentor, organizer and

[1]Omoregbe, J. 1993 Ethics: *a systematic and Historical Study*. Lagos: Joja Educational Research and Publishers Ltd. p. 21

[2]Frankena, W.K. 1972 *A Model for analysing of Philosophy of Education in reading of Philosophy of Education*. Rich, J.N. (ed) Belmont California: Wodworth Pub. Co. Inc. p. 348.

[2]Ajibade, E. S. 2005 *The Teacher: Moulding the Millenium Nation Builder*: Ibadan: Emia Publications pg. xi.

[3]Ajibade, E. S. 2005 *The Teacher: Moulding the Millenium Nation Builder*: Ibadan: Emia Publications pg. xi.

[4] *The new websters Dictionary of the English language International* 2004 New York.

developer of knowledge for the survival and sustenance of individuals and society. This corroborates the point earlier made by Ayandele in his book *Missionary impact on modern Nigeria 1894 -1914* that before the invention of reading and writing, people lived in an environment in which they struggled to survive against natural forces, animals and other humans. To survive, preliterate societies developed skills that grew into cultural and educational patterns. For a particular group's culture to continue into the future, people had to transmit it, or pass it on, from adults to children.

Ayandele[1] submitted that the earliest teaching processes or methods involved sharing information about gathering food and providing shelter, making weapons and other tools necessary for their survival, learning language, and acquiring the values, behaviour and religious rites or practices of a given culture. Based on this history, one could say that through direct, informal education, parents, elders, and priests were the earliest teachers who taught children the skills and roles they would need as adults. These lessons eventually formed the moral codes that governed behaviour. Since they lived before the invention of writing, preliterate teachers used oral tradition, or storytelling to pass on their cultures and history from one generation to the next. By using language, people learned to create and use symbols, words, or signs to express their ideas. In whatever way we may see the ancient or contemporary teacher in a higher institution or otherwise, he remains the most important human influence in the life of the learner, in a different way from the biological parents of the student or learner.

This study defines the teacher as one who is seen to be professionally 'trained' rather than one who is said to have been professionally trained. He is one who has a genuine calling to facilitate the educational process as well as implement policies and reforms, which are aimed at enhancing his role in the teaching-learning environment. Such a teacher relates with his or her students positively and progressively and aims at attaining sound moral values of the society for the good of the individual and the society. This is saying that the teacher, the teaching process and the student are the significant role players for a transformed educational system vis-à-vis the society as we would later see in the

[1]Ayandele E.A. 1966. *The missionary impact on modern Nigeria* 1894 – 1914 London: Longman Publishers.

works of Plato, Martin Buber and Pierre Bourdieu in this study.

3.2.1. The concept of Teaching

The new Webster's Dictionary of the English language (International Edition) defined teaching as:

> To give instructions to, to form or cause to understand[1]

Many educators especially philosophers of the analytic persuasion have attempted to clarify the concept of teaching in many ways. Scheffler[2] sees teaching as an activity aimed at the achievement of learning, and practices in such a manner as to respect the students' intellectual integrity and capacity for independent judgment. One may ask Scheffler if it is true that teaching must always be aimed at the achievement of learning. Our daily life experience teaches us a lot either consciously or unconsciously. One may also say that to teach is to aim at the achievement of learning but not necessarily to achieve it. This study considers the concept of teaching as that which denotes and connotes an activity or a profession. It involves emotions, and human values which cannot be scientifically defined, because teaching seems to be quite outside the grasp of science. Scientific teaching, even of scientific subjects will be inadequate as long as both teachers and students are humans. Teaching is not like inducing a chemical reaction. It is much more like planting a garden or nurturing a life into a useful personality to self and society. Again we see teaching as midwifery because a teacher can possibly guide the learner to lead out or bring forth innate qualities, or potentials and so on or train or form in the learner, desirable skills, attitudes and habits for the good of the learner and society. Teachers are thus seen as the gate keepers for all improvement efforts, they are after all the only ones who can improve teaching.

[1] *The New Websters Dictionary of the English Language* Int. Edition 2004: New York
[2] Scheffler, Israel 1973 *Reason and Teaching*: London P. 67

3.2.2. The concept of a Student and Learning

According to the New Webster's dictionary of the English Language (International Edition) a student is:

> a person who attends a university, college or school for study or anyone making a serious study of a subject.[1]

Again, the online *Encyclopedia* also sees the students as a:

> Knowledgeable or interested person: somebody who has studied or takes much interest in a particular subject.[2]

In this study we see a student as one who willingly undergoes a preparation and training for leading a proper life. Learning is a process of acquiring knowledge or developing the ability to perform new task or elicit new behaviour. It is common to think of learning as something that takes place in schools, much of human learning occurs outside the classroom and people continue to learn throughout their lives. Again, learning is the comprehensive, activity in which we come to know ourselves and the world around us. It is a paradoxical activity; it is doing and submitting at the same time. And its achievements range from merely being aware, to what may be called understanding and being able to explain. In each of us, it begins at birth, it takes place not in some ideal abstract world, but in the local world we inhabit. For the individual, it terminates only in death; for a civilization, it ends in the collapse of the characteristic manner of life, and for the race it is, in principle interminable.[3] Even before they enter school, young children learn to walk, to talk, and to use their hands to manipulate toys, food, and other objects. They use all of their senses of sight, sound, taste, and smell to learn in their environments. They learn how to interact with their parents, siblings, friends, and other people who are important to their world. When they enter school children learn basic academic subjects such as reading, writing and numbers. They also continue to learn which behaviours are likely to be rewarded and which are likely to be punished. They learn social skills for interacting with other children. After they finish school, people must learn to

[1]The New Websters Dictionary of the English Language Int. Edition 2004: New York
[2]Online Encyclopedia http://en.wikipedia.org/wiki/mentorship
Retrieved 10/March/2012.
[3]Oakeshott, M.1973 *Learning and Teaching* in Peters, R.S. Concept of Education. London: Routledge & Kegan P. Pub. P.156.

adapt to the many major changes that affect their lives, such as getting married, raising children, and finding and keeping a job. All these can be facilitated by mentoring relationships.

Because learning continues throughout life and affects almost everything we do, the study of learning is important in many different fields. Although it is not our focus in this study, it is worthy of note that teachers need to understand the best ways to help children learn. Psychologists, social workers, criminologists, and other human or social service workers need to understand how certain experiences change people's behaviour. Employers, politicians, administrators and advertisers often make use of the principles of learning to influence the behaviour of workers, voters and consumers.

Again, learning is closely related to memory, which is the storage of information in the brain. Psychologists who study memory are interested in how the brain stores knowledge, where this storage takes place, and how the brain later retrieves knowledge when we need it. In contrast, psychologists who study learning are more interested in behaviour and how behaviour changes as a result of a person's experiences.

There are many forms of learning, ranging from simple to complex. Simple forms of learning involve a single stimulus. A stimulus is anything perceptible to the senses, such as a sight, sound, smell, touch, or taste. In a form of learning known as classical conditioning, people learn to associate two stimuli that occur in sequence, such as lightening followed by thunder; in operant conditioning, people learn by forming an association between behaviour and its consequences (reward or punishment). People and animals can also learn by observation – that is, by watching others perform behaviours. More complex forms of learning include learning languages, concepts, and motor skills.[1]

In this study, we also consider learning as a process and an individual's close and active idiosyncratic involvement in events, rather than the passive reception of, and processing of information.

[1]Berlinger, D. C. 2008 *Educational Psychology Microsoft ® Student 2008 (DVD*). Reduced, W.A.: Microsoft Corporation, 2007.

3.2.3. The concept of Education

The concept of education apart from its etymological conception as '*to lead out or bring forth' and 'to train or to form;* implies that the primary aim of the teacher should be that of a midwife to help or aid the learner '*bring out'* what is innate in the learner, it also has several other definitions which of course are not the focus of this chapter. For Plato quoted in Schofield, education is;

> ....the training which is given by suitable habits to first instincts of virtue in children; - when pleasure, and friendship, and pain, and hatred are rightly implanted in souls not yet capable of understanding the nature of them, and who find them, after they have attained reason, to be in harmony with her. This harmony of the soul, taken as a whole, is virtue; but the particular training in respect of pleasure and pain, which leads you always to hate what you ought to hate, and love what you ought to love from the beginning of life to the end… is called education[1]

Also, one can say that the concept of education eludes a universally acceptable definition because education studies are understandably multifocal and the concept of education is in itself polymorphous. The focus of its study at a given time, to a large extent, depends on the definition which we give to the concepts. A definition of education can be descriptive as in Jeffreys,

> Education is nothing other than the whole life of a community from the point of view of learning to lead that life[2]

This definition to a large extent fits the practice of traditional, especially pre-colonial African education. The definition of education can also be stipulative as in:

> All education can be regarded as a form of socialization in so far as it involves initiation into public traditions which are articulated in forms of thought[3]

A definition can also be programmatic; that is, it takes on a moral dimension in stating what it should do to benefit society. An example is, *'Education should prepare its beneficiaries to be of good behaviour'*. Granted that we can have several perspectives to the definition of education Ira Steinberg

[1]Schofield, H.1982 *The Philosophy of Education.* An introduction: London: George Unwin p.31
[2]Jeffreys, M.V.C.1972. *The aims of education*. Glaucon, Pitman Publishing
[3]Peters, R.S 1972. *Education as initiation in Philosophical Analysis and education,* Reginald *D.* Archambault (ed) Routledge and Kegan Paul. P. 89
Iras Steinberg 1968. *The Aimlessness of Education in Educational myths and realities,* Addison – Wesley Publishing Company.P. 3.

quoted in Ayodele-Bamisaiye on his part, painted this utilitarian picture of education.

> People have aims and purposes. Education is not a person; it is not a thing. However like a thing it has its uses. The purposes of education are the uses that people would have for education[1]

He went further to submit that we can give several uses of education at a time but that we cannot give a true meaning of the concept, and we should not seek to give one meaning for it, so he concluded:

> Education has no more true meaning than it has true purposes. And it has no true purpose[2]

One would have ended the discussion on the meaning of education here if philosophical studies on education were subject to gerontocratic positions as averred by Ayodele Bamisaiye; Philosophy and philosophy of education are exceptions to this rule. Therefore, the position of Steinberg and other philosophers of education as well as ancient philosophers in their attempt to define education can be seen as footnotes which are celebrated because they have continued to fan the embers of philosophical dialectical tradition and keep aglow the intellectual admiration and awe of the discipline up to our contemporary times.[3] We may not have the time and space in this study to look at all the other definitions and meanings of education as given by philosophers and other scholars of education, however, one may conclude that the concept of education seen as the acquisition of knowledge as preparation for life, growth, schooling, transmission of culture and so on suggests that these diverse meanings correspond to the many functions of education.

[1]Iras Steinberg 1968. *The Aimlessness of Education in Educational myths and realities*, Addison – Wesley Publishing Company

[2] Plato quoted by Schofield in Ntui, V.E. & Babarinde S.A. 2006 *contemporary philosophy of Education and Teaching for productivity in 21st century Nigeria's Education in Nigeria journal of Educational Philosophy* Vol. 1. No 2 P. 32.

[3]Ayodele-Bamisaiye, O.2009. *What is man, that we should Educate Him*? University of Ibadan Lecture. Ibadan University Pess p. 65.

3.2.4. The Concept of Higher Education

The New Webster's Dictionary of the English language (international edition) defines Higher Education as: *Schooling provided by a college or university*.[1] For Obanya the concept of higher education:

> accepts the reality that the process of education needs to have a foundation phase, during which young persons are acculturated (progressively assimilated into the cultural norms of their milieu) it is also the phase during which the young is initiated to the basic life skills of survival and of exploring new ways of solving life problems.[2]

Colleges and Universities are classical examples of providers of higher education. They offer programmes and courses beyond the secondary education or high school level. Colleges and universities provide necessary training for individuals wishing to enter professional careers. They also strive to develop students' creativity, insight, and analytical skills. By acquainting students with complex ideas in an intellectually stimulating environment, colleges and universities can provide unique opportunities for personal enrichment while also preparing students for future careers. Such diverse professions as teaching, engineering, law, medicine, and information science all require a higher education. Most require training in graduate or professional school as well. Increasingly, even less specialized jobs require some post-secondary education. The development of new technologies and the globalization of the world economy have created high demand for workers with computer, communications, and other occupational skills that can be acquired in higher institutions of learning. For example, computers and other new technologies have eliminated many low-skilled jobs in a variety of fields, but these same technologies have created widespread job opportunities for those who have the proper training. Again, employers increasingly seek out college graduates who have gained the critical thinking and problem-solving skills, necessary to adapt to changing economic conditions.

For Chukwueze[3], higher educational institutions all over the world are places where learning is sought at its highest level and it is the centre for academic pursuits.

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[1]*The New Webster's Dictionary of Education* international Edition. Africa Ibadan; Heinemann Educational Books Nig. Plc.
[2]Obanya P., 2004. *The Dilemma of Education in Africa* Ibadan: Heinemann Educational Books Nig. Plc.
[3]Chukwueze E. 2001. *The universities role in the advancement of science and technology*: Enugu. Vitalis Publishers

Again, Henderson as cited by Nwaka says a University is meant to fulfill the following functions.

> To provide places for pure culture and learning for learning sake, to conduct research and advance the boundaries of knowledge through outlets like workshops, conferences, publications and so on. To serve as training schools for the professions, to turn out and train leaders for every work of life, to act as liaison between the so-called 'academic men' and 'the good solid practical men' acquisition of balancing theory and to be custodian of intellectual freedom, safeguarding liberty and the unfettered search for truth.[1]

From the above submissions, one can say that the concept of higher education connotes a rigorous pursuit of knowledge, skills and abilities through professional teaching, objectivity in research, academic freedom, autonomy, rational judgement, and universal pursuit of knowledge and so on.[2]

Again we are told that higher education is where the greatest constriction of enrollments occurs. Worldwide, less than one-fifth of those between the ages of 18-24 are engaged in some form of tertiary education.[3] In some countries, access to higher education has come to be considered as an entitlement or, alternatively, a social requirement, for entry into the most prestigious occupations or high political offices. One observes that there is a varied form of higher education. Recent international trends in higher education include rapid growth of private institutions, closer ties to the market place (such as corporate sponsorship of University research) and institutional differentiation such as specialization in particular subject areas or occupations). Post secondary learning options range from distance education and short term courses to extended residential stays and postgraduate work at world-class institutions like the University of Ibadan, Harvard, Oxford and so on. Some of these trends stem from advances in communications and international travel. Developed countries not only provide more students with a greater variety of study options. But also invest more heavily in the research and development infrastructure of higher education. However,

[1]Nwaka, G.I. 2007. *Higher Education, the social sciences and National Development in Nigeria*
[2]Ayodele-Bamisaiye, 2008..*Autonomy in higher Education quoted in Obanya Pai (1999). Higher Education for an emergent Nigeria University*, UI 50th Anniversary Lecture, Faculty of Educaton Ibadan, Heinemann Educational Books Nig. Plc
[3]Encyclopedia Americana Corporation 2003 Int. Edition Grolier incorporated.

what regional differences in the capacity of higher education systems contributes to scientific knowledge research and technological innovation may constitute an even greater gap than differences in material wealth between the richest and poorest countries.

In Nigeria and any other part of the world, the University education may be accessed through the role it plays in the development of the nation. This is because the role of propounding, preserving, promoting and propagating knowledge falls squarely on the University system through teaching, research and provision of extension and community services. According to Brubacher quoted in Babalola, in his book: *Modeling Nigerian University Systems for effective learning and Global Relevance*. Averred that:

> The fundamental mission of universities is to promote the life of the mind through intellectual inquiry and to generate, store and transmit specialized knowledge and sophisticated higher forms of culture and ethical basis of conduct[1].

Ivovi also agrees with Brubacher and maintains that:

> Universities exist to generate, disseminate and apply knowledge through teaching, research and extension services.[2]

We make reference to Universities as providers of higher education even though the term higher education encompasses the polytechnics, colleges and so on. Nevertheless in this work, one considers that what is said about the University system applies *mutatis mutandis* to these institutions.

The contemporary philosophical approaches to the aims of higher education according to Ronald Barnett are centered on *knowledge developments* as well as the *cultivation of moral values in students*. He maintained that, these two views are apparent in the Philosophical literature about the aims of higher education. On the one hand, higher education is seen as concerned essentially with the intellectual development of students; on the other hand, higher education is seen as focused primarily on the moral development of students.[3]

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[1]Babalola, J. B.2008 *Modeling Nigerian University System for effective Learning:* Ibadan: Awemark Pub. P.4

[2] Barnett. R. 1988. *Does higher Education have aims? In Journal of Philosophy of Education Society of Great Britain Vol.22 Number 2 of 1988.*

[3]Barnett, R. 1988. *Does higher Education have aims? In Journal of Philosophy of Education Society of Great Britain Vol.22 Number 2 of 1988.*

The first view can be said to be the cognitive conception of higher education as seen in the writings of Peters. Peter's distinguished three aims central to the idea of the university: the advancement of knowledge and the initiation of others into it, the development of knowledge that can be applied to the practical needs of the community; and the provision of opportunities for liberal education, in the sense of all-round understanding.[1] Each of these aims is, surely, primarily cognitive in its orientation. Admittedly, Peters did not see any sharp difference between the cognitive and the moral development of students.

For Peters, the full achievement of education is especially problematic within a technological education. One could also ask questions over the extent to which higher education could impart 'the grasp of fundamental principles of knowledge and morals as distinct from technical know-how, and over its capacity to develop the whole man, mentally, morally, socially and so on to be productive in the society.

Since knowledge acquisition, its advancement and utilization in the society seems to be the central theme of the establishments of higher education worldwide as seen in the submissions of most scholars, then we would attempt to relate the issues raised by Peters submission(s) on the idea or aim of the university in our discussions as the concern of this study.

3.2.5. The concept of the Academic

The word *academia* derives from the word '*Academy*' which itself derives from the name of '*Akademos*,' the Athenian legendary hero in whose honour an inviolable sanctuary, defined by its serenity, was built outside the city walls of ancient Athens.[2] In its more modern usage it is a generic term for individuals and the community of individuals engaged in the art of knowledge generation and dissemination, usually in post-secondary or tertiary institutions. The academic is committed to a lifetime of research and teaching at such institutions, and usually requires advanced training in research methods in/and specific disciplines leading to the award of higher degrees. In consonance with these, the chambers 21st century Dictionary, defines *academe* as the world of scholars and 'academia' as

[1]Peters R. S. 1966 *Ethics and Education.* London: Allen & Unwin.
[2]Baren, P. 2007 cited by Mimiko F. in *Academia and Governance* Being a paper delivered @ Trenchard Hall UI.

the scholarly world or life.[1]

In contemporary or common usage, but perhaps no less exotic than 'academia', are the concepts of intelligentsia' and intellectual. Intelligentsia refers to-a body of intellectuals or the most highly educated and cultured people in a society, especially when considered as a political class or pressure group.[2] An intellectual is someone who has a highly developed intellect and great mental ability. In its more loosely used form, an intellectual is someone who is engaged in the art of undertaking research and teaching in a higher institution, most appropriately, in the university system. Over the years, efforts have been made to further stretch this definition and identify what qualify to be the defining features of intellectualism. Beyond mere involvement in the vocation of research and teaching in defining who is an intellectual therefore is an unshaken commitment to truth. But even this is not enough, for as Paul Baran in Olorode submitted:

> the desire to tell the truth is….only one condition for being an intellectual. The other is courage, readiness to carry on rational inquiry to wherever it may lead, to undertake "ruthless criticism of everything that exists, ruthless in the sense that the criticism will not shrink either from its own conclusions or from conflict with the power that be' (Marx). An intellectual is thus in essence, a social critic, a person whose concern is to identify, to analyze, and in this way to help overcome the obstacles barring the way to the attainment of a better, more humane, and more rational social order. As such, he becomes the conscience of society and the spokesman of such progressive forces as it contains in any given period of history. And as such, he is invariably considered a troublemaker' and 'nuisance' by the ruling class seeking to preserve the status quo as well as by (those) in its service who accuse the intellectual of being utopian or metaphysical at best, subversive or seditious at worst.[3]

It is obvious from the foregoing that the role of an intellectual is central to the advancement of human society. For he is a teacher, a scholar whose life is dedicated to the investigation of social phenomena, and is committed to the dissemination of the outcome of such in a formal community of intellectuals and

[1]The chambers 21st Century Dictionary 1999: 6.
[2] Ibid.
[3]Baren, P. 2007 cited by Mimiko F. in *Academia and Governance* Being a paper delivered @ Trenchard Hall University of Ibadan.

those who learn at their feet for the ultimate good of society. The academic is constantly in search of knowledge, driven by commitment to objectivity, truth, courage and whose work is defined by a large dose of universalism, access to and usage of information and knowledge in a truly global context without regard to physical boundaries.

According to Wayne Booth

> the scholar is the only person charged by society to carry the burden of thought to its extremes, even when thought hits back. All professions require brain work, but only the scholar is charged primarily with exercising critical thought that will stick - will stand up to further criticism. All scholars know, of course, that even their hardest won conclusions may not survive for long. On the other hand, they may survive indefinitely[1].

This study therefore recognizes that the nature of academics and the *academia* is that distinguished community of scholars committed to intellectual inquiry, with the full implications for social organization thereof, in a formal setting of a higher education like the university. In conclusion the academic is a change agent of some sort and invariably on the progressive side of the social divide.

3.3. An Examination of the Concept of University Education

University education anywhere in the world promotes teaching and research. According to Ayodele-Bamisaiye, it connotes freedom, autonomy, rational judgement, objectivity in research and so on.[2] Again, Allan Gilbert quoted in Ayodele-Bamisaiye reports that the Vice Chancellor of the University of Australia once averred that the university institution is,

> a research institution, which produces new ideas and knowledge. As a learning institution, it synthesizes and applies knowledge, nurtures high-level cognitive skills and champions the value of open, rational enquiry…[3]

[1]Mimiko F. 2007 in *Academia and Governance* Being a paper delivered @ Trenchard Hall UI.
[2]Ayodele-Bamisaiye '*The Concept of University' Being a discussion held at E 318 Department of Teacher Education on M.Ed. Project work* on *the Quality of teaching in Nigerian universities* on April 8, 2008
[3]Gilbert. A, 1998 *The idea of Managing a University* Newsfront Digest, 23 (http://www.unimelb.edu.an/ExtRel/un/archive/1998/320opinionpiece.html. Quoted in Oluremi Ayodele-

In this study, we shall restrict our concern to the following interpretations of the concept of the university.

3.3.1. The university as a teaching and research institution

Research can be seen as a guided systematic search for facts, a scientific or philosophical investigation aimed at discovering, reinventing or breaking new grounds for the advancement of human knowledge and improvement of human living conditions. Research lays the long-term foundations for innovation, which is central to improved growth, productivity and quality of life. This applies, not only to scientific and technical knowledge. Researches in the social sciences, arts and in the humanities must necessarily constitute the main business (es) of any university worth its name.

According to Robert Goheen in his work "*The Human Nature of a university,*":

> The demand for new knowledge is inexhaustible, and this informs the dual demand on our universities for teaching and research, and here Heraclitus metaphor of the lyre is especially appropriate.[1]

Teaching and research in the university are inseparably linked together and it is a trite fact that these are basic functions of the university. According to Ayodele-Bamisaiye, in a discussion on the role of the university,

> Teaching generates ideas for research and research findings are disseminated through teaching.[2]

The above submission amplifies the inseparable relationship between teaching and research in the university. Teaching and research enjoys an effective interaction in an ideal university education thus they can produce a harmonious scholarship that cannot be achieved by either separately. Pursued together, they generate an atmosphere of learning that invigorates and gives added value to both. This ideal harmony is not easily achieved, nevertheless, and it may not be achieved if universities fail to realize that teaching is the formal business of

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Bamisaiye 2006 intellectual Groundbreaking in Educational Research: *In Research methods in Education:* Alegbeleye, G.O.Mabawonku, I. Fabunmi, M.(eds) Ibadan, Faculty of Education,University of Ibadan p. 31

[1]Goheen, R. F. 1969 *The human nature of a university*: Princetown New Jersey University Press.

[2] Ayodele-Bamisaiye, O. 2008 "*The role of the University* Being a discussion held at E318 Department of Teacher Education on *M.Ed Project work on the Quality of Teaching in Nigerian Universities*, July 24, 2008 (unpublished)

education and that quality teaching is vital to the attainment of university objectives. Poor teaching can defeat the attainment of any university's objectives. Thus, one may conclude that teaching and research constitutes the central concerns of the establishment of most universities because they are the instruments of knowledge cultivation, nurturing and expansion for the good of man and society as professed by her knowledge workers.

3.3.2. The University as a Learning Institution / Mentoring Field

One may say that learning is acquiring knowledge or developing the ability to perform new tasks or behaviours. It is a continuous and dynamic concern of the university. Adamu posits that teaching and learning are central to the purpose of university education[1]. Teaching generates an atmosphere of learning that gives "value" to the central purpose of *education.* The university has no other business most paramount other than to expand the frontiers of knowledge through teaching and learning. This appears to be so with the growing expansion of knowledge. The message now, according to Bamiro, former *Vice Chancellor of the University of Ibadan* in his work on *The Challenges of Higher Education*. is that:

> Global concern now is learning to learn and life-long learning such as being nurtured on the platform of distance learning or open educational resources in which teaching and learning materials are made available on the web, or in learning object repositories…[2]

The world appears to be witnessing an explosion of knowledge in all fields with increasing emphasis now on the individual to learn or develop the capability to access the information super highway and the role of the university in accentuating learning cannot be quantified.

3.3.3. The University as an educational institution

The University is an educational institution with sociological underpinnings. Education means different things to different people. One may say that education is the general social process by which human beings acquire

[1]Adamu, A. 2005. *University Education And National Development:* Ibadan: University Press
[2] Bamiro, O. 2007 The Challenges of Higher Education in the *DLC University of Ibadan Newsletter of December 2007* pg. 26.

knowledge and skills needed to function in their culture. Or the process by which teachers instruct, guide or teach students in courses of study within institutions. Whichever way one may look at it, the university is an established and well-organized institution that dispenses education.

The university like all other human institutions – like the church, mosque, government, philanthropic organisations, communities and so on, is not outside, but inside the general social fabric of a given era in society. It is not something apart, maybe something historic or something that yields as little as possible to the dynamics of knowledge. Therefore in understanding the university concept as an educational institution, one may assume an expression of the age, as well as an influence operating upon both present and future concerns of a university.

In another perspective, UNESCO in clarifying the meaning and objectives of university education pointed out that *teaching and research* are the intellectual functions of universities and they are in connection with the education mission of *education function*, which incorporates *cultivation of the mind* and the *transmission of basic ideas and concepts*. Again, service is the *social function* or social role of the university which provides the link between the intellectual and educational roles of the university and development of society on the other.[1] In carrying out this function, there should be interaction within the university and with the society.

For Chukwueze[2], Universities all over the world are places where learning is sought at its highest level and it is the center for academic pursuits. Again Henderson as cited by Omoregbe says a university is meant to fulfill the following functions:

> To provide places for pure culture and learning for learning sake, to conduct research and advance the boundaries of knowledge through outlets like workshops, conferences, publications and so on. To serve as training schools for the professions, to turn out and train leaders for every walk of life, to act as liaison between the so-called 'academic men' and 'the good solid practical men' acquisition of balancing theory and practice and to be custodian of

[1]Bamiro, O. 2007. *The Challenges of Higher Education* in *the DLC University of Ibadan Newsletter of December 2007* pg. 26.

[2] Chukwueze E. 2001. *The universities role in the advancement of science and technology*: Enugu. Vitalis Publishers

intellectual freedom, safeguarding liberty and the unfettered search for truth.[1]

According to Ayodele-Bamisaiye[2], the modern university has its roots in Europe, having evolved from medieval schools known as *'studia generalia'*, which were generally recognized places of study open to students from all parts of Europe. The earliest *studia* arose out of efforts to educate clerks and monks beyond the level of the cathedral and monastic school. The inclusion of scholars from foreign countries constitutes the primary difference between the *studia* and the schools from which they grew. Again, she averred that the university concept connotes professional teaching, objectivity in research, academic freedom, autonomy, rational judgement, universal pursuit of knowledge and so on.[3]

Etymologically, the word 'university' according to the Encyclopedia of higher education itself derives from the Latin word *universatas magistrorum et scholarium*[4]. This translates roughly to a community of teachers and scholars who have come together specifically for the purpose of advancing the frontiers of knowledge. The earliest universities were not specially founded but evolved steadily over a period of time. This according to Powick[5] is an affirmation that universities were not created but that they grew as a natural expression of the spiritual, intellectual and social enlightenment of the age. Ayodele-Bamisaiye again maintains that the university is 'an educational centre of learning, a research institution and a resource centre of community service.' As an educational institution where a person on admission is made to pursue programmes that lead to the award of a degree or higher degrees it is exemplified by its teaching function(s). According to Adamu "the teaching function of the university is inseparable from the educational and developmental task of any individual who wishes to attain higher goals.[6]" This is because the universities all over the world

[1] Chukwueze E.B. in Nwaka, G.I. 2007 *Higher Education, The Social Sciences and National Development in Nigeria.*

[2]Ayodele Bamisaiye 2008 '*The Concept of University'* Being a discussion held at E 318 Department of Teacher Education on *M.Ed Project work on the Quality of teaching in Nigerian universities*, April 8, 2008.

[3]Ayodele-Bamisaiye, in Obanya, P.1999 *Higher Education for an emergent Nigeria University, University of Ibadan 50th Anniversary lecture, Faculty of Education Ibadan*, Heinemann Education Books Nigeria Plc.

[4]Mabogunje, A.L.2007.*The future of the university concept in Nigeria being a text of a keynote address presented at the 3rd Biennial conference of the National Association of Pro-Chancellors of Nigerian Universities (NAPCNU)* held at Trenchard hall U.I. on November 20 – 21 2007.

[5]Powick, G. Quoted in Goheen, R. F. 1969 *The human nature of a university*: Princetown New Jersey University Press

[6]Adamu, A. 2005. *University Education And National Development:* Ibadan: University Press

seem to give the highest level of education since it is the last stage in the formal educational system. Teaching and learning are central to the purpose of university education, universities should be committed to understanding better where and how good teaching and learning take place and take steps to ensure that standards are high and continually improved, and that best practice is effectively shared.

Nwaka[1] sees a university as an institution with the traditional functions of which among others are to act as a reservoir and transmitter of knowledge from generation to generation, the advancement of the horizon of knowledge by research and finally to provide highest level of human resources. As a research institution the university is in position to conduct researches that will assist policy-makers and industrialist as well as entrepreneurs to effectively pursue the developmental strides of any nation.

Consequently, we agree that the greatest challenge(s) any university faces is that of proving itself as a leading educational centre that can help transform any nation into a modern, successful and sustainable economy through quality teaching and research.

Again, the university as a community service centre implies that the community service role of the university is that which provides the link between the intellectual and educational role of universities on one hand and the development of society on the other. As the role is effectively played, one may discover that the advantages flow in both directions, that is, the community gains from the advanced knowledge of those in the university, while those in the university are exposed to the practical experiences of those in the community. In all functions of the university to man and society, whether as a research or educational institution: teaching is central to all established functions of the university because it is located at the cross road of knowledge cultivation and expansion.

According to Goheen:

> Good teachers are glad to lead along younger men in the university, to help them master the routines and proven techniques which have to be known, but there are also the subtleties of more advanced work

[1]Nwaka, G.I. 2007 *Higher Education the Social Sciences and National Development in Nigeria in html version of file* http://www.codesria.org/Links/Conferences/generalassemblyII/papers/nwaka.pdf. Retrirved Dec. 11, 2010

> which interest them, and more complicated challenges to meet. So it is with university teaching.[1]

One could say here that great teachers like Socrates, Plato and so on have left their enduring impact because their minds were *on-going*, searching minds, always alive to the deep unresolved mysteries of experience, always seeking a deeper insight into their quarter of the infinite domain of truth. This was clearly said perhaps by an Indian teacher and poet, Rabindranath Tagore that;

> …a teacher can never truly be so called unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge but merely repeats his lesson to his students, can only load their minds; he cannot quicken them. Truth not only must inform but also must inspire. If the inspiration dies out, and the information only accumulates, then truth loses its infinity.[2]

For Patton,

> The professor who has ceased to learn is unfit to teach… the man who sees nothing before him to kindle his own enthusiasm will dull the little enthusiasm a student may carry.[3]

The above submissions suggest that quality teaching in the university is the fulcrum in which learning pivots.

3.4. Meaning and Objectives of University Education in Nigeria

Universities differ in different countries; if as Lord Haldane says;

> it is in universities that...the soul of a people mirrors itself.[4]

Then it will be absurd to expect them to conform to a single pattern. Moreover, as a matter of history, they have changed profoundly – and commonly in the direction of the social evolution of which they are part. It therefore implies that the objectives for establishing universities differ from society to society as

[1] Goheen, R.F.1969 *The Human Nature of a University*: Princetown New Jersey University Press.
[2] Tagore, R. in Goheen R.F.1969 *The Human Nature of a University*. Princetown: New Jersey University Press p. 79
[3] Patton, F.L.1999. *The Philosophy of Education London*: George G. Harrap and Co. Ltd.
[4] Haldane, V. 1912 *Universities and National Life*: London Oxford University Press, p. 29

again pointed out by Cabal[1]. Universities cannot and should not exist for themselves, since external forces have tremendous impact on the life of universities. It is therefore expected that universities will not isolate themselves from the societies and in any case, most problems facing the universities are a reflection of our changing world. Scheffler's notion of philosophical analysis makes one summit that a proper understanding of the meaning of the university and the objective of University education is vital to this research.

The German universities in the 17th Century focused on teaching and research, while the British universities had the propagation of liberal education as their primary objective. The Americans, in the 19th Century, added a third focus, which was community service. Therefore, one could say that universities all over the world including Nigeria have come to regard the purpose of their existence as threefold: *teaching*, *research* and *community service*.[2]

Interestingly, the main objectives for establishing universities in Nigeria are not different from what obtained in other countries of the world. As pointed out by Alao, the objectives as stated by Nigerian universities differ only slightly in words from those of western predecessors.[3] It is for this reason that we shall use that of one university, i.e. the University of Ibadan for the purpose of this analysis.

The University of Ibadan states its strategic objectives as follows:

The objectives of the university shall be:

a. To increase substantially, and in virtually all disciplines, the number of highly rated academics in Ibadan. Particular attention will be paid to science and related subjects, which have suffered worst neglect over the years.

b. To significantly improve the conditions for learning and research within the institution.

c. To re-awaken all staff and students to the need for rebuilding the university and, consequently, inducing a drastic attitudinal change towards achieving the goal, by way of more commitment, greater loyalty and diligence on the part of all concerned.

[1]Cabal D. 2007 cited by Mimiko F. in *Academia and Governance* Being a paper delivered @ Trenchard Hall University of Ibadan

[2] Obanya, P.A.I. 1999 *Higher Education for an Emergent Nigeria.* Ibadan: Heinemann Educational Books (Nig.) Plc.

[3] Alao, N. 1994. *Higher education*: *the universities*. In Akinkugbe, O.O. (ed) *Nigeria and Education: The Challenges ahead*. Ibadan: Spectrum Books Ltd.

d. To make a more determined effort to generate adequate funding for the university, and so to make it less dependent on government funding and to ensure that any amount of money received is optimally utilized.

e. To make the University of Ibadan more responsive to the needs of the country, other universities and our graduates.

f. To update and modify our curricula for relevance to both national needs and global demands.

g. To overhaul our recruitment process, and thereby ensure that only the best available hands are employed. The university will not allow extraneous factors like ethnic origin, race and religion to stand in our way of appointing the best candidate(s) in any given situation. Recruitment will, however, be as gender-sensitive as possible.

h. To ensure that we do not admit more students than we can cope with, taking into consideration the number of available staff and facilities on ground. However, to increase the number of people who can benefit from our services, the university will pursue vigorously the provision of long distance learning opportunities.

i. To have a campus where there is peaceful coexistence, and in which members of staff of different disciplines and classes socialize with one another without inhibition, and staff and students alike relate and enjoy an environment conducive to the promotion of sound scholarship.

It is also worthy of note that the vision and mission of the University of Ibadan is:

> to expand the frontiers of knowledge and transform the society through innovation and to be a world-class institution where conditions for learning are excellent, research and services are outstanding, and where staff and students are worthy in character and sound judgement.[1]

It could be from the above stated objectives, vision and mission of the University of Ibadan that the central core of teaching, research and culture building is preserved.

[1]Ladipo, M. O. 2003 *New strategic Objectives in information Handbook on Rules and Regulations Governing conditions of service of Senior Staff University of Ibadan*, University Printery p. iii & iv

From the foregoing, one can deduce that the fundamental university concept has three major pillars. The first pillar requires the setting up of an institution with the specific societal function of expanding the frontier of knowledge. This has to be done within the changing environmental context of the particular society and at the particular time. Teaching of research outcomes and training are seen only as ways of disseminating such knowledge and equipping the successive generations with the competence and expertise to carry on the definitive mission of the university. The second pillar is the ample financial support required by the institution to enable it carry out this function. The inventive solution of the land-grant universities of the 19th century in the United States is a strong pointer to the importance of this second pillar in promoting the university concept. The third pillar is the appreciation of the special quality of the type of people, which society has to attract to perform this function and the concession made to them by way of academic freedom so as to be able to retain them to carry out this very exceptional and challenging societal function.[1]

From the foregoing however, one is concerned to ask what is the organizing concept of the Nigerian university that has made society elsewhere believe it is critical to bring such people together and provide them with an enabling environment for them to function and flourish particularly in the dispensing of quality training through teaching? How well has this concept been incubated within the Nigerian society? What is the role of a university council in promoting and sustaining quality teaching in Nigerian universities? These questions must constantly be in the purview of stakeholders of education as they strive to manage these institutionalized communities of teachers and scholars for the good of the society.

At this point, one may digress and look at the period of the late 70s, which was traumatic for the university system in Nigeria. It began with the military belief that action was superior to thought.[2] The university came to be seen not so much as a centre of learning but as a physical structure whose establishment and

[1]Mabogunje, A. L 2007 *the future of the university concept in Nigeria being a text of a keynote address presented at the 3rd Biennial conference of the National Association of Pro-Chancellors of Nigerian Universities* (NAPCNU) held at Trenchard hall U.I. on November 20 – 21 2007.
[2]Ibid. P.6

construction provided opportunity for over-invoicing and corrupt enrichment.[1] According to *Nigerian Education Times Magazine* some appointments over the years into top administrative positions were based on factors other than merit. It was thus no wonder that in one day without any concern as to whether there were candidates with requisite qualifications within their catchments areas the Federal Military Government in 1975 announced the establishment of seven new universities in the country. Most of these new universities were in fact in areas of the country where primary and secondary education were more the pressing needs for the people than tertiary institutions. Contract awards, patronage in appointment to the councils of universities and competition among the academics for administrative positions in these new institutions became fashionable.[2]

The autonomy of universities in respect of their right to determine whom to admit was removed with the establishment of the Joint Admission and Matriculation Board (JAMB). The acts of vandalism, violent crimes of all sorts, rape and murder perpetrated within some university campuses by cultists during the last two decades were mostly the physical manifestation of the decadence that had become a feature of university life and of the virtual erosion of the concept of the university as a centre of learning and culture.[3] A Federal government that pretended that the cost of university education was a constant did not help the situation. Even when all other economic indicators were rising with price inflation of significant proportion, the Government insisted on promoting substantial increases in the number of student enrolment on a yearly basis while deciding against increasing statutory allocation to universities. In no time, over-congestion in lecture rooms, halls of residence, laboratories and libraries made it difficult to truly meet the academic and professional needs of students. The result was the sharp drop in the quality of training and the increasing dissatisfaction of employers with the competence and proficiency of graduate products of universities.[4] Foreign universities, which used to accept the quality of degrees

[1]Mabogunje, A. L 2007 *the future of the university concept in Nigeria being a text of a keynote address presented at the 3rd Biennial conference of the National Association of Pro-Chancellors of Nigerian Universities* (NAPCNU) held at Trenchard hall U.I. on November 20 – 21 2007

[2]Reeves, M. 2007 *The Crisis in higher education: Competence, delight and the common good.* Philadelphia: The Society for Research into Higher Education and Open University. Quoted in *Nigerian Educational Times Magazine* Ajibade O.A.

[3]Mabogunje, AL. 2007. *The future of the university concept in Nigeria.*

[4]Omoreigie, N. 2006 *Inadequacies in Teacher Education in Nigeria: The way out* http://www.gogglesearch.com.RetrievedDecember11,2007

awarded in Nigerian universities gradually began to discriminate against their graduates. Today, there is some concern as to whether the significant graduate unemployment in the country is the result of lack of employment opportunities or the sheer lack of competence of many so-called graduate products of our universities.

According to Nwaka, the Nigerian university is also faced with the problem of in breeding that has become a feature of staffing of many of the universities. Trained as students without the requisite facilities and exposure, many graduates returned to universities to do postgraduate work not because they had any creative calling as academic teachers or researchers but because they could not get jobs on graduation.[1] With the remuneration of university teachers not up to scratch, many had to make ends meet by selling their lecture notes to their students as *handouts*. The more venal amongst them insisted that the purchase of such lecture notes was a pre-requisite to passing in their subjects. Reading of references, the most important preparation of students for graduate life, was underplayed so that most students left the university with the minimum of tuition. Some of the university teachers themselves rose to their position having been 'cultists' as undergraduates and so assumed that corrupt practices with respect to the award of marks or degrees to students for a fee was an inconsequential betrayal of their trust. A good number regarded sexual harassment of their female students as incidents that go with the terrain.[2] More seriously, scholarly pursuits in most universities shrank to its very minimal. Many university teachers ceased to undertake any research or publish in reputed or refereed scholarly journals in their fields of knowledge.[3]

However, it could be argued that university teachers were forced to this expediency, as the university no longer provided them with any financial means to do research whether basic or applied. Previous researches have since concluded that the parlous state of financial resources made available to universities has been a major cause of the dramatic decline of universities in

[1]Nwaka, G.I. 2007 *Higher Education the Social Sciences and National Development in Nigeria in html version of file* http://www.codesria.org/Links/Conferences/generalassemblyII/papers/nwaka.pdf. Retrirved Dec. 11, 2010

[2]Nwaka, G.I. 2007. *Higher Education the Social Sciences & National Development in Nigeria in html version of file* http://www.codesria.org/Links/Conferences/generalassemblyII/papers/nwaka.pdf. Retrirved Dec. 11, 2007

[3]Mabogunje, A.L. 2007 *The future of the university concept in Nigeria*

national life. Unfortunately, the National Universities Commission which was meant to regulate, monitor, supervise and promote academic excellence in Nigerian universities became itself a competing centre for the expenditure of large financial resources and a poor advocate for the needs of these institutions. Mabogunje once averred that the commission itself in its formative years became a bureaucratic hurdle for many universities to deal with.[1]

The university education in Nigeria may be accessed through the role it plays in the development of the nation. This is because the role of propounding, preserving, promoting and propagating knowledge falls squarely on the university system through teaching, carrying out research and provision of extension and community services. According to Brubacher quoted in Babalola, in *Modeling Nigerian University System* for effective learning and Global Relevance:

> the fundamental mission of universities is to promote the life of the mind through intellectual inquiry and to generate, store and transmit specialized knowledge and sophisticated, higher forms of culture and ethical basis of conduct[2].

Ivovi also agrees with Brubacher and maintains that:

> Universities exist to generate, disseminate and apply knowledge through teaching, research and extension services.[3]

The above positions points to the fact that since its inception in 1948, the university system in Nigeria was and still is not in doubt as to the vision and mission of her *'existence and essence'.* Hence it seems the university system in Nigeria has continued to make effort(s) in the preparation of high-level manpower for the survival of the society and the individuals and to expand frontiers of knowledge and showcase research results for the sustainable development of the society. However the university system still has great room for improvement.

[1]Mabogunje, A.L. 2007 *The future of the university concept in Nigeria*
[2]Babalola, J. B.2008. *Modelling Nigerian University System for Effective Learning and Global Relevance*. Ibadan: Awemark Publishers, p. 4.
[3]Ibid. P.4.

3.5 Summary of the Chapter

In this chapter effort was made in explaining the methods of philosophical research in education, an examination of concepts such as; teacher and teaching, student and learning, education, higher education, the academic, university education and so on. The methodology of philosophical analysis used in the study constitutes the core and critical nature of this study, where the dialectics of thesis, antithesis and synthesis was used to avoid ambiguities in the concepts explored in the study and provided a focus for our inquiry in mentoring. Again, this established a boundary for the study and provided inclusion/exclusion criteria for new information through the speculative and prescriptive methods used in the study.

In the next chapters an attempt would be geared towards a critical extrapolations and appraisal of the theories of Plato, Martin Buber and Pierre Bourdieu as appropriated, which would inform or necessitates the thesis of this study in relation to developing a mentoring programme for higher education in Nigeria.

CHAPTER FOUR

Apprenticeship for Reproduction, Humane relationships and Professionalisation as central themes of Plato, Buberian and Bourdieuan Mentoring Models

This chapter attempts a critical appropriation and appraisal of the theories of Plato, Martin Buber and Pierre Felix Bourdieu on education as well as their implications for mentoring *vis*-a-*vis* the mentoring models, methods and approaches earlier discussed in chapter two to extrapolate the imperatives or appropriateness of these theories to the professional practice of mentoring and teaching in Nigeria's higher education. In doing this, we would attempt an exposition of the social milieu in which mentoring relationships can flourished.

4.1 Plato's Mentoring Approach as Apprenticeship for Reproduction

The point has earlier been made in Chapter Two of this study that Plato sees the teacher in the same light as he considers who a mentor is or should be. For Plato, the mentor or teacher plays the same role in a teaching learning environment. The teacher or mentor is reality personified to the mentee or learner in Plato's teaching. He must be knowledgeable in his subject and his learners. He must be able to command the respect of his learners by virtue of his scholarship, his teaching, his interest and concern for his mentees as well as his overall behaviour, rather than demand respect from them.[1] Again, Plato sees no sharp dividing line between mentoring and censorship in a democratic education as reported by Ogunyiriofo.[2] But one may disagree that censorship is motivated by fear. Fear of the unknown, of misuse of power, privileges and rights of the future and the consequences of these abuses. The censor may indoctrinate his learners and regulate their aspirations. This may be informed by the fear of novelties and progress as a result of religious or political ideologies while the mentor engages in an informal or formal transmission of knowledge, social capital, and the psychosocial support perceived by the recipient(mentee) as relevant to work, career, or professional development. However, in the sense that Plato's teachings imply, a mentor is not one who is afraid of novelties and progress but rather a person who encourages a synergetic relationship that creates room for interaction with another that facilitates the process of metacognition. Plato may have *feared*

[1]Plato 1953.The Republic (tr.) B. Jowett, in The Dialogues of Plato vol. II Oxford: clarendon press (iv ed.)
[2]Ogunyiriofo, O. 2002. Branches of Philosophy in Education. Onitsha, Ballin Publisher

the power which poetry or drama has of harming even the *good* as he admonished teachers in the Republic,[1] he emphasised a censored mentoring because for Plato, damage might be caused on the purity of the young minds, by harmful texts or theatrical plays. As we can see today in our educational experiences where there is need for book selection policy which should spell out the modalities for the selection of books for pre-primary, primary and secondary levels of education as well as emphasis for parental guide on audio visual programmes or movies.

Plato is considered to have paved the way for religious and even political censorship in the western world.[2] After the death of his mentor and teacher Socrates, Plato travelled widely before he later returned to Greece to settle down and establish his school, the *Academy*. In the *Republic*, Plato encouraged alien censorship polices that was prevalent in Babylon and Egypt to erase the individual freedom in Greece. He held that Art was inseparable from morality, thereby paving way for religious and political censorship. Portnoy reports that;

> The notorious Roman law of Twelve Tablets, which condemned artists to be whipped, imprisoned and even exiled for composing defamatory works about the government is an extension of the passage in the Republic which threatens the artist with involuntary exile if he refuses to submit to social regulation. The artist will be told, wrote Plato, "that we are not allowed to have any such person in our commonwealth; we shall crown him with fillets of wool, anoint his head with Myrrh, and conduct him to the border of some other country.[3]

Again Plato cautioned the Guardians to keep the musician under constant surveillance, suspecting that his innovations would bring pain to the state and corrupt souls. To him, on the other side of the coin, poets are deceivers and liars. One may be surprised to ask Plato why he thinks of poets and musicians as capable of playing mischief when these are the same musicians and poets whose inspirations are thought to be *devine*, and who are thought not to be responsible to themselves or the public. Would it not be supposed that the change the musician and poet agitate for is also *devine*? Though the *devine* be absolute or final? But of concern is those fanatical religionists and totalitarian governments that find solace

[1]Ogunyiriofo, O. 2002. Branches of Philosophy in Education. Onitsha, Ballin Publisher
[2]Ibid. P131
[3] Portnoy J. 1965. Creators, censors, censorship in Teachers Records vol. 66 No. 7 April. 2

in Plato's fear of the artists as threats to the moral health of the state and those whose religious beliefs afford the opportunity to exploit others, force themselves to assume leadership roles or power and instead of being mentors/teachers without selfishness trample on their rights and freedom to choose who they prefer to follow. Given the above scenario, then Plato's teaching on this subject would have been misapplied.

The point should be noted that Plato acknowledges that in any mentoring relationship every creative work, whether of Arts, Sciences, Mathematics, Social Sciences or Humanities, is an integral whole of the *attributes* of the mentor and mentee. One may submit that it may not be possible for the *whole* to be totally offensive. Matured minds should be able to sift what is appreciable in a mentoring relationship and drop what may be considered as chaff, irrelevant and unnecessary and keep going. But the question could still arise as to when is censorship in a mentoring relationship considered good in Plato's teaching? Is it when there is logicality; when it creates understanding, is elevating or sublime? The answer depends on the individual, since the question is a value question. There is no absolute position for everyone to take. Though it has to be admitted that there are minimal standards of valuation such as logic, sublimity and so on, matured individuals in mentoring relationships should decide for themselves and this would be empowering their volitions. Again one can ask the limits of one's exercise of his or her own volition in a mentoring relationship? This is because some men and women that seem to *'guide the gates of power'* in mentoring relationships are often overzealous. Some of them exploit cheap ways of currying favour from their mentors/masters. Some are so over protectionist that they would do anything, even the mean and inhuman, to please their mentors/masters, and assure them that all is well. And many mentors, particularly in our educational and political institutions, cherish these '*drummers and singers'*, who play the kind of music they seemed pleased to listen to. For Plato, both the mentor and mentee share a symbiotic and synergetic relationship without exploitations from any of the parties and which is beneficial to both parties, whether consciously or unconsciously driving the mentoring relationship.

4.1.1 Socrates and Plato as an example of master and apprentice/mentor-mentee relationship

Socrates and Plato are believed to have informally shared a mentor-mentee relationship in their days as we are told in history. Although the notion of mentor and mentee relationship may not have been formally used in their days as it is being used in contemporary times, one can say that Greek educational systems embodied the guru-discipleship tradition even as the elders, apprenticeship or discipleship educational system was practised in traditional African societies and the Rabbinical Judaism up to the Christian Church.[1] Apprenticing even under the medieval guild system can all be likened to the modern day mentor and mentee relationship. Therefore, the age-long tradition of learning to teach either for a living or to acquire knowledge for whatever reason is a formal and informal combination of abstract and invisible processes of professional interaction. Whether young or old, rich or poor, literate or illiterate, life is carried from one generation to the next by this '*reproduction*'. This tradition transcends the four walls of the classroom and it is in this connection that we examine the mentoring relationship that existed between Socrates and Plato.

Levinson, in *the seasons of a man's life*[2] is credited with popularizing the term mentor when he wrote about his findings in the study of the lives of forty men. From his research, he concluded that the mentoring relationship was one of the most important relationships a man could have, and that these relationships occurred as young boys moved into adulthood and later as young men advanced from novice/apprentice to expert/authoritative adults. Socrates may have lived several centuries and years before Levinson but in his study, he qualifies Socrates as a mentor of Plato[3] in his own right. Western philosophy from Greek antiquity to the present recognizes perhaps that the greatest philosophical personality in history was Socrates who lived from 469 to 399 BC. While he lived we are told that Socrates lived the life of a philosopher, mentor, teacher, moralist, and statesman in Athens. Omoregbe, affirms that as a mentor, teacher and moralist; Socrates greatness was;

[1]Bozeman B. & Freeney, M. K. 2007 Towards a useful theory of mentoring. A conceptual Analysis and critique. Administrative & Society vol. 39(6) pgs. 719-739
[2]Levinson, D.J. et al 1978. *The seasons of a man's life*. New York: Ballentine Books
[3]Socrates' *carbon copy*. Aristodemus (Plato, Symp. Init. ; Xen. Mem. 1.4) and Chearephon (Plato, Charm. 153b, Apol.212; Xen. Mem. 1.2.48, 2.3).

> ...primarily in his personal character, for it is his personal character that had considerable influence both on his contemporaries and subsequent generations.[1]

We are told that Socrates had a considerable number of students and admirers among whom were young Athenians including Plato. He was a moralist who exemplified in his personal life his teachings and guidance of the young Athenians to 'discover' for themselves man's innate ability to full knowledge of ultimate truth which was contained in the soul and needs only to be spurred to conscious reflection to become aware of it. In Plato's dialogue the ***Meno***, for example, Socrates guides an untutored slave to the solution of the ***Pythagorean Theorem***, thus demonstrating that such knowledge is innate in the soul, rather than learned from experience.

For Plato as a young Athenian who is believed to have shared a relationship with Socrates as a protégé, student or as an admirer, one can see an interplay of the nurturing, friendship and apprenticeship mentoring models, that informally existed between Socrates and Plato, as identified by Buell[2]. We make this claim because it may not be out of place to say that through the process of growth of Plato, Socrates influenced him and helped to mould his personality and outlook. As we know from the bio-psychosocial theory of the Russian Biological and socio-cultural psychologist – *Lev Vygotsky***:** a man is a complex package of imprints made on him by his environment, his peers, contemporaries, family, teachers, those in authority, the books he reads and ideas that are current in the person's environment and so many other interactions. Again *Vygotsky* maintains that, children's interaction with adults contributes to the development of skills.[3] Vygotsky in Elliot, averred that,

> Sensitive adults are aware of a child's readiness for new challenges, and they structure appropriate activities to help the children develop new skills. Adults act as mentors and teachers, leading the child into the zone of proximal development.[4]

For him, the zone of proximal development is the range of skills that the child cannot perform unaided but can master with adult assistance. In the case of

[1] Omoregbe, J. 1990. *Knowing philosophy*. Lagos Joja Educational Research and Publishers Ltd.
[2]Buells, C. 2004 *Models of Mentoring in Communication Education* New Orleans. University Press.
[3] Elliot, S.N. et'al (Eds) 2000. Educational Psychology university of Wisconsin: Mcgraw-Hill publishers
[4]Ibid, P. 9

Plato, the one most impactful influence on his life was his association with his 'master' Socrates. Socrates at that time was a reputed teacher and had the youth as his ardent followers.[1] So it is in this light that, in the following chapter, we would plunge further to justify the *one-on-one apprenticeship/friendship* mentoring relationship that Socrates shared with Plato and also attempt to relate the relevance of this relationship in history to our contemporary situations and see how it can be strengthened, promoted and sustained in our teaching and learning environments.

4.2 Buber's' *Ich und du* (I and Thou) as Social Encounter for Humane relations

The concept of *Ich und du* is a Jewish term for **I** and **thou** which is a title of one of the famous works of Martin Buber published in 1923 and translated in 1937. This work of Buber is of immense concern to this study. As earlier stated in Chapter Two - in the brief introductory notes on Buber's teaching, the *Ich und du* presents a philosophy of personal dialogue in that it describes how personal dialogue can define the nature of the reality of existence; promote a mentoring relationship, mutual coexistence and peace. Again, one can say that this particular work of ***Buber*** presents us with two fundamental orientations - relation and irrelation. We can either take our place, as Pamela Vermes puts it, alongside whatever confronts us and address it as 'you'; or we 'can hold ourselves apart from it and view it as an object, an 'it'.[2] So it is when we engage in '***I-You' (Thou)*** and '***I-It'*** relationships. This basic distinction becomes complex - as we can see from the following extracts in Buber's *Ich und du*. (Buber's poetic tendencies are also at full throttle in this piece!)

> I can look on (a tree) as a picture: stiff column in a shock of light, or splash of green shot with the delicate blue and silver of the background. I can perceive it as movement: flowing veins on clinging, pressing pith suck of the roots, breathing of the leaves, ceaseless commerce with earth and air - and the obscure growth itself. I can classify it in a species and study it as a type in its structure and mode of life. I can subdue its actual presence and form so sternly that I recognize it only as an

[1] Ozumba G.O. (Ed) 1997. The Great Philosopher Calabar. A.A.U. Publishers P. 11

[2] Vermes, P.1988. *Buber*; *Potted account of Buber's life and thought*. Chapters on first influences; encounter with Hasidism; early writings; I and Thou; The Hebrew Bible; Palestine; and the final decades: London: Peter Halban. 116 + xi pages

> expression of law... I can dissipate it and perpetuate it in number...In all this the tree remains my object, occupies space and time, and has its nature and constitution. It can, however, also come about, if I have both will and grace, that in considering the tree I become bound up in relation to it. The tree is no longer It. I have been seized by the power of exclusiveness.[1]

I-You involves a sense of being part of a whole. The "I" is not experienced or sensed as singular or separate; it is the "I" of being. The primary word ***I-Thou*** can be spoken only with the whole being. Buber maintains that concentration and fusion into the whole being can never take place through any agency; neither can it ever take place without an individual. *I become through my relation to the **Thou**; and as I become the **I,** I say **Thou**. All real living is meeting.*[2] The meeting involved is not just only between two people or between someone and the world. Buber believed that 'every particular *Thou* is a glimpse through to the eternal *Thou*'. In other words, each and every *I-You* relationship opens up a window to the ultimate *Thou*. As Aubrey Hodes has noted, 'God has to be approached through an *I-Thou* relationship with people, animals, trees, even...a heap of stones'.[3] Not surprisingly such moments can be fleeting. The *I-You* relation 'flows and ebbs and flows back again. Nothing exists that cannot become a ***you*** for me, but inevitably it will withdraw sooner or later to the separation of an *it*'[4] *I-It* involves distancing. Differences are accentuated, the uniqueness of "I" emphasized. Here the "I" is separated from the self it encounters. Buber believed that there had been a movement from relation to separation, that there was a growing crisis of being or existence in 'modern' society. He believed that the relationship between individuals and their selves, between people, and people and creation was increasingly that of *I-It*. As a result it was becoming more and more difficult to encounter God. In this

[1]Buber, Martin 1958 *I and Thou* 2nd ed, Edinburgh: T. & T. Clark. Translation: R. Gregory Smith. 171 pages. A stunning, poetic book first published in German in 1923, that places ethics, belief in the context of dialogical encounter. Pages 19-20.& 24-25

[2]Buber, Martin 1958 ***I and Thou*** 2nd ed, Edinburgh: T. & T. Clark. Translation: R. Gregory Smith. 171 pages. A stunning, poetic book first published in German in 1923, that places ethics, belief in the context of dialogical encounter. Pages 19-20.& 24-25

[3] Hodes, A.1972 ***Encounter with Martin Buber,*** *London:* Allen Lane/Penguin. 245 pages. (Also published as *Martin Buber: An Intimate Portrait,* Viking Press, New York, I971). Very readable account of the writer's relationship with Buber that brings out a number of key aspects of Buber's life and thinking.

[4] Vermes, P.1988. *Buber*; ***Potted account of Buber's life and thought***. Chapters on first influences; encounter with Hasidism; early writings; I and Thou; The Hebrew Bible; Palestine; and the final decades: London: Peter Halban. Page 41.

we find that the major theme in the *Ich und du* is that human existence may be defined by the way in which we engage in dialogue with each other, with the world and with God.

On encounter, (*Begegnung*) Buber averred that it is an event or situation in which relation (*Beziehung*) occurs. And this has significant impact on ones being and growth. Buber taught ways in which people could engage with each other fully – to meet with themselves. As Aubrey Hodes puts it: the basic fact of human existence was not the individual or the collective as such, but 'Man with Man.'[1] When a human being turns to another in a mentoring encounter or relationship as a particular and specific person to be addressed, and tries to communicate with him through language or silence, something takes place between them which is not found elsewhere in nature. Buber called this meeting between men the sphere of the between.[2] We can only grow and develop, according to Buber, once we have learned to live in relation to others, to recognise the possibilities of the space between us. Oyeshile[3] corroborates this position in his study on; *Reconciling the self with the other...An existentialist perspective on the management of ethnic conflicts in Africa.* He averred that the fundamental means of achieving peace and growth is dialogue. And that the notion of interdependence construed as dialogue, sharing, mutuality and co-operation as in a mentoring relationship are germane and should be the basis for growth and development. Encounter is what happens when two *I*'s (persons) come into relation at the same time. This brings us back to Buber's distinction between relation and irrelation. Buber's position that *'All real living is meeting'* is sometimes translated as *'All real life is encounter'*. This, as Pamela Vermes has commented, could be taken as the perfect summary of Buber's teaching on encounter and relation.[4] However, one could think that it seems unlikely that Buber would have agreed with the notion that where there is no encounter life is 'unreal'. It appears to be in Encounter 'that the creative,

[1]Buber, Martin 1947 *Tales of the Hasidim: Early Masters,* Schocken, New York. Transl. 0. Marx.
[2]Schaeder, G. 1973 *The Hebrew Humanism of Martin Buber,* Wayne State University Press, Transl. N. J. Jacobs.
[3]Oyeshile, O. A. 2005 Reconciling the self with the other ...an existentialist perspective on the management of ethnic conflicts in Africa. Ibadan: Hope Publications.
[4]Vermes, P.1988. *Buber*; *Potted account of Buber's life and thought*. Chapters on first influences; encounter with Hasidism; early writings; I and Thou; The Hebrew Bible; Palestine; and the final decades: London: Peter Halban. 116 + xi pages

redemptive, and revelatory processes take place which Buber associates with the dialogical life.'[1]

One also notes in Buber's '*Ich und du'*, that human beings may adopt two attitudes towards the world I – thou or I – it, I – thou is a relation of subject-to-subject, while I – it is a relation of subject –to- object. In the I-thou relationship which is akin to mentorship, human beings are aware of each other as having a unity of being. Here, human beings do not perceive each other as consisting of specific, isolated qualities, but engage in a dialogue involving each other's whole being. In the I – it relationship, on the other hand, human beings perceive each other as consisting of specific, isolated qualities, and view themselves as part of a world which consist of things. I – thou is a relationship of mutuality and reciprocity, while I – it is a relationship of separateness and detachment. And it is in the former relationship that for Buber encounter as can be seen between a mentor and mentee is the mode of relationships that humans most times seem to ignore. Again in *Encounter* (the mode of I–you), we participate in a relationship with the object encountered. Both the encountering I and the encountered you are transformed by the relation between them. Whereas experience is entered into with only part of one's self (the data – collecting, analyzing, theorizing part), one enters encounter with one's whole self. Whereas experience involves distance between ***the I and the It*** (i.e. the distance between subject and object–like the teacher and student) a mentoring relationship involves no such distance. And whereas the *I* of experience views the *It* only as a collection of qualities and quantities, the *I* of encounter sees the *You* as much more than that; the *I* of encounter sees the entire world through the *You* for as long as the encounter lasts. Most encounters, unfortunately, cannot last very long. Encounters with inanimate objects of nature, with animals, and with other human beings may be necessarily fleeting. Eventually we come to reflect on the *You* dissolve into an *it*, and we are back in the realm of experience. It is only encounter with the eternal *You*, God that is lasting and ultimately fulfilling. The implications of this in any mentoring approach, style or method are far reaching.

[1]Vermes, P.1988. *Buber*; *Potted account of Buber's life and thought*. Chapters on first influences; encounter with Hasidism; early writings; I and Thou; The Hebrew Bible; Palestine; and the final decades: London: Peter Halban. 116 + xi pages

Though Buber's aim is to get us to recognize that the mode of encounter is available to use and to help us open ourselves up to it, he does not believe that we should ignore the mode of experience. The mode of experience is necessary to our survival. It is through experience that we come to see an order in the world which we then use to obtain the necessary elements of survival and the perpetuation of posterity.

4.2.1 Buber on dialogue and mentoring for social inclusion

The major theme in Buber's works is that human existence may be defined by the way in which we engage in dialogue with each other, with the world and with God. For Buber, personal dialogue between two persons as can be seen in a mentoring relationship can define the nature of reality. He sees dialogue as being central to human relationships and this implies that dialogue is an integral ingredient of any mentoring relationship. Dan Avnon reports that 'the reality of "space" that is between persons is the focus of Buber's philosophy'. At its root is the idea that self-perfection is achievable only within relationship with others. Relationship exists in the form of dialogue.[1] Furthermore, self-knowledge is possible only 'if the relation between man and creation is understood to be a dialogical relationship'. Significantly, for Buber dialogue involves all kinds of relation: to self, to other(s) and to all forms of created beings. Recognizing this allows us to see that it is 'the conceptual cornerstone of Buber's teachings'[2]. In relationships that exist among people, Buber posits that there are different ways in which people engage in dialogue. In his words;

> There is genuine dialogue - no matter whether spoken or silent - where each of the participants really has in mind the other or others in their present and particular being and turns to them with the intention of establishing a living mutual relation between himself and them. There is technical dialogue, which is prompted solely by the need of objective understanding. And there is monologue disguised as dialogue, in which two or men, meeting in space, speak each with himself in

[1]Avnon, D.1998 *Martin Buber. The hidden dialogue*, Lanham: Rownman and Litterfield. 277 + x pages. Provides an intellectual biography plus chapters on dialogical philosophy, dialogical community an dialogue as politics.

[2]Ibid, Pgs.228

> strangely tortuous and circuitous ways and yet imagine they have escaped the torment...[1]

Buber taught that the meeting involved in genuine dialogue which should be encouraged is rare, and is, in a real sense, a meeting of souls. 'The primary word *I-Thou* can be spoken only with the whole being'.[2] The life of dialogue involves 'the turning towards the other'.[3] It is not found by seeking, but by grace. In a very real sense we are called to genuine dialogue, rather than actively searching for it. This amplifies the point earlier made by Bozeman and Freeney in chapter two of this study that, mentoring is fundamentally an alliance that creates room for dialogue and promotes a synergetic relationship that can be very engaging[4]. Technical dialogue as classified by Buber is driven by the need to understand *something* and need not engage the soul. And this kind of dialogue is common in professional mentoring relationships that are replete in the world of work. Another type of dialogue which Buber calls monologue; is a distorted form of dialogue which happens most of the time in relationships but does not engage the participants. Words are said, but there is little or no connection. In Buber's latter works as depicted in his meetings with others, Buber considered the role silence plays in dialogue.[5] For example, Aubrey Hodes reports that all his conversations with Buber began in the same way as recounted here.

> He would meet me at the door and lead me into his study. Neither of us spent much time on the usual social preliminaries. Our minds were already on the coming talk. After sitting down there was always a silence - not a tense silence, uneasy as between two people who were not sure of each other, but a silence of expectation. This was not consciously agreed between us. It was a flow of peace and trust

[1]Buber, Martin 1947 *Between Man and Man,* London: Kegan Paul**.** Transl. R. G. Smith. P.19. Republished 2002. A collection of pieces that fills out ***I and Thou*** - and that has a special resonance for educators. . Comprises 'Dialogue', 1929, 'Education', 1928**,** 'The Question to the Single One', 1936, 'The Education of Character', 1939, and 'What is Man?' 1938. New edition 2002 - published by Routledge

[2]Buber, Martin 1958 ***I and Thou*** 2nd ed, Edinburgh: T. & T. Clark. Translation: R. Gregory Smith. 171 pages. A stunning, poetic book first published in German in 1923, that places ethics, belief in the context of dialogical encounter. Page 24

[3]Ibid. Pg 22

[4]Bozeman B. and Freeney, M.K. 2007 *Towards a useful theory of mentoring. A conceptual Analysis and critique. Administration and Society* 39 (6) 719 – 739.

[5] Smith, M. K., 2009 'Martin Buber on education', *the encyclopedia of informal education*, http://www.infed.org/thinkers/et-buber.htm. Retrieved on Tuesday July 31st 2012.

> forming a prelude to speech. The silence was the silence of communication.[1]

Silence, for Buber, plays a crucial part in dialogue. Indeed, it could be argued that 'attentive silence' is the basis of dialogue[2]. This is an idea that may seem strange at first sight, but is fundamental to the experience(s) of mentors and mentees. Corroborating Buber's position on silence Paul Lacourt posits that:

> In silence which is active, the Inner Light begins to glow - a tiny spark. For the flame to be kindled and to grow, subtle argument and the clamour of our emotions must be stilled. It is by an attention full of love that we enable the Inner Light to blaze and illuminate our dwelling and to make of our whole being a source from which this Light may shine out...Speech has no meaning unless there are attentive minds and silent hearts. Silence is the welcoming acceptance of the other. The word born of silence must be received in silence.[3]

Dialogue, especially where people who are open to an *I-You* relationship, are likely to involve both silence (stillness) and speech. In stillness there is communion. Where a person, is engaged particularly in a mentoring relationship is able to release himself or herself to silence, 'unreserved communication streams from him/her, and the silence bears it to his/her neighbour'[4]. In dialogue, a person is present to another (and the other), they are attentive and aware - listening and waiting. In the stillness of this 'in-between worlds' they may encounter what cannot yet be put into words. One of the significant features about this stillness is that it is generated in dialogue, when people are gathered. It has, therefore, a rather different quality to that which may be experienced through individual meditation. The experience of being out of time and space that this can involve helps to explain how Buber came to see that God could only be approached

[1] Hodes, A. 1972 *Encounter with Martin Buber, London:* Allen Lane/Penguin. 245 pages. (Also published as *Martin Buber: An Intimate Portrait,* Viking Press, New York, I971). Very readable account of the writer's relationship with Buber that brings out a number of key aspects of Buber's life and thinking. Pg. 22

[2]Avnon, D.1998 *Martin Buber. The hidden dialogue*, Lanham: Rownman and Litterfield. 277 + x pages. Provides an intellectual biography plus chapters on dialogical philosophy, dialogical community an dialogue as politics. P.42-3.

[3] Lacourt, P. (1970) *God is Silence*, translation J. Kay, London.

[4]Buber, Martin 1947 *Between Man and Man,* London: Kegan Paul**.** Transl. R. G. Smith. P.19. Republished 2002. A collection of pieces that fills out ***I and Thou*** - and that has a special resonance for educators. . Comprises 'Dialogue', 1929, 'Education', 1928**,** 'The Question to the Single One', 1936, 'The Education of Character', 1939, and 'What is Man?' 1938. New edition 2002 - published by Routledge P.4

through an *I-You* relationship. At such a time, as Lacourt notes as adumbrated above, the inner light may begin to glow[1].

This leads us on to another key notion of Buber's- ***lev*** or heart. For Buber, the heart 'is the point of unmediated impressions'[2]. It is the core of all human activities; it involves our being, our moral sense and our spirit. In a mentoring relationship, the mentor and mentee are obliged to open their hearts to one another. To open the heart, is to allow oneself to see and experience that which is beyond the immediate. It brings to bear a form of 'silent knowing'. The light that glows is a form of understanding or appreciation that comes before mental interpretation. Buber[3] argues that 'in dialogue as it truly is, the turning towards the *other* occurs in all truthfulness; that is, it is an address of the heart'. For this study, it implies that each person participating in any mentoring relationship 'must be ready in his heart always to say the truth that is in his heart'.

4.2.2 Existentialist Paradigms in Buberian humane social encounter

Our focus here is to locate the existentialist paradigms in Buber's mentoring model and draw on the analysis of the notion of relationships, interdependence construed as encounter, dialogue; sharing, mutuality, co-operation and love as germane recipes in Buber's mentoring model. Buber considers that mentoring or reciprocal human relationship has an ontological basis, which hinges on the existentialist notion of freedom and requires that people respect other people and see themselves as ends and not as mere means to an end. Relating this, to Immanuel Kant's analytic and synthetic epistemological distinction; in the *Critique of Pure Reason*, one can note that 'any knowledge that is independent of experience and even of all impression of the senses… is entitled *a priori*'.[4] This kind of knowledge is based on reflection and intuition. For example, the statement that 'all bodies have extension' is true according to Kant, just by apprehending the meaning of the notions involved. This kind of knowledge

[1] Lacourt, P. (1970) *God is Silence*, translation J. Kay, London. P 9-26

[2]Avnon, D.1998 *Martin Buber. The hidden dialogue*, Lanham: Rownman and Litterfield. 277 + x pages. Provides an intellectual biography plus chapters on dialogical philosophy, dialogical community an dialogue as politics. P.58

[3]Avnon, D.1998 *Martin Buber. The hidden dialogue*, Lanham: Rownman and Litterfield. 277 + x pages. Provides an intellectual biography plus chapters on dialogical philosophy, dialogical community an dialogue as politics. P.140

[4]Kant, Immanuel 1929 ***Critic of Pure Reason***, Trans by Norman Kemp Smith; London: The Macmillan Press Ltd., P.42

is an example of what he calls direct discursive knowledge *a priori*.[1] Another province of knowledge for Kant is *a posteriori* knowledge which is based on experience. Again, a number of *a priori* concepts, which he called categories, also exist. Here Kant's categorical imperatives that relates to Buber's existentialist paradigms in a mentoring relationship can be seen in Kant's division of the categories into four groups: those concerning quantity, which are unity, plurality, and totality; those concerning quality, which are reality, negation, and limitation; those concerning relation as in Mentor-Mentee relationship, which are substance-and-accident, cause-and-effect, and *reciprocity*; and those concerning modality, which are *possibility*, *existence*, and *necessity*.[2] The intuitions and the categories can be applied to make judgments about experiences and perceptions, but cannot, according to Kant, be applied to abstract ideas such as freedom and existence without leading to inconsistencies in the form of pairs of contradictory propositions, or *antinomies*,[3] in which both members of each pair can be proved true.

Again, looking at the existentialist paradigm in Buber's mentoring theory; one can start by stating that; Existentialism is concerned with man and his existence. It is a philosophy that takes off from the individual's standpoint and it is opposed to any objective, rationalistic and system building approach in providing solutions to the problems of the absurdities of life in which man is enmeshed. It is also a movement of philosophy, founded by Søren Kierkegaard, which stresses the irreducibility of the personal, subjective dimension of human life. Famous existentialists since Kierkegaard include Martin Heidegger, Jean-Paul Sartre and so on. Buber is also considered as an existentialist. To many existentialists philosophers' including Martin Buber the individual is supposed to live an authentic life by playing the role of an actor rather than that of a spectator in the issues of life and existence. Although existentialism as reported by Oyeshile has its ancestry in the works of the Sophists[4] who claimed that ***man is the measure of all things*** and Socrates admonition that ***Man know thyself,*** and that

[1]Kant, Immanuel 1929 ***Critic of Pure Reason***, Trans by Norman Kemp Smith; London: The Macmillan Press Ltd.,P.176
[2]Ntui, V. E. 2012 *Academic Mentoring in Nigerian Higher Education: A Philosophical Polemics.* Ibadan: Journal of Educational Studies. Vol. 9 No.1. University Press.
[3] Stumpf, S. E., 1977 ***Philosophy: History and Problems***, 2nd Edition: New York: McGraw-Hill Inc., P.310
[4]Oyeshile, O. A. 2005 *Reconciling the self with the other ...An existentialist perspective on the management of ethnic conflicts in Africa*. Ibadan. Hope Publications P.25

an unexamined life is not worth living, Existentialist doctrines are better appreciated through the works of Kierkegaard, Rene Descartes, Nietzsche, Heidegger, Sartre, Merleau-Ponty, Jaspers, Buber, Marcel, Dostoevsky, and so on.

One can argue that the mentoring phenomenon fits in correctly into the existentialist perspective for two related reasons. The first is that individuals engaged in mentoring relationships are ***selves*** or ***beings,*** perhaps in pursuits of *excellences* in their natural (biological identities) or occupational inclinations to the law of perpetuity or *preservation* through *procreation* or *reproduction* of their individualities. This factor is related to the existentialist position as maintained by Rene Descartes that: *Cogito ergo sum* (I think therefore I exist)[1]. This enthrones individuality and subjectivity in which the *'Cogito', 'self, 'I', 'pour-soi' or 'Dasein'* is given a prime of place in the world. The second reason is that mentors and mentees in a formal mentoring relationship are bound to pursue their goals in tandem with occupational or professional expectations, as well as the inclusion of the interest of both parties and the general wellbeing of the system. This factor is in agreement with the tenets of existentialism which extols human freedom and responsibility, as can be seen in our individuality and inter-subjectivity. In other words, when we pursue the concept of individual freedom to its logical conclusion, it would be discerned that it allows for the freedom of others. For example my freedom to swing my hands at 360 degrees stops at the point where my neighbour's (standing close by me) freedom to protect his nose starts! This is found, for example, in Sartre's statement that "when I choose for myself, I also choose for others" and in Heidegger's claim that: "Dasein is not only a being-in-the-world, he is also a being-with-others"[2]. One can go on to ask the question of the features of existentialism as a philosophy? MacIntyre as reported by Oyeshile averred that the features of existentialism consist of the individual and his systems, 'intentionality, being and nothingness or absurdity, the nature and significance of choice; the role of extreme experiences; and the nature of dialogue, communication and relationships[3]. Several other existentialists, excluding Kierkegaard, make use of phenomenology to answer questions relating to traditions, beliefs, emotion, human volition, and so on. However, Buber employs a

[1]Russell, B. 1979. *A History of Western Philosophy* London: George Allen & Unwin P. 135
[2]Unah, J. I. 1996 Heideggar's Existentialism:An Essay on Applied ontology; Lagos: Panaf Publishing.Pg 60
[3]Oyeshile, O. A. 2005 *Reconciling the self with the other ...An existentialist perspective on the management of ethnic conflicts in Africa*.P.26

rigorous existentialist principle to stimulate a discourse on relationships, engagement and reflection. In agreement with most existentialists after Husserl, particularly Heidegger and Sartre, Buber made use of the doctrine of intentionality. The emphasis placed on 'being and nothingness or absurdity' as well as Freedom and choice are central concepts to all existentialist philosophers as can be gleaned from Buber's works. Choice to them is central to human nature. To say that 'existence precedes essence', which is the motto of the existentialists, popularised by Sartre, affirms the fact that men do not have any fixed nature that determines or restricts their choices. On the contrary, it is their choices that bring whatever nature they have into being. This, of course amplifies the dynamic nature of all phenomena. For instance, the existentialist thesis on freedom and choice as posited by MacIntyre involves three separate contentions:

> The first is that choice is ubiquitous. All my actions imply choices. Even when i do not choose explicitly, as I may do in majority of cases, my action bears witness to an implicit choice. The second contention is that although in many of my actions, my choices are governed by criteria, the criteria which I employ are themselves chosen and there are no rational grounds for such choices. The third is that no causal explanation of my actions can be given.[1]

From the foregoing, one can say that human relationships, interdependence construed as encounter, dialogue; sharing, mutuality, co-operation and love as can be deduced in a mentoring relationship are all hinged on ones will to act or exercise his volition. Again, in the existentialist paradigms of Buber as we attempt to tease out, we recognized that the implications of his thought to mentoring were profound. He saw education as a means of transforming the relationships of 'Man and Man'. However, this was not just a case of working for justice and economic advancement; it was also a way of bringing about spiritual transformation. He sought to create dialogical community - a way of sustaining the gains of the society through mentoring and encouraging collectivism. Buber averred that:

> On the far side of the subjective, on this side of the objective, on the narrow ridge where I and Thou meet, there is the realm of 'between'. This reality, whose disclosure has begun in our time, shows the

[1]MacIntyre, A. 1967 Existentialism, in the Encyclopedia of philosophy: vol.3, New York: Macmillan: Pgs 147-154

> way, leading beyond individualism and collectivism, for the life of future generations. Here the genuine third alternative is indicated, the knowledge of which will help to bring about the genuine person again and to establish genuine community.[1]

Here, we want to look at community as the realm of the 'between' (*Beziehung* - often translated into English as 'relation') and the institutional arrangements that flow from Buber's vision - community as association. Relation or 'the between' is a result, at the personal level *of the opening of the person to dialogue*[2]. When 'man meets man', or when one human being turns to another human being as another in a mentoring relationship, the possibility of *eternal* relationship arises. Individuals will move between *I-It* and *I-You* relations (and back again). The quality of life in a community or society will depend on the extent to which *I-You* relations exist. The combination of open inter-subjective dialogue with 'a dialogue between man and man and man and God' allows a common discourse to develop and crystallize - and it is this that is essential for holding a society together and sustaining cultural creativity'[3]. From ones understanding of Buber, it seems that such processes do not appear spontaneously. True community through mentoring does not just arise out of people having feelings for one another (although this may be involved). Rather, it comes about through according to Buber:

> first, their taking their stand in living mutual relation with a living Centre, and second, their being in living mutual relation with one another. The second has its source in the first, but is not given when the first alone is given. Living mutual relation includes feelings, but does not originate with them. The community is built up out of living mutual relation, but the builder is the living effective Centre.[4]

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[1]Buber, Martin (1949, 1958, 1996) *Paths in Utopia*, translated by R. F. C. Hull, London: Routledge; Boston: Beacon Press; Syracuse, NY: Syracuse University Press. Explores political idealism and various examples of utopian Socialist community and organization with the aim of setting out the possibilities for the development successful communes within Israel.

[2]Avnon, D.1998 *Martin Buber. The hidden dialogue*, Lanham: Rownman and Litterfield. 277 + x pages. Provides an intellectual biography plus chapters on dialogical philosophy, dialogical community an dialogue as politics. P.149

[3]Avnon, D.1998 *Martin Buber. The hidden dialogue*, Lanham: Rownman and Litterfield. 277 + x pages. Provides an intellectual biography plus chapters on dialogical philosophy, dialogical community an dialogue as politics. P. 11

[4]Buber, Martin (1958) *Hasidism and Modern Man*, Horizon Press, New York. Transl. M. Friedman.p.65

Buber appears to be arguing here that at the heart of institutions or communities are *special people* - the builders. Mentors are members of this class as implied by Buber. They are the living, active centre. They live the dialogical life. They both express and symbolize relation, and in some sense animate the institutions or community. There are some parallels here with the role of informal educators who are part of local networks. However, in contrast with that role, mentors or builders take on a significant leadership role.

Two questions may arise from this. First, when Buber talks about builders or mentors does he mean a single person as the active, living Centre, or a group of people? If it is the former then there is a problem with his emphasis on co-operative effort and 'pluralistic socialism', for example in *Paths to Utopia*. Over-reliance on the vision and activities of a single person can both be problematic in practical terms (what happens when that person is unavailable or withdraws, for example), and be a threat to the activity of mentoring. It can all too easily foster dependence and even a disposition towards authoritarianism. However, there are some counterbalances. This exemplary individual is only exemplary for as long as they live the dialogical life and, presumably Buber thought people would turn away from them as soon as they recognized a shift. Or in the alternative Buber would have allowed that more than one person could comprise the *active, living Centre* of institutions or communities. This line would hold that institutions or communities depend upon some sort of network of group of mentors or builders (perhaps expressed in both formal and informal set of connections).

A second question here may well be competing or contrasting models of mentoring and leadership that people draw upon when interpreting Buber's work. Some, more traditional, understandings emphasize the vision and organizing abilities of the individual mentor and leader that may not completely employ the dialogical pattern of Buber! Other understandings look to the educative and facilitating aspects of mentorship and leadership. It is the latter, 'shared' view of mentoring and leadership that would appear to be closest in spirit to Buber's writing - but there still appears to be issues as amplified in the discussion of the

concept of the *builder* in Avnon's Book titled: *Martin Buber. The hidden dialogue*,[1]

Institutions like the community of teachers and students like the University of Ibadan has to be nurtured through mentoring. For mentoring to take concrete form, convivial and scholarly institutions are required to sustain and express its presence. Communities characterised by dialogue and relationships in a mentoring atmosphere require particular types of institutions. Such institutions need to be dialogical, just and allow room for growth and exploration. In *Paths to Utopia* we can see Buber drawn to a co-operative and associational organization. In his view a 'structurally rich' society is one in which comprises informal communes and formal communes which in turn are part of democratic education and social system. He recognised that special care had to be taken around the question of ends and means.

4.2.3 Moral Responsibility in Buber's Social Encounter and Humane Relations

The concept of the interhuman relationship in Buber's teaching as suitable as it may be in a mentoring environment still needs to be predicated on values of institutional morality, freedom and responsibility, fairness, love, equity and so on. These values are imperative in the facilitation and sustenance of mentoring interhuman relationship. In Oyeshile's task of clarifying and reconstructing the terms of I-Thou, I-It or the interhuman relationship in Buber's teaching and then imbuing it with the implication of the concept of reconciling the self with the other" one sees that the cardinal moral responsibility of any mentoring relationship depends on the reciprocal beneficial relationship between people.[2] Buber's brand of the interhuman relationship applies in a mentoring consciousness. And this has a very strong ethical and moral implications since our ideas of what is good or bad that should be procreated or discarded through mentoring follows from those norms and values that we have so internalised as to form specifically defined mode of relation to the world, institution and people.

According to Buber, human beings may adopt two attitudes towards the world. I – thou or I – it, the former applies in a mentoring relationship because it

[1]Avnon, D.1998 *Martin Buber. The hidden dialogue*, Lanham: Rownman and Litterfield. 277 + x pages. Provides an intellectual biography plus chapters on dialogical philosophy, dialogical community an dialogue as politics. P.155-170

[2]Oyeshile O.A. 2005 *Reconciling the self with the other ...An existentialist perspective on the management of ethnic conflicts in Africa*: Ibadan. Hope publications

is a relation of - subject to-subject, while I – it is a relation of subject-to-object. In the 'I thou' relationship, human beings are aware of each other as having a unity of being. In this type of relationship, human beings do not perceive each other as consisting of specific, isolated qualities, but engage in a dialogue involving each other's whole being. In the 'I – it' relationship, on the other hand, human beings perceive each other as consisting of specific, isolated qualities, and view themselves as part of a world which consists of things. Buber explains that human beings may try to convert the subject-to- subject relation to a subject-to-object relation, or vice versa. However, the being of a subject is a unity which cannot be analysed as an object. When a subject is analysed as an object, the subject is no longer a subject, but becomes an object. When a subject is analysed as an object, the subject is no longer the Thou, but becomes an It. The being which is analysed as an object is the It in an I-It relation. The subject-to-subject relation that Buber encountered among people affirms each subject as having a unity of being. When a subject chooses, or is chosen by, the I-Thou relation, this act involves the subject's whole being. Thus, the I-Thou relation is an act of choosing, or being chosen, to become the subject of a subject-to-subject relation. The subject becomes a subject through the I-Thou relation, and the act of choosing this relation affirms the subject's whole being. Buber says that the I-Thou relation is a direct interpersonal relation which is not mediated by any intervening system of ideas. No objects of thought intervene between I and Thou.[1] I-Thou is a direct relation of subject-to-subject, which is not mediated by any other relation. Thus, I-Thou is not a means to some object or goal, but is an ultimate relation involving the whole being of each subject. Love, as a relation between I and Thou, is a subject-to-subject relation. Buber claims that love is not a relation of subject-to-object. In the I-Thou relation, subjects do not perceive each other as objects, but perceive each other's unity of being. Love is an I-Thou relation in which subjects share this unity of being. Love is also a relation in which I and Thou share a sense of caring, respect, commitment, and responsibility.

Buber argues that, although the I-Thou relation is an ideal relation, the I-It relation is an inescapable relation by which the world is viewed as consisting of knowable objects or things. The I-It relation is the means by which the world is

[1]Martin Buber, I and Thou, translated by Ronald Gregor Smith (New York: Charles Scribner's Sons, 1958), p.26.

analysed and described. However, the I-It relation may become an I-Thou relation, and in the I-Thou relation we can interact with the world in its whole being. In the I-Thou relation, the I is unified with the Thou, but in the I-It relation, the I is detached or separated from the It. In the I-Thou relation, the being of the I belongs both to I and to Thou. In the I-It relation, the being of the I belongs to I, but not to It.

I-Thou is a relation in which I and Thou have a shared reality. Buber contends that the I which has no Thou has a reality which is less complete than that of the I in the I-and-Thou. The more that I-and-Thou share their reality, the more complete is their reality. According to Buber, God is the eternal Thou. God is the Thou who sustains the I-Thou relation eternally. In the I-Thou relation between the individual and God, there is a unity of being in which the individual can always find God. In the I-Thou relation, there is no barrier of other relations which separate the individual from God, and thus the individual can speak directly to God. The eternal *Thou* is not an object of experience, and is not an object of thought. The eternal Thou is not something which can be investigated or examined. The eternal Thou is not a knowable object. However, the eternal Thou can be known as the absolute Person who gives unity to all being.

Buber also explains that the I-Thou relation may have either potential being or actual being. When the I-It relation becomes an I-Thou relation, the potential being of the I-Thou relation becomes the actual being of the I-Thou relation. However, the I-Thou relation between the individual and God does not become, or evolve from, an I-It relation, because God, as the eternal Thou, is eternally present as actual Being. Buber contends that the I-Thou relation between the individual and God is a universal relation which is the foundation for all other relations. If the individual has a real I-Thou relation with God, then the individual must have a real I-Thou relation with the world. If the individual has a real I-Thou relation with God, then the individual's actions in the world must be guided by that I-Thou relation. Thus, the philosophy of personal dialogue may be an instructive method of ethical inquiry and of defining the nature of personal responsibility.

The moral responsibility on the part of teachers and mentors is huge according to Buber. 'Education worthy of the name', he wrote, 'is essentially the education of character'. He added, 'Genuine education of character is genuine

education for community'[1]. Such an education is not achieved through the direct teaching of ethics (although it will involve some reflection upon them), nor through the educator acting upon others. Rather, as we have seen, it entails educators as well as mentors engaging with others with their whole being. Everything depends on the mentor and teacher as a man, as a person. He educates from himself, from his virtues and his faults, through personal example and according to circumstances and conditions. His task is to realize the truth in his personality and to convey this realization to the mentee[2].

Education for the good of the community builds on two key autonomous instincts that Buber believed all learners have: *The originator instinct* and *the instinct for communion.* The former involves the drive to create and make things, to shape the world. It is aimed at doing[3], the latter in contrast, involves 'the longing for the world to become present to us as a person, which goes out to us as we to it, which chooses and recognizes us as we do it, which is confirmed in us as we in it'[4]. The job of the mentor educator is to attend to these instincts and to work to channel the creative forces of the first toward the second. Communion in education 'means being opened up and drawn in' (and freedom in education 'is the possibility of communion')[5].

In conclusion Buber's works are not the easiest to understand, but his explorations of being, encounter, dialogue relationships and community have profound implications for mentoring in higher education - at least for those who seek genuine mentoring. Such educators need to find and guard 'the narrow ridge'. The narrow ridge is the meeting place of the *We*. This is where man can meet man in community. And only men who are capable of truly saying 'Thou' to one another can truly say 'We' with one another. If each guard's the narrow ridge

[1]Buber, Martin 1947 *Between Man and Man,* London: Kegan Paul**.** Transl. R. G. Smith. P.19. Republished 2002. A collection of pieces that fills out ***I and Thou*** - and that has a special resonance for educators. . Comprises 'Dialogue', 1929, 'Education', 1928**,** 'The Question to the Single One', 1936, 'The Education of Character', 1939, and 'What is Man?' 1938. New edition 2002 - published by Routledge P.116

[2]Hodes, A. 1972 *Encounter with Martin Buber, London:* Allen Lane/Penguin. 245 pages. (Also published as *Martin Buber: An Intimate Portrait,* Viking Press, New York, I971). Very readable account of the writer's relationship with Buber that brings out a number of key aspects of Buber's life and thinking. Pg. 146

[3]Buber, Martin 1947 *Between Man and Man,* London: Kegan Paul**.** Transl. R. G. Smith. P.19. Republished 2002. A collection of pieces that fills out ***I and Thou*** - and that has a special resonance for educators. . Comprises 'Dialogue', 1929, 'Education', 1928**,** 'The Question to the Single One', 1936, 'The Education of Character', 1939, and 'What is Man?' 1938. New edition 2002 - published by Routledge P.86

[4] Ibid. P. 88

[5] Ibid. P 91

within himself and keeps it intact, this meeting can take place[1]. Through encountering each other as truly human we can both place ourselves in the world' and glimpse God.

However relating Buber's teachings on peaceful co-existence through education vis-à-vis his patterned metaphysical submissions on man's glimpse of God through man, in an *encounter*, leaves so much to be desired, and in concrete terms can be said to be a visionary utopia.

4.3 Bourdieu's sociocultural and constructivist framework for professionalisation

Our concern in this section is to focus on the arguments as advanced by Bourdieu that addresses sociocultural and constructivist perspectives on mentoring. By sociocultural and constructivist perspectives on mentoring, we mean programmed or organised situated learning, situated cognition that is inclusive of genetic epistemology as well as radical constructivism in the language of Glasersfeld.[2]

The two perspectives are different in significant respects. The former emphasizes characteristics of social participation, relationships (such as that between novice and expert, newcomer and old timer or mentor and protégé), the setting of activity, and historical change.[3]And the later emphasizes how knowledge is constructed and imparted on qualitatively different, progressively more adequate levels, as a result of the teacher and learners' action and interactions in the world.[4]

These differences seem to have sparked off heated debates. Yet some educators have suggested that sociocultural and constructivist approaches are not irreconcilable but complementary. Hiebert et'al[5] called them, respectively, functional and structural perspectives on understanding. The first focuses on the

[1]Buber, Martin 1947 *Between Man and Man*, London: Kegan Paul**.** Transl. R. G. Smith. P.19. Republished 2002. A collection of pieces that fills out ***I and Thou*** - and that has a special resonance for educators. . Comprises 'Dialogue', 1929, 'Education', 1928**,** 'The Question to the Single One', 1936, 'The Education of Character', 1939, and 'What is Man?' 1938. New edition 2002 - published by Routledge P.70

[2] Cobb 1994, Piaget 1970/1972, Steff & Gale 1995, Tobin 1993 von Glasersfeld, 1993.

[3] Brown, Collins and Dugid, 1989; Cole, 199; Forma, Min.

[4] Cobb, 1994; Piaget 1970/1972, Steffe & Gale, 1995; Tobin 1993, von Glasersfeld, 1993.

[5]Hiebert, J., Carpenter, T. P., Fennema, E., Fuson, K., Human, P., Murray, H., Olivier, A., Wearne, D. 1996. Problem solving as a basis for reform in curriculum and instruction: The case of mathematics. *Educational Researcher*, *25*(4), 12–21. Pg 17

activity of the classroom, the second 'on what students take with them from/to the classroom' Cobb said that each "tells half of a good story"[1] Greeno called their synthesis "an important scientific agenda[2]. One may think that the debate over the similarities and differences, merits and limitations of sociocultural and constructivist accounts of learning as can be seen in the works of theorist such as Anderson, Reder & Simon,[3] Cobb & Yackel,[4] Prawat and Sfard[5] and some others others can be furthered by extending the discussion beyond epistemological matters to include ontological concerns as can be gleaned from the works of Bourdieu. Epistemology is the systematic consideration, in philosophy and elsewhere, of knowing. When knowledge is valid, what constitutes knowledge and the source, what counts as truth, and so on. Ontology is the consideration of being, what is, what exists, what it means for somebody or something-to be (exist). In this study, learning in the realm of mentoring is considered mainly in terms of the progressive changes in knowing and performance; we shall explore the notion that learning in this context entails broader changes in being. Bourdieu's constructivist and sociocultural accounts of teaching and learning each rest on ontological assumptions, but these often go unnoticed. This is due in part to their relatively unarticulated character and in part to a lingering anxiety, traceable to the logical positivist, that discussion of ontology is merely 'metaphysical', unverifiable or untestable and therefore unscientific or even meaningless. Here, this study avers that ontology is a valid meaningful and necessary area of our concern in researches on, teaching, learning and mentoring relationships or development and so on. In this analysis of Bourdieu's concerns as it relates to mentoring, we shall consider the ontological assumptions hidden in each of the two perspectives–the dualism of constructivism and a nondualist ontology we see struggling to emerge in the sociocultural perspective. The neglect of these assumptions has implications for any genuine effort to commence, evolve or sustain a mentoring relationship.

[1]Cobb, P. 1994. Where is the mind? Constructivist and sociocultural perspectives on mathematical development. *Educational Researcher, 23*(7), 13–20.

[2] Greeno, J. G.1997. On claims that answer the wrong questions. *Educational Researcher, 26*(1), 5–17. Pg.14

[3] Anderson, J. R., Reder, L. M., & Simon, H. A.1996. Situated learning and education. *Educational Researcher, 25*(4), 5–11.

[4]Cobb, P., & Yackel, E.1996. Constructivist, emergent, and sociocultural perspectives in the context of developmental research. *Educational Psychologist, 31,* 175–190.

[5]Sfard, A.1998. On two metaphors for learning and the dangers of choosing just one. *Educational Researcher, 27*(2), 4–13.

One may ask if what philosophical forerunners of modern sociocultural and constructivist theorist had to say has any relationship with Bourdieu's position on social and cultural reproduction in education; the response is likely to be in the affirmative as the works of Piaget, Lev Vygotsky et'al[1], can attest. In viewing learning and development which are products of mentoring, as processes of epistemic construction, Piaget situated his work in a tradition that stretched back from Kant to Descartes. Kant whom Phillips called "quintessentially constructivist,"[2] proposed that space, time, causality, and object are forms the human mind brings to its experience of the world. Kant believed that our experience of the world as objective and certain—spatial and temporal, with objects interacting causally—is constituted through the mind's application of these cognitive structures to basic sensory impressions. As transcendental conditions of the possibility of any experience, they bring necessity to our experience of the world. Kant conjoined empirical realism and transcendental idealism[3]. Piaget took from Kant this basic insight that the knower is active and added a developmental dimension. Piaget explained, *"It seems genetically clear that all construction elaborated by the subject presupposes antecedent internal conditions, and in this respect Kant was right. His 'a priori' forms were, however, much too rich"*[4]. Space, time, causality, and object—the "categories" that Kant considered innate to mind—became the basic concepts whose genesis Piaget traced through infancy and beyond. For both Kant and Piaget, these universal cognitive structures shape our experience of reality, but for Piaget they develop so that cognition constructs in the twin senses of giving form to the empirical data of sensation and giving rise to new conceptual structures.

Arising from this background analysis of sociocultural and constructivist platform of teaching and learning as it influenced Bourdieu's teaching on mentoring we can identify six key themes that are apparent when one traces the

[1]Piaget, J.1972. *The principles of genetic epistemology* (Wolfe Mays, Trans.). New York: Basic Books. (Original work published 1970)
[2]Phillips, D. C.1995. The good, the bad, and the ugly: The many faces of constructivism. *Educational Researcher, 24*(7), 5–12.
[3]Allison, H. E.1983. *Kant's transcendental idealism: An interpretation and defense.* New Haven, CT: Yale University Press.
[4]Piaget, J.1972. *The principles of genetic epistemology* (Wolfe Mays, Trans.). New York: Basic Books. (Original work published 1970) P.19

roots or process(es) of one becoming a functional adult in the society through mentoring as can be gleaned from the works of Pierre Bourdieu.

(a) The person is constructed,

(b) In a social context,

(c) Formed through practical activity,

(d) And formed in relationships of desire and recognition,

(e) That can split the person, and

(f) Motivating the search for identity.[1]

With these concerns at the back of our minds, one would propose that the sociocultural and constructivist perspectives of mentoring as averred by Bourdieu are not two halves of a whole, but that the constructivist perspective attends to epistemological structures and processes that the sociocultural perspective can and must place in a broader historical and cultural context. Mind is a cultural and historical product and dualism-the division of knower and known – can become a reality in specific circumstances. The constructivist perspective offers "an, as, if, "message"[2] how we act as if we are mind, facing an independent world. The sociocultural perspective offers an account of how we get to that point.

Bourdieu advises teachers, mentors, learners, mentees and so on, to see that teaching and learning involves not only becoming a member of a community, not only constructing knowledge at various levels of expertise as a participant, but also taking a stand on the culture of one's environment, in *an effort* ***to take up*** and overcome the estrangement and division that are consequences of participation. Mentoring entails both personal and social transformation.

4.3.1 Bourdieu's Concepts of Habitus and Field: Power as a set of relations

Bourdieu uses the term 'habitus' to refer to personal dispositions and predispositions. 'Field' represents any particular context in which individuals are assigned a position, but also seek to position themselves strategically for example; the teacher in the classroom, the clergy on the pulpit, the pilot in an airplane, and so on. The concepts of habitus and field are closely interrelated, and one may

[1]Bourdieu, P.1993. Concluding remarks: For a sociogenetic understanding of intellectual works. In C. Calhoun, E. LiPuma, & M. Postone (Eds.), *Bourdieu: Critical perspectives* (pp. 263–275). Chicago: University of Chicago Press.

[2]Sfard, 1998, On two metaphors for learning and the dangers of choosing just one. New York: Educational Researcher P. 12

mistake field as a representation of structure, and habitus as that of individual agency.

For Bourdieu, field and habitus both expresses the dialectical relationship between structure and agency at different levels[1]. As Hodkinson et al[2] notes, Bourdieu's most frequent metaphor for field is that of a game. It thus comprises context in two ways. It is constituted by the terrain or playing field, and by the rules that regulate play. In this respect, it expresses the influence of structure. However, the game is also constructed by those participating in it. They lend the game legitimacy by the very fact of taking part and playing according to its rules, incorporating the influence of structure into their own actions. At the same time, they influence the game by the specific strategies and tactical choices they employ to achieve their own interests or goals. In this regard, the field enables the expression of individual agency, and does not impose an absolute determinism.

Again in mentoring, it does not imply complete freedom or equality within the field of play. Participants (*Mentors* and *mentees*) in the game occupy different positions within the field, and these positions represent power relations of domination or subordination[3]. Mentors and mentees also enter the game with differing amounts of resources – economic, social or cultural. One of the mediating effects of the field is to determine which resources are ruled out of play and which count as capital. Only the latter may be brought into play, circulated, exchanged or accumulated/propagated further[4]. Neither power nor capital is conceived of as forms of property, or as characteristics of individuals or groupings. Akin to Marxist understandings, they are regarded as forms of social relations. In short, 'the field is a critical mediation between the practices of those who partake of it and the surrounding social and economic conditions'[5].

For Bourdieu, Habitus entails a similar dialectic, since it is both;

> a structuring structure, which organizes practices and the perception of practices, but also a structured structure: the principle of division into logical classes which organizes the perception of

[1]Wacquant,L.J.D.1992 *An invitation to Reflexive Sociology*, Cambridge: Polity Press
[2]Hodkinson,P., Sparkes, A. C. And Hodkinson, H. 1996 *Triumphs and Tears: Young People, Market and the Transition from School to work*, London: David Fulton Press
[3] Ibid. Pg.97
[4]Hodkinson,P., Sparkes, A. C. And Hodkinson, H. 1996 *Triumphs and Tears: Young People, Market and the Transition from School to work*, London: David Fulton Press
[5] Wacquant,L.J.D.1992 *An invitation to Reflexive Sociology*, Cambridge: Polity Press P105

> the social world is itself the product of internalisation of the division into social classes.[1]

In less abstract terms, habitus may be understood as the combination in each person of previous biography, their sense of identity/identities, lifestyle, personality, class, gender and cultural background, and the beliefs, attitudes and values to which we have hitherto referred as 'disposition'. At the same time, habitus is used to express the fact that such dispositions are not purely subjective and unique to each individual in certain respects, but also embody an important collective aspect, even in those personal respects: To speak of habitus is to assert that the individual, and even the personal, the subjective, is social, collective. In this sense, habitus is a socialised subjectivity'[2]. Again Bourdieu refutes any suggestion that this is an overtly deterministic view. He posits that Habitus is not the fate that some people read into it. Being the product of history, it is an open system of dispositions that is constantly subjected to experiences, and therefore constantly affected by them in a way that either reinforces or modifies its structures. It is durable but not eternal!

Nevertheless, there is a 'relative' degree of closure in habitus, given the weight of prior experiences and class conditioning. Choices and agency are possible, although bounded, and they can bring about transformations of habitus. Thus habitus and field represent mediating factors that both enable and constrain the exercise of power.

How can we apply these notions to the analysis and interpretation of the focus of our research in this study? We can begin by thinking about engagement mentoring as a field that can be explored in Nigeria's higher education. Bourdieu argues that there are three moves to make in understanding any phenomenon. First, we must analyse how a particular field, such as engagement mentoring, is located within the global 'field of power' in which dominant groupings vie for position[3]. In her book *mentoring for social inclusion: A Critical Approach to Nurturing Mentor Relationship ;* Colley, explains how engagement mentoring has emerged in the United Kingdom as a response to these struggles in the field of

[1]Bourdieu, P.1986. The forms of capital (English version) in Richardson, J.G. Handbook for theory and Research for the sociology of Education P170.
[2]Bourdieu, P. and L.J.D. Wacquant 1992. ***An Invitation to Reflexive Sociology***. Chicago and London: University of Chicago Press. P.126
[3]Bourdieu, P. and L.J.D. Wacquant 1992. *An Invitation to Reflexive Sociology*. Chicago and London: University of Chicago Press.P72

power, particularly the drive by Britain's government and employers to compete in global markets[1].

Second, at the level of the field itself, one must also map out the objective relations between actors within the field. The description of New Beginnings in Bourdieu's teaching has shown the different positions occupied by various individuals, social groupings and institutions within engagement mentoring. These positions reveal specific objective relations between the various players (mentors/mentees) at New Beginnings. In Bourdieu's case study the scheme tried to cater for the needs of local employers and young people, but the needs of employers quickly became dominant. Some young people tried to assert their own aspirations, but these were sometimes derailed, or led them back into vulnerable situations. Discourses of disaffection placed the young people in a subordinate relationship to the scheme itself, partly through a referral system which compelled them to attend, partly through the imposition of other class and cultural values. Mentors were treated as a vehicle for the authority of the scheme and its staff. For all the valued support that they offered, mentors saw their own value-systems as superior to those of their mentees, and interpreted working-class culture as deviant. Both the young people and the student volunteers were subject to the selection and disciplinary processes applied by the scheme[2].

This list could go on, since the case stories offer a great deal of evidence about the relative positions of individuals in relations to each other, to the scheme, and to broader institutional and structural factors. At the institutional rather than personal level, however, the fate of mentoring in this example and its impact on New Beginnings offers a further insight. Despite the enthusiasm that marked the early partnership between mentors and mentees within the *University of Wellshire*, a series of events – internal restructures, official inspection and national policies that abolished the informal mentoring systems altogether – shifted the focus of the scheme and the balance of forces within it. They undermined the partnership with the advocates of the *old order*, whose staff felt excluded from decision-making. This caused severe stress among employees, leading in turn to staff shortages at

[1]Colley, Helen 2007 *Mentoring for social inclusion: A Critical Approach to Nurturing Mentor Relationship*: London: RoutledgeFalmer Press.
[2]Colley, Helen 2007 Mentoring for social inclusion: A Critical Approach to Nurturing Mentor Relationship: London: RoutledgeFalmer Press.

periods when large numbers of young people were joining New Beginnings. As a result, mentors were left feeling unsupported, while some staff perceived them as unreliable and uncommunicative. This example reveals how the best of individual intentions, and the most positive agency exerted by any of the players, could all be undermined by the actions of more dominant forces in the engagement mentoring field.

Bourdieu advocates a third level of analysis that shifts our attention from the concept of field to the habitus of participants within it. What are the individual and collective aspects of their dispositions? And what are their trajectories within the field? In the case stories adumbrated above, one offers commentaries which often point to the influence of 'disposition', of biography, gender and class background. Again in another story of a mentor and mentee (*Annette* and *Jane*), aspects of their biographies played an important part in their responses to the scheme and to each other. Jane's identification with the ethos of Rogerian counselling was generated by a transformation of her own habitus when she left her secretarial job and became a mother. This led her to resolve the conflict of agendas in the relationship – Annette's desire for support for her pregnancy versus the employment outcomes required by the scheme – in favour of Annette rather than the ordinances of New Beginnings. Annette's ambiguous engagement with New Beginnings seemed linked to two aspects of her habitus. She wanted to achieve some measure of success to prove her father's negative attitudes towards her wrong. On the other hand, her experience of bereavement of her mother, and of being placed into care by her father, meant that she valued very highly the opportunity of starting her own family. She rejected the employment goals of New Beginnings at least in the medium term, as she would not contemplate leaving her daughter in the care of others. Both women expressed typical female gender roles through their identities and choices of action.

These aspects of their habitus brought them together, and took the relationship on to a close and trusting footing. However, other aspects drove them apart. Once Annette had left New Beginnings, she prioritized a support network of other young working-class women and relatives in her neighbourhood. She felt justified in living on benefits until her child was old enough to go to school. However, Jane's bourgeois sense of moral propriety, bound up with her own commitment to the work ethic, and her investment in returning to education to

improve herself, created painful difficulties for her. She experienced resentment towards Annette as part of a seemingly hopeless class of benefit dependants, but still she tried to mentor her in a non-judgemental fashion. Annette loosened the ties with Jane, missing appointments and failing to contact her in response to her messages. In turn, Jane's deep need to be needed, her identification of herself first and foremost as a carer for others, was thwarted, resulting in a sense of loss and anger. This is an example of the threat to mentor relationships posed by social distance and cultural misunderstandings between mentors and mentees[1].

However, there is a danger in such interpretations of misunderstanding habitus in a weak and incorrect way that simply explains how individual choices of action can be shaped by more collective predispositions. Such a version of habitus would tend to reproduce, rather than challenge, the weaknesses identified in previous theorizations of mentoring: their tendency to focus on the superior power of the mentor, and to obscure the subjection of the mentor, the dyad the institutional setting to wider relations of power.

It is perhaps the story of Lisa and Yvoune as illustrated by Colley, using Bourdieu's analysis of *habitus*, *field* and *practice* that is most illuminating in this respect. Far from showing a mentor and mentee set in embattled opposition (though this might be the most facile interpretation), their experiences reflect a profound symmetry when we place them in the context of the engagement mentoring field. The story of their relationship is then transformed from one of powerful mentor versus disempowered mentee, to become a story of the subordination of both members of the dyad to a gendered regime of truth: the feminine denial of self in caring for others. Reading this back in hermeneutic fashion to the rest of the data and to the analysis of mentoring literature, we can apply the concept of habitus to engagement mentoring in a much richer and more revealing way.

[1]Phillip, K. And Hendry, L. B. 2000 Making sense of mentoring or mentoring making sense? Reflections on the mentoring process by adult mentors with young people, Journal of Community and Applied Social Psychology 10:211-233.

4.3.2 Link between Bourdieu's Habitus and Cultural Genes

Oxford zoologist Richard Dawkins, in his 1976 book *The Selfish Gene*, posed the idea that cultural entities tend to replicate themselves just as do genes in the physical realm. He called these replicators "memes."[1] Someone wears a certain kind of hat, just because he thinks it looks striking. Other people notice it, and although they might not have had the courage to wear such a thing at first, they are inclined to mimic the first hat-wearer, and soon it is a fad, seen everywhere. That is a meme. It soon has a life of its own, spreading like a virus through the culture. Memes can be physical things, or expressions or religious convictions, or simply ideas. The crucial element is mimicry. People imitate others, for innumerable reasons, and the imitation spreads. For example one can think that although he or she has obtained a lot of ideas from others, much of what is on his/her mind at any given time, is the product of his/her own thinking. But this may not be entirely correct, according to Dawkins.[2] The ideas one holds so dear have a life of their own, independent of this dreary flower of the human race and mentoring has a role in this regard. Humans are the vehicles by which ideas propagate. For instance, different ideas are merged in one's mind as they come from various sources, and the result may be a "new" synthesis of thoughts, to go out into the world as something different—a new meme, embarking on its independent life, to infect others or to trigger their cultural immune systems and generate reactions that, in turn, become memes themselves to spread through the culture. Whether a meme survives or not depends upon whether there are available hosts to carry it on. Memes, such as the Africans communal lifestyles and dress taste, the socio-cultural linkages between generations, institutional ethos, values, aspirations, and so on, often have a limited and recognisable life span, eventually to die out or mutate into something entirely different. Scholars debate vociferously about whether these memes really do have a life of their own. Some call the whole idea nonsense! People spread ideas and fashions, that's how it works; the results of human behaviour do not have an existence separate from their sources. Still, it is a useful way to look at cultural artifacts'. A fashion can be seen only in its expression, such as a particular design of hat, and yet it behaves as though it has a kind of life. If we call it a meme, we

[1]Donald Skiff, May 26, 2005. Cultural Genes: Oxford online Journal Retrieved March 12, 2013.
[2]Ibid.

can examine its behaviour and outward characteristics. Most would agree that a cold virus has an identity separate from its host. And yet it probably could not survive long without one. For example, the informal *cloning and nurturing*[1] mentoring styles in most mentoring relationships shared between parents and their off-springs may not likely survive the present generation because of the challenge of Information and Communication Technology in a globalized environment, for the social conditions that gave birth to it are bound to give way to the "next big thing." It might "mutate" to a different form, more amenable to the following generation. Whatever we humans do, having inherited all sorts of physical characteristics, we create evolutionary features of our own making and release them into the stream of time and this becomes the integral ingredients of Bourdieu's habitus. Such features can have just as much influence upon our future as those physical *gene-driven* features we feel saddled with. It is difficult, of course, to precisely delineate the boundaries of a cultural meme. That difficulty does not invalidate the usefulness of Bourdieu's concepts of habitus, cultural capital, field and practice as they relate to mentoring or reproduction in education.

4.3.3 Critique of Bourdieus' role of the "field"

Using Bourdieu's concept of 'field' can help us to think about the relative positioning of different players in mentoring. We can use it to ask who dominates the field and who is subordinate within it[2]. This moves away from criticism of young people for self-exclusion, and it moves away from criticism of individual mentors and mentees when things go wrong. It helps all involved to think about the context in which mentoring take place. It reveals constraints upon agency, as well as the spaces in which less powerful or influential players - mentees and mentors - can exercise agency and advance their own aspirations and values. Therefore, this analysis of Bourdieu's 'field' leaves us with some of these posers.

- Who are the players in the mentoring field, and what power relations exist between them?
- What are the underlying social, political and/or economic purposes for which mentoring is being used?

[1]Buell, C. 2004 *models of mentoring in communication Education* New Orleans. University Press
[2]Roberts, P. 2013 Paulo Freire in the 21st century Education, Dialogue and Transformation. Boulder Paradigm Publishers.

- Does mentoring encourage individual passivity and acquiescence, or promote active participation or citizenship that might challenge inequalities in the status quo?

4.3.4 Implications of 'habitus' in professionalisation

Bourdieu's other main concept, habitus, is a theoretical tool that can be enormously helpful when applied in practice as discussed earlier. Here, it can help us respect the being of persons involved in mentor relationships. Thinking about habitus is a way of acknowledging others in a genuinely holistic way, and understanding how their horizons for action have evolved. They are delineated both by individual dispositions and choices that are susceptible to change (although this is rarely predictable), as well as by collective and social structures of class, gender and race that are deeply internalized, and which are therefore very difficult to change. Such a perspective helps avoid a deficit model of mentoring. Again, the analysis of Bourdieu's *habitus* informs the key players in a mentoring relationship to take cognizance of questions like;

- What are the life histories and background experiences of partners in mentor relationships?
- How do these shape their participation in mentoring?
- How are their horizons for action and career trajectories affected by structures and structural inequalities?
- What sort of change in *habitus* is anticipated by each mentoring programme?
- Does mentoring seek work on or through the persons involved?
- How feasible are expectations of change?

4.3.5 On social exclusion

It may be more effective and less stressful for those involved in mentoring to think of social exclusion as a process that society imposes on its most disadvantaged members, rather than as a set of characteristics attributed to them. This implies that mentoring programme staff should avoid anthologising socially excluded young people, and this can be done partly by focusing on social inequalities and institutional discrimination, and the ways in which these affect young people's futures. They should be aware of potentially punitive consequences of re-exclusion that can unintentionally be built into scheme

designs, especially if mentor relationships are tied to 'hard' outcomes that are inappropriate or unachievable for some young people.

- What are the meanings that are given to 'social exclusion'?
- How do they impact on the mentoring process?
- How does the scheme propose to address discrimination, stereotyping and structural obstacles faced by mentees/young people?
- What are the risks of re-exclusion in a mentoring scheme?
- How can these risks be minimised?

From the foregoing, one thinks differently about Bourdieus social inclusion in the sense that, rather than adopting an approach that seeks to fix young people's deficits and deviance, and fit them into narrowly drawn boundaries of social inclusion defined primarily by paid employment in higher education mentoring, one can think about the challenge quite differently. The social, economic and legal boundaries of social inclusion could be expanded, so that fewer young people are made to experience exclusion, and so that it is easier to escape marginalisation. This means sustained advocacy with those who are more powerful or influential in the field (in Bourdieu's sense), to change attitudes towards socially excluded youth, and to encourage 'hard' interventions and structural changes on the part of policy-makers.

- How and where are the boundaries of social inclusion drawn?
- What conditions are imposed on young people (mentees) when they seek routes out of marginalisation?
- What advocacy (including self—advocacy on the part of young people) is needed to change narrow definitions of social inclusion?

Again it is important to allow young people's resources to act as social and cultural capital in the context of Bourdieus teaching on mentoring. Those involved in mentoring should acknowledge and promote the acceptance of multiple cultures and value-systems, rather than assuming unitary values. They should be aware of the potential for dominant groupings to impose their values and interests at the expense of both mentors and mentees. In particular, those involved in mentoring should pay positive attention to the resources that young people bring with them, including social networks and streetwise skills. Mentoring offers a potential space to explore how the 'field' might be changed to allow young people's resources to

circulate, accumulate and exchange as social and cultural capital, instead of ruling them out as invalid currency. The following questions thus become imperative:

- How can we interpret young people's (mentees) knowledge, skill, experiences and values in the most positive way?
- What changes do we need to make to the rules and conditions of the 'field', so that young people's (mentees) resources can count as capital?

These recommendations do not address the day-to-day detail of how to do mentoring, but draws attention on ways of overcoming the basic flaws of the mentoring movement: its lack of conceptual clarity and its weak theoretical base. Ones expectations is that such understanding will be a great deal more empowering for all partakers in a mentoring relationship than a list of 'action points', because it allows them to locate their individual interactions in the wider context.

4.4 Summary of the Chapter

This chapter concludes that the philosophical mentoring tripod of Plato, Buber and Bourdieu hinges on apprenticeship for reproduction, humane relationships and professionalisation as central themes of plato, buberian and bourdieuan mentoring models. The emphasis on the *essences* and meaningful *existences* of persons involved in mentoring relationships for the good of *selves* and society is deducible from the existentialist paradigms of shared believes in their philosophies. However, there is a marked difference from Plato's approval of an apprenticeship and friendship, yet censored mentoring, to Buber's and Bourdieu's seeming agreement for an existentialist driven mentoring with emphasis on basic paradigms of inter-dependence, encounter, fraternal love, co-operation and mutuality in shared *habituses*, *capital*, *field* and *practice*.

On the whole, one notes that the challenge of teasing out a clear-cut mentoring mantra from Plato, Buber and Bourdieu for higher education in Nigeria is still deducible from the foregoing analysis, although one may yet grapple with the parameters of practice considering relative concerns of institutional objectives, visions and goals. This poses a problem. Because hitherto, existing literature scarcely justified a sound theoretical base to underpin a mentoring policy and practice for Nigeria's higher education, despite the preponderance of vague variables for the application of important propositions of mentoring in higher education as can be gleaned from the works of Plato, Buber and Bourdieu. In an

attempt to bridge this lacuna, this study, in the next chapter would critically enunciate and draw on the analysis of the concepts of mentor-mentee relationship, inter-dependence, construed as encounter, dialogue, sharing, mutuality, co-operation and fraternal love as germane recipes, located in nurturing, friendship, and apprenticeship mentoring model of Plato as well as the existentialist paradigms of Buber and Bourdieu to explore the options of a one-on-one mentoring model for the institutionalisation of a Mentoring Action Project for Higher Education in Nigeria-MAPHEN.

CHAPTER FIVE

The Mentoring tripod of Plato (Reproduction) Buberian (Humane Relations) and Bourdieuan (Professionalisation) Philosophies for Nigeria's Higher Education

As a build up to the previous chapters, we would in compliance to the norm in philosophy of education begin this chapter with an attempt to aver the kernel of our thesis (a seemingly new intellectual position) and its contributions to knowledge. Again, a deconstruction as well as a reconstruction of our thesis to show the practical and enduring benefits of the tripartite philosophical mentoring theories of Plato, Buber and Bourdieu to the continuous survival, reproduction and sustenance of any society, organisation or institution, would be emphasised.

5.1. Socrates as the mentor of Plato: implications on one-on-one friendship/apprenticeship mentoring for Reproduction

In examining whether Socrates was the mentor of Plato, the myths surrounding the concept of a mentor demands attention. According to Colley[1] in; *mentoring for social inclusion: a critical approach to Nurturing mentor Relationship;* the Myths of this concept presents some complexity. This complexity may be illustrated by analyzing one of the most powerful images that has been used to promote the mentoring movement: the myth of Mentor. The original Mentor was a character in Homer's Odyssey (an epic poem from Ancient Greece), and this myth appears repeatedly in academic articles, journals, and in publicity and training materials for mentoring programmes. It is used to claim that mentoring is a practice dating back thousands of years, and this is typical of the way in which myths often serve to legitimize certain practices. The myth of Mentor is frequently used to introduce the mentor's role and define it in a highly rhetorical manner. A more detailed analysis of these images can allow us to unravel what is being legitimated, how that legitimacy takes place and what meanings of mentoring are conveyed. Revealing insights may be gained by contrasting the original tale with modern or contemporary versions.

[1]Colley, H. 2007 *Mentoring for social inclusion: A Critical Approach to Nurturing Mentor Relationship* London: RoutledgeFalmer Press. P.38

Homer's epic tells of the king Odysseus' lengthy return from the Trojan War[1]. During his absence he had entrusted his kingdom, Ithaca, and his infant son, Telemachus, to the care of an old friend called *Mentor*. The thrust of the poem is Odysseus' account of his arduous journey home after the fall of Troy, but this is framed at the start and end of the poem by a sub-plot. The goddess ***Athene*** first assures his return home, then prepares his son for their reunion, and finally assists them to regain the throne of Ithaca from usurpers who have created chaos there. Modern accounts draw on this myth in one of two ways.

Some versions focus on the figure of Mentor himself. He is portrayed as a wise and kindly elder, a surrogate parent, a trusted adviser, an educator and guide. His role is described variously as teaching, nurturing, supporting, protecting, acting as a role model for Telemachus, and possessing a visionary perception of his ward's true potential[2]. This is seen as demanding integrity, personal investment, and the development of a relationship with the young person based on deep mutual affection and respect. These characteristics reflect the classical model for the mentor as typified in Socrates relationship with Plato.

Other versions identify that it is not Mentor himself, but the goddess *Athene* (at times disguised as Mentor) who undertakes the active mentor role in the Odyssey. As befitting a deity, most of these accounts focus on her extraordinary qualities and her inspirational character. The most significant of these works in the context of engagement mentoring is Ford's[3] report on evaluation of the Mentoring Action Project (MAP), one of the most important projects to establish mentoring for social inclusion in the United Kingdom.

Ford's study attempts to challenge weaker aspects of new government policies on mentoring, in particular, their narrow focus on employment-related goals for socially excluded young people. He has also highlighted the support which professionals need when engaging in intensive mentoring bonds. However, his report on the MAP is of interest here because Homer's myth is absolutely central to its preface. He uses this preface not only to clarify his terminology, but

[1]Vlastos, G. 1995 ***Studies in Greek Philosophy*** in two volumes: Prince town University Press
[2]Almond, B. 1991 '***Human Bonds'*** in B.Almond & D.Hill (eds.) *Applied Philosophy: Morals and Metaphysics in contemporary Debate*, London: Routledge
[3]Ford, G. 1999 *Youth start Mentoring Action Project: Project Evaluation and Report Part 2*, Stourbridge: Institute of Careers Guidance

also to evoke the image of professional mentoring that he wishes to convey, Ford averred that:

> It is illuminating to return to the original source of the word 'mentor', and to discern at least some of the characteristics of behavior which lent force to the term entering the English language in order to describe a particular quality of caring relationship[1].

In a powerfully rhetorical and emotive account of mentoring in the Odyssey, Ford associates *Athene's* image with that of the ideal mentor. But he is highly selective in the mentoring activities he chooses to portray, focusing on her role in encouraging Telemachus, building his morale, inspiring him to adult independence, and illuminating his way as, together with his father, she leads him to overthrow the usurpers. Ford also selects, or ascribes, particular qualities a mentor is supposed to possess: 'high standards of professional practice' morally upright, willingness to act as mentor, and the display of the necessary skills.

This characterisation of the mythical mentor is deepened also in the works of Shea[2], Skinner and Fleming.[3] Mentoring is described as 'selfless caring… genuinely mentee-centered care', 'in-depth care', 'caring for each individual mentee or protégé, which was warm, dispassionate, spontaneous and not prejudiced or bias, and with a readiness to go that "additional mile" beyond the call of duty[4]. This culminates in another concept related to Ancient Greek culture, that of agape: "love" (in terms of selfless giving) which denotes the selfless love which we now associate… with the genuine professional' in a mentoring relationship. This notion of agape is associated, implicitly and explicitly, with Christian religious imagery. *Athene* lights the way for Telemachus (like Christ), instills him with courage and resolve (like the Holy Spirit), and displays a quasi-parental love for him (like God the Father). This account creates an idealised identity for mentors, one of devotion and self-denial.

[1]Ford, G. 1999 *Youth start Mentoring Action Project: Project Evaluation and Report Part 2*, Stourbridge: Institute of Careers Guidance
[2]Shea, G.F 1992 ***Mentoring: A Guide to the Basics***, London: Kogan Page Publishers
[3]Skinner, A. & Fleming, J 1999 ***Mentoring Socially Excluded Young People: Lessons from Practice***, Manchester: National Mentoring Network
[4]Colley, H. 2007 *Mentoring for social inclusion: A Critical Approach to Nurturing Mentor Relationship* London: RoutledgeFalmer Press. P.40

Ford's definition of mentoring also draws heavily on that of Shea[1], who focuses on the 'specialness' of the mentor, once again 'going above and beyond' the already existing work role. This reinforces the idea that mentors should accept the additional burden of work that the role often entails. Shea recounts that, in the Odyssey, father and son are reunited to overthrow the usurpers and assure Telemachus' birthright, so this also defines the mentor's role.

> History and legend record the deeds of princes and kings, but each of us has a birthright to be all that we can be. Mentors are those special people in our lives, who, through their deeds and work, help us to move towards fulfilling that potential.[2]

It should be noted that this notion of 'birthright' for the mentee in this study is contextualised. This is because situating new forms of mentoring within the framework of institutions or organisations transformed by new technology, globalisation and competitiveness as well as ***the goal*** of mentoring may not be of a common universal concern for institutions or organisations across the breath and length of the world. Nevertheless, it is the empowerment of the mentee by developing his or her abilities'. Again Shea sees mentoring as an empowering relationship in the context of a new world order[3].

This modern version of the Homeric myth thus presents powerful images of mentors as saintly and self-sacrificing on the one hand, and on the other as almost superhuman in their power to transform their mentees. All of these versions are powerful tales of a mentee's rites of passage in the transition to adulthood of functionalism, productivity and for reproduction.

From the foregoing, one may yet ask *who is a mentor. Was Socrates a mentor? What qualified him to be seen as a mentor?* The new *Webster's* dictionary of the English language, International edition posits that the etymology of the word is coined out from the Greek word ***me`nter,*** or ***me`ntor*** meaning *an experienced and trusted friend and adviser*[4]. The character of mentor in Homer's odyssey as earlier discussed inspired the word itself. A mentor in the story is somewhat an experienced old man; the goddess Athena takes on his appearance in order to guide young Telemachus in his time of difficulty. Thus, one can say that

[1]Shea, G.F 1992 ***Mentoring: A Guide to the Basics***, London: Kogan Page Publishers P.21
[2]Ibid P.11
[3]Ibid P.43
[4] New Webster's Dictionary of the English Language International Edition 2004. New York

a mentor is one who should usually have something to offer either in the form of knowledge, skills, abilities, values, attitudes sometimes aptitudes and so on, principally for the good of the mentee and society. Socrates was a mentor in every respect because he taught and had interactions with young Athenians including Plato, the alliance that he had with Plato created opportunities for dialogues, discussions, training inspiration and so on that resulted in reflection, action, learning and metacognition in Plato. This is because mentoring is an activity that can potentially promote development of skills, values, attitudes, aptitudes, spiritual development and so on.

Socrates lived several years before Levinson – the man credited with popularising the modern term - mentor and mentee/protégé, in his book ***the seasons of a man's life*** [1] but he qualifies to be seen in this study as a mentor of Plato in his own right. Western philosophy from Greek antiquity to the present recognises perhaps that the greatest philosophical personality in history was Socrates who lived from 469 to 399 BC. While he lived we are told that Socrates lived the life of a philosopher, mentor, teacher, moralist, and states man in Athens. Omoregbe, in his book ***knowing philosophy*** affirms that as a mentor, teacher and moralist Socrates greatness was;

> …primarily in his personal character, for it is his personal character that had considerable influence both on his contemporaries and subsequent generations[2].

We are told that Socrates had a considerable number of students and admirers among whom were young Athenians including Plato. He was a moralist who exemplified in his personal life his teachings and guidance of the young Athenians to 'discover' for themselves mans innate ability to full knowledge of ultimate truth contained within the soul and needs only to be spurred to conscious reflection to become aware of it. In Plato's dialogue the ***meno,*** for example, Socrates guides an untutored slave to the formulation of the Pythagorean Theorem, thus demonstrating that such knowledge is innate in the soul, rather than learned from experience. As a teacher, and mentor he is believed to be among the greatest teachers down the ages. He believed in the superiority of argument over

[1]Levinson, D.J.et' al 1978 ***The seasons of a man's life***. New York: Ballentine Books
[2]Omoregbe, J. 1990 ***knowing Philosophy***. Lagos Joja Educational Research and Publishers Ltd.

writing and therefore spent the greater part of his adult life in the '*arena,'* market or public places in Athens engaging in dialogue and arguments with anyone who would listen or who would submit to interrogation.

His contributions to knowledge were at once metaphysical, epistemological and ethical. Belief in a purely objective understanding of such concepts as ***justice, love, virtue, courage, piety, moderation and good*** as well as the self-knowledge that he inculcated, were the core of his teachings.[1] He believed that all vice is the result of ignorance, and that no person is willingly bad. It appears that Socrates thought that every person had full knowledge of ultimate truth contained within the soul and needed only to be spurred to conscious reflection in order to become aware of it. Correspondingly, virtue is knowledge, and those who know the right will act rightly. His logic placed particular emphasis on rational argument and the quest for general definitions, as evidenced in the writings of his mentee, Plato and Plato's mentee, Aristotle. Through the writings of these philosophers, Socrates profoundly affected the entire subsequent course of western speculative thought and teaching.[2] Socrates to very many appeared as the very embodiment and guide of the higher life. Cicero once said that: Socrates was the first to call philosophy down from the heavens and to place it in cities, and even to introduce it into homes and compel it to enquire about life and standards, good and ill.[3]

Apart from Plato, another philosopher that was taught and mentored by Socrates was *Antisthenes*. He was the founder of the Synic school of *Aristippus* who founded the *Cyrenaic* philosophy of experience and pleasure. From this developed the more lofty philosophy of *Epicurus*. To such Stoics as the Greek philosopher *Epictetus*, the Roman philosopher *Seneca the Elder*, and the Roman Emperor *Marcus Aurelius*, Socrates appeared as the greatest mentor and teacher of all times.

For Plato as a young Athenian who is believed to have shared a relationship with Socrates as a mentee or protégé, student or as an admirer of Socrates, one can see an interplay of Buell's[4] *nurturing, friendship and*

[1] '*Socrates' Microsoft (R) student 2008 (DVD)* Redmond, W.A.: Microsoft corporation, 2007
[2] '*Socrates' Microsoft (R) student 2008 (DVD)* Redmond, W.A.: Microsoft corporation, 2007
[3] Cicero in his tusculanae Disputations in Bertrand Russell 1979 *History of Western Philosophy* London: George Allen
[4] Buell C. 2004 Models of Mentoring in Communication Education

apprenticeship mentoring paradigms that informally existed between Socrates and Plato. It may not be out of place to say that through the process of growth of Plato, Socrates influenced him and helped to mould his personality and outlook. As we know from the bio psychosocial theory of the Russian Biological and socio-cultural psychologist – Lev Vygotsky, a man is a complex package of imprints made on him by his environment, his peers, contemporaries, family, teachers, those in authority, the books he reads and ideas that are current in the person's environment and so many other interactions. According to Vygotsky, children's interaction with adults contributes to the development of skills[1]. In his writings he averred that,

> Sensitive adults are aware of a child's readiness for new challenges, and they structure appropriate activities to help the child develop new skills. Adults act as mentors and teachers, leading the child into the zone of proximal development[2].

For him the zone of proximal development is the range of skills that the child cannot perform unaided but can master with adult assistance. In the case of Plato, the one most penetrating influence identified in Plato's life was his association with his 'master' Socrates. Socrates at that time was a reputed teacher and had the youth as his ardent flock and one of such youth that found truth and life from his teachings was Plato[3]. So it is in this light that we relate the relevance of Socrates and Plato's relationship in history to our contemporary situations and see how it can be strengthened, promoted and sustained in our teaching and learning environments.

As a teacher, Socrates was greatly concerned with the problem of getting competent men into positions of power. He would ask such questions as: *"If I wanted a shoe mended, whom should I employ*"? To which some ingenious youths would answer: "*A shoemaker, O' Socrates*. He would go on to carpenters, coppersmiths, and so on, and finally ask some such question as "*who should mend the ship of state?* He taught his students that a moral life leads to tranquility and that moderation and acceptance improves the quality of one's life. His method of teaching was dialectic: he used the method of seeking knowledge by questions and

[1] Ehott, S.N et' al (Eds) (2000) Educational Psychology university of Wisconsin:Mcgraw-Hill publishers
[2]Ehott, S.N et' al (Eds) (2000) Educational Psychology university of Wisconsin:Mcgraw-Hill publishers
[3]Ozumba G. O. (Ed) (1997) The Great Philosopher Calabar. A.A.U. Publishers P. 11

answers. Socrates' scope of teaching was broad with underlying emphasis on moral philosophy. The 'Apology' gives a clear picture of a man of a certain type: a man very sure of himself, high-minded, indifferent to worldly success, believing that he is guided by a divine voice, and persuaded that clear thinking is the most important requirement for right living. Except on this last point, Socrates resembled a *Christian martyr* or a *Puritan*. In the final passage, where he considers what happens after death, it is impossible not to think that he firmly believes in immortality, and that his professed uncertainty is only assumed. He is not troubled, like the later days teachers by fears of poverty, material acquisition and eternal torment after death.

Like the sophist, he was also an itinerant teacher. But he distrusted and opposed the sophists wherever possible. They toured the whole Greek world: Socrates stayed in Athens, talking to his fellow citizens. They made carefully prepared continuous speeches; Socrates only asked questions. The Sophist took rich fees for their teaching; Socrates refused regular payment, living and dying poor. They were elegantly dressed, turned out like contemporary film stars on a personal-appearance tour, with secretaries and personal servants and elaborate advertising. Socrates wore the working – man's clothes, bare feet and a smock. In fact, according to Bertrand Russell, he has been a stonemason and carver by trade, and came from a working-class family.[1] He talked to people at street-corners and in the gymnasium (like public baths and parks nowadays), where every afternoon the young men exercised, and the old men talked, while they all sunbathed. He fitted in so well there that he sometimes compared himself to the athletic trainer, who does not run or wrestle, but teaches others how to run and wrestle better: Socrates said he trained people to think, the sophists said they knew everything and were ready to explain it. Socrates said he knew nothing and was only trying to find out knowledge. According to Bertrand Russell quoted in Ozumba & Uduigwomen,[2] Socrates questioned all sorts and conditions, from schoolboys to elderly capitalists, from orthodox middle-of-the-road citizens to extremists, friends and enemies, critics and admirers, the famous and the obscure, prostitutes and politicians, artists, soldiers and so on. It was incredibly difficult for him to adapt himself to so many different characters and outlooks, and yet we are told

[1] Bertrand Russell (1971) *History of Western Philosophy*: London George Allen & Unwin P. 131
[2]Ozumba,G.O.(1998) *The Great Philosophers* Aba: A.A.U.Publishers p.68

that he did. Socrates looked ugly. He had good manners, but no aristocratic polish. Yet he was able to talk to the cleverest and the toughest minds of his age and to convince them that they knew no more than he did[1]. We can say that his methods were, first, the modest declaration of his own ignorance – which imperceptibly flattered the other man and made him eager to explain to such an intelligent but '*naïve*' inquirer; second, his adaptability – which showed him the side on which each man could be best approached; and third, his unfailing good humour at crises, when the other lost his temper, to dominate it. Some of the most delightful dramatic scenes in literature are those dialogues in which we see him confronted by a brilliant fanatic and drenched with a shower of words that would have silenced most other, and then emerging, with a humorous pretence of timidity, to shake off the rhetoric and pursue the truth, until at last, under his gently persistent questions, his opponent is – not forced, but led, to admit that he was wrong, and to fall into helpless silence.

Socrates may not have qualified as a mentor and teacher who influenced research in higher education as it is done today in all ramifications but he is considered a great mentor and teacher who is worthy of mention in this study because his greatness rests primarily in his personal character and teachings, for it was his personal character and teachings that had considerable influence on Plato, his contemporaries and subsequent generations. Socrates through his mentee-Plato, once averred that true learning makes a man humble because the more one learns, the more he realizes how little he has learnt (knows). This calls for humility, modesty and true intellectual commitment. Socrates was primarily a moralist in his personal life and teachings. And as one who lived by principles and died in their convictions, he has not ceased to command the respect and admiration of people all over the world.

From the foregoing, how then can the Nigerian higher education teaching practically ensure sound character and attitudinal training with a high dose of philosophy? This can be achieved through mentoring as can be deduced in Socrates and Plato's relationship. Since the greatest need of the world today is that of men and women of sound moral character, and integrity, who are humble in both teaching and learning without seeing teaching as a '*means to an end'* but as

[1]Ozumba,G.O.(1998) *The Great Philosophers* Aba: A.A.U.Publishers p.68

an *'end in itself'*[1] therefore Plato's *one-on-one friendship/apprenticeship mentoring* model appears appropriate. Our thesis is informed by the fact that *the one-on- one mentoring model* of Buell[2] as can be seen in the mentoring relationship between Socrates and Plato promotes an alliance that creates opportunities for dialogues, discussions, training, inspiration, reflection, action, learning, metacognition, spiritual development of values, attitudes, skills and so on. For example Russell[3] posits that from Socrates, Plato probably learnt his preoccupation with ethical problems, and his tendency to seek teleological rather than mechanical explanations of the world. 'The Good' dominated his thought more than that of the pre-Socratic Philosophers, and it is difficult not to attribute this fact to the mentoring influence of Socrates. However, the major problems with this mentoring model are: it is not in all cases that the mentor and mentee may be compatible, one mentor may not satisfy all the needs of the mentee, time constraint may prevent regular interaction, the mentor may lack incentives to invest time in mentoring and the department may have too few mentors who are knowledgeable and willing to serve. On the other hand, the importance of this mentoring model includes: The development of long-term professional relationships and friendships, the mentor/mentee may gain an ally and advocate, the mentor may become re-energised or more invested in the department and so on.

5.2. Martin Buber's *ich und du* (*I and thou*) and the ethical implications for humane mentoring relations

The point has earlier been made that Martin Buber's work titled '***I and thou'*** more than any other of his numerous publications, established his worldwide fame as a moral and religious existentialist philosopher. As an alternative to both individualism and collectivism, Buber supported experiments in communal living within small autonomous groups that is; social institutions like the Universities with a bent for the promotion of what we can call public or institutional morality. Buber's teachings about the interhuman relationship as

[1]Babarinde S. A. & Ntui,V. 2006 *Co*ntemporary Philosophy of Education and Teaching for Productivity in 21st century Nigeria's Eduation in *Nigerian Journal of Educational Philosophy* Vol. 1. No. 2
[2] Buell C. 2004 Models of Mentoring in Communication Education
[3]Bertrand Russell (1971) *History of Western Philosophy*: London George Allen & Unwin P123

suitable as it may be in a mentoring arrangement is predicated on values of institutional morality freedom and responsibility, fairness, love, equity and so on. These values are imperative in the facilitation and sustenance of mentoring interhuman relationship. It can be reiterated that in Oyeshile's[1] task of clarifying and reconstructing the terms of I-Thou, I-It or the interhuman relationship in Buber's teaching and then imbuing it with the implication of the concept of reconciling the self with the other" one sees that the cardinal moral responsibility of any mentoring relationship depends on the reciprocal beneficial relationship between people. Buber's brand of the interhuman relationship applies in a mentoring consciousness. And this has a very strong ethical and moral implications since our ideas of what is good or bad that should be procreated or discarded through mentoring follows from those norms and values that we have so internalised as to form specifically defined mode of relation to the world. Institutions and people's need for mentoring also calls for the higher education teacher to be morally sound in character, attitude and learning.

To start with, what is morality? In ethical philosophy, morality is taken to mean a set of rules or codes of conduct which governs a people's way of life. And in ethical theorising as a whole, morality is said to be concerned with the nature of good and bad, right and wrong, duty and obligation, justice and injustice, public morality and responsibility. According to Agulanna[2], Religion has strong ties with morality but both are autonomous disciplines that should not be shackled together. In recognition of the bond between religion and morality, Buber argues that religion can serve as a palpable instrument for the building of character and the promotion of public morality[3]. Buber's idea of public morality is a highly significant one that is the basis of his teachings on *encounter* vis-a-vis a mentoring relationship. It is akin to what Aristotle defines as the institution set up for the *realization* of the good life of the individuals who live in society. Owolabi, describes it as the norms meant to moderate the conduct of people so that their

[1]Oyeshile O.A. 2005 ***Reconciling the self with the other ...an existentialist perspective on the management of ethnic conflicts in Africa***: Ibadan. Hope publications

[2]Agulanna, C. 1998 *Religion, Morality and the Realities of the Nigerian Experience* in **SOPHIA ... an African journal of philosophy** vol.1 No.1 Lagos: O.O.Publishers P. 14

[3]Hodes, A. 1972 *Encounter with Martin Buber, London:* Allen Lane/Penguin. 245 pages. (Also published as *Martin Buber: An Intimate Portrait*, Viking Press, New York, I971).Very readable account of the writer's relationship with Buber that brings out a number of key aspects of Buber's life and thinking. Pg. 22

private interest will be maximally realized[1]. In this study, we identify ethics or morality with the cultural life of a people and as such in relativizing morality, we say that morality is not culturally neutral, it is rather culture bound. A people's morality is defined by a number of factors among which include the ancestral heritage arising from the forbears resultant contrivance for checking and promoting relationship among the members of the society. The mechanism of reward and punishment is used to encourage or discourage attitudes towards one another. The attitudes that promote harmony are approbated while those that drive in a wedge in harmonious relationship are depreciated

Morality is basically concerned with society, with relations between men, with how men ought to behave with their fellow men. It is concerned with general rules governing relations between men and rules of the society they ought to adopt. This explains the meaning of Thomas Hobbes' argument that "the province of morality is limited to those qualities of mankind that concern their living in peace and unity"[2].

Morality entails human principles of right and wrong; it as well deals with "how humans treat themselves in order to promote mutual welfare, growth, creativity and meaning in a striving for what is good over what is bad, and what is right over what is wrong"[3]. Here, we can see that morality is concerned with the idea of the "public good" the same way that religion is. And indeed the opinion is held by many intellectuals and scholars that for religion to have any meaning, it should promote the ideals of morality, which is said to include human well-being and dignity. This opinion may be contested, though one may think it has substantial merit. For religion, as we know it, is first of all a human experience and has meaning with reference to concrete human beings who experience and express it. And it is only as religion is able to promote the ideals of morality and good social well-being that we can say that it is of any significance to man.

The National Policy of Education (2004) 4th edition in Nigeria sees education as that process that helps to develop the whole man physically,

[1] Owolabi, K. A 1998 The Dearth of Public Morality in Africa: Towards Restoration and Restitution, African Quarterly (Offprint), vol. 35, No.3 1995, p.6. in **SOPHIA ... an African journal of philosophy** vol.1 No.1 Lagos: O.O.Publishers P. 18

[2]Hobbes, Thomas 1969'in G.H. Sabine, A Hisotry of Political Philosophy (London: Union Books, 1969), p. 428.

[3]J.P. Thiroux, Ethics: Theory and Practice (Califonia: Clencot Publishing Inc., 1982), pp. 7 – 8.

mentally, morally, politically, socially, and technologically to enable him function in any environment in which he finds himself.[1] If this conception of education is anything to go by then teachers of higher education need to be morally developed with emphasis on character and attitudinal 'uprightness' in their handling of educational resources and other critical concerns of the teaching profession. This underscores the inclusion of moral education in the National Policy on Education.

For as long as university teachers have been working and living together in communities the moral regulation of behaviour has been and still is necessary to the communities' well-being. Fafunwa recommends that the teacher should possess an in-depth understanding of the cultural, moral, social and economic problems of the society where the university is located.[2] Even the Nigerian lecturer can only be very effective if he takes the necessary steps to re-educate himself or herself in terms of the demands of the society and possible adaptation to the ethics of the teaching profession.

One may be skeptical about moral absolutes. However there are common grounds minimally expected of human conduct and behaviour as distinguished from animals, which seemingly have no sense of right or wrong.[3] Principles or standards of human conduct, sometimes called ethics or moral philosophy have engaged philosophers from antiquity up to contemporary times. In their attempts to determine '*goodness'* in conduct according to two chief principles, they identified certain types of conduct, which are either good in themselves or good because they conform to a particular moral standard. The former implies a final value, or *summum bonum*, which is desirable in itself and not merely as a means to an end.[4] In the history of ethics there are three principal standards of conduct, each of which has been proposed as the highest good: happiness or pleasure; duty, virtue, or obligation; and perfection, the fullest harmonious development of human potential.

Uduigwomen submitted that moral standards depend on the social setting and that the authority invoked for good conduct may be the will of a deity, the

[1] Babarinde S.A & Ntui Valentine 2006 *Contemporary Philosophy of Education and Teaching for productivity in 21st Century Nigerian's Education.* In Nigerian Journal of Educational Philosophy vol. 1 No. 2 2006.
[2] Fafunwa, B. 1974 *Perspective in African Education* Ibadan Macmillan & Co.
[3] Osuman, G.I. (1997) *The Education of woman in developing countries*. Makurdi: Osuman & Co. Nig.
[4] Asouzu, Innocent I. (1998*) False Consciousness and moral responsibility in Africa in 'Sophia' an African Journal of Philosophy* vol. 1 Obaroh & Ogbinaka pub.

pattern of nature, or the rule of reason.[1] When the will of a deity is the authority, obedience to the divine commandments in scriptural texts is the accepted standard of conduct. If the pattern of nature is the authority, conformity to the qualities attributed to human nature is the standard. When reason rules, behaviour is expected to result from rational thought.[2]

Sometimes principles even in educational studies like equality of access and opportunities, provision of educational resources and so on are chosen whose ultimate value is not determined quantitatively or otherwise, in the belief that such a determination is impossible. Such ethical philosophy usually equates satisfaction in life with prudence, pleasure, moderation of power, but it is basically derived from belief in the ethical doctrine of natural human fulfillment as the ultimate good. Socrates in his teachings, as represented in the dialogues of his pupil Plato, averred that 'virtue is knowledge[3]; and that people will be virtuous if they know what virtue is; and vice, or evil, is the result of ignorance. Thus, according to Socrates, education can make people moral. This can be achieved if teachers as well as all and sundry moderate their desires as well as practice what they preach in and out of the classrooms, churches, mosques, public offices and so on.

As a way of applying Buber's teachings to the moral question among teachers of Nigerian higher institutions particularly the universities, efforts should be made to ensure that the appointments of academic staff of the universities are based on merit and *younger teachers* should be attached to experienced colleagues as *mentors and guides* for a probationary period to enable the determination of *moral merit* and not political patronage. The greatest need of the world today is men of unshakable convictions, men of integrity, men who will call a spade by its name. Because the rot of a tree normally starts at the top, staff and leaders of Nigerian institutions of learning must be people who are above board.

Close attention must be paid to researches into the educational problems and the philosophies, which the researches aver, should be given serious consideration. It is said of Ejiofor that he was the one who propounded the 3H strategy for tackling the problem of inefficiency among Nigerian Workers

[1]Uduigwomen, Andrew F. (2006) *Morality of intergroup relationships in An on-line Educational Research Journal. African Educational Research Network* No. 4 No. 2 Vol. 2
[2] Ibid
[3] Dreyfus, Hubert L. (2007) *Existentialism Microsoft ® student 2007 (DVD)* Redmond, W.A.: Microsoft corporation, 2007.

including teachers.[1] The first H stands for Head, the second for Heart and the third for Hand. The Head must be taught through massive qualitative and functional education, education imbued with *a reasonable dose* of philosophy; the Heart must be sensitized to high moral principles and ethical practices; and the Hand must be equipped with requisite tools and suitably rationalised material incentives for greater performance.

5.3. Bourdieuan Habitus, Capital, Field and Practice: implications on engagement mentoring for professionalisation

Bourdieu proposes an engagement mentoring model. The main concepts of *Habitus, Capitals, Fields, and Practice* are theoretical tools of this study as explained earlier in chapter two that can be enormously useful when applied to the practice of engagement mentoring. They can help us respect and understand the *being (identities or personalities)* of person's involved in mentoring relationships. Specifically, as a conceptual treatise, Bourdieu's theory proffers socio-cultural explanations for why under-represented and underprivileged groups remain excluded and disadvantaged from the educational process. It achieves this by expanding upon an analysis of cultural barriers to participation and relating subsequent investigations to actors' (mentors and mentees) own lived experiences. Engagement mentoring for Bourdieu is both a product of the broad economic, social and political context that gives rise to that model, and of the specific social and economic landscape of its local catchment area, especially factors which impact on young people's transitions from school[2]. Recognizing this local and institutional context is essential for understanding the mentor relationships proposed by Bourdieu.

The institutional setting that *New Beginnings* provides for mentor relationships may be seen within a set of power dynamics connected to other contextual levels as was the case in the *European Youthstart mentoring Initiative*[3]. The European Youthstart Initiative was established in 1994 as a volunteer mentoring sector scheme for poor urban youths in the United Kingdom. This

[1]Osisioma, B.C. (July 22, 2002) *Restoring the glory of the Ivory Tower*. *The Vanguard*. pp 27 - 30
[2] Colly, H., 2009 *Mentoring for social inclusion: A critical Approach to Nurturing Mentor Relationship* New York, RoutledgeFalmer, Taylor and Francis Group
[3]Ball, S. J., Maguire, M. and Macrae, S. 2000 ***Choices, Pathways and Transitions Post-16: New Youth, New Economies in the Global City***, London: RoutledgeFalmer.

scheme has since been nationally lauded in England and Wales as an example of a mentoring action project that led to the establishment of the National Mentoring Network (NMN) in the UK to promote both local mentoring schemes and the development of a national mentoring orientation amongst the citizenry.[1] The scheme itself bore the imprint of the *European Youthstart Initiative* which funded it. This imposed both particular specifications on the scheme, notably its employment goals, and a general ethos, namely the disciplining of young people within the bounds of employability under a banner of engagement and empowerment. It connected with the political imperatives identified in Bourdieu's discourse of power relations, welfare to work, Labour's social exclusion agenda, and the way that agenda reconstructs disaffected mentees with poor background. It served employers' interests in the context of local labour market supply problems and far wider concerns about global competition. In these respects, this example clearly fits the definition of engagement mentoring. Moreover, it promoted a second aspect through which mentoring might transform dispositions. It sought to influence the dispositions of the student mentors themselves, within the discourse of graduate employability to which the university and individual students had to respond.

5.3.1. Redefining engagement mentoring in Bourdieu's dual transformation of habitus through quality relationships

There are two arguments central to Bourdieu's[2] teaching on engagement mentoring in his book; ***Reproduction in Education, Society and Culture***. The first is that engagement mentoring seeks to reform young mentees' dispositions in line with employers' demands for 'employability'. The second is that engagement mentoring seeks to engender devotion and self-sacrificing dispositions in mentors through its discourse of the nurture role of the mentor. Mentor dispositions are supposed to present an ideal role model of employability, combining warmth and caring with rational action. Both processes represent a form of docility[3] and

[1]Benioff, S. 1997 ***A Second Chance: Developing Mentoring and Education Projects for Young People*** London: Commission for Racial Equality/Crime Concern

[2]Bourdieu, P. & Passeron, J. 1977 (2nd Ed.) ***Reproduction in Education***, ***Society and Culture*** Sheffield: Sheffield Region Centre for Science and Technology.

[3]Foucault, M 1980 ***Power-knowledge: Selected Interviews and other writings 1972-1977***, Brighton: Harvester Press.

oppression, as it confirms Freire's[1] opposition to the psychology, dynamics of operations, methods of work and the framework of thinking of the *oppressors* of society who in some respect maybe consciously or otherwise, be facilitating mentoring relationships by which they (*mentors*) and *mentees* alike, internalize and reproduce existing capitalist and patriarchal power relations. Again, the danger here according to Freire[2] is that, engagement mentoring which he calls cultural invasion is another technique that can be used to oppress the people. The purpose is to metamorphose and transform the people through education in such ways as to make them think that the rulers, teachers, mentors and so on, are sacrosanct or inviolable. Their ways of thinking and life are the models for change. By this, the cycle of oppression and suffering is perpetuated.

Such an analysis suggests a very radical new definition of engagement mentoring. Its distinctive function is to transform the habitus of those on both sides of the dyad, to produce and reproduce habitus in a form determined by the needs of dominant groupings, rather than by the needs or desires of mentees or mentors. Habitus is therefore treated as a raw material, while mentoring is construed as a labour process to reform habitus as a saleable commodity within the labour market – for graduates as well as for other category of people who may be socially at risk.

One may ask what this commodity is. It is the special commodity, labour power, which is essential to capitalists' ability to derive surplus value from any production process[3]. Again an adherent of Karl Marx, Rikowski[4] argued that, Bourdieu's economic context in relation to globalization has greatly expanded employers' demands of labour power; employers require us increasingly to place our very dispositions at their disposition. Selling our *labour Power* entails also selling our personality and commitment to the employer. In the globalized economy at the turn of the millennium, the reproduction of labour has become a matter of enlisting not only bodies, but also hearts and minds. Our very selves become dehumanized as human capital as in the *one-on-one* informal apprenticeship or discipleship mentoring relationship in indigenous African

[1]Freire, P. 1970 ***Cultural action for Freedom*** Quoted in A.S. Seetharamu 2004: *Philosophies of education* New Delhi. Ashigh Publishing House pg. 217
[2]Ibid
[3]Marx, K..,1975 ***Wages, Price and Profit***, Moscow: Progress Publishers
[4]Rikowski, G., 2000 ***The other great class of commodity: repositioning Marxist Educational theory***, Being a Paper Presented to the British Educational Research Association Annual Conference, Cardiff University, September 2000.

societies. For example the Priesthood, Diviners, Medicine men, Magician or Sorcerers training amongst *Ifa*, *Bori* and *Obasi-Njom* worshippers in Western, Northern and South-South Nigeria respectively considers the protégés as persons who come into the vocation with little or nothing to contribute to the *apprenticeship mentoring relationship*. Here rights of mentees are flagrantly trampled on and the mentors' dispositions are always beyond question. In mentoring, the greatest contradiction is that this *commodification* of *the self* is cloaked in the guise of human relationships based on warmth and compassion.

In indigenous African societies, cultural factors have been the primary determinants of education in Africa.[1] Since the primary function of education then was for enculturation, one may say that all traditional African societies sustained themselves through *that* form of education that sought and still seeks to inculcate social norms and mores in the young.

According to Obanya

> … this type of education seeks to prepare each person for his or her future role in society. It inculcates the skills needed for survival in the immediate environment and mobilizes all available human energies and talents for holistic societal development.[2]

From the above quotation, one can say that the role of education in most societies including Africa hinges on functionalism and it is driven by imitation via mentoring, but there is still an unanswered question for Bourdieu in his conceptualization of the transformation of habituses in mentoring relationships. So, what is the place of *destinies* of participants in mentoring relationships? The history of ancient Greeks as depicted in the *Theban plays*[3] shows that they believed in the concept of Devine direction. Thus, to them, whatever a person becomes in life (whether a success or failure) has been *divinely* ordained. Again, in Yoruba mythology, it is strongly believed that before a person comes into this world, he or she must have appeared before *The Creator* (*Eleda*) on his knees wherein he chooses what he would become in life. Thus whatever a man becomes in life, the Yoruba's believe that was what he elected. This is the raison d'être of the whole

[1]Obanya P. 2004 *The Dilemma of Education in Africa*. Ibadan: Heinemann Educational Books Nig. Plc P.3
[2] Ibid. P.4
[3]Arrowsmith, W. 1994. ***Clouds in Four Plays by Aristophanes***, Meridian Press. (trans.)

concept of destiny (*Ipin*) in Yoruba mythology[1]. Other African societies have their respective worldviews on the concept of destiny. The English people on the other hand believe in good luck or chance as the determinant factor of what a man would become in life. This implies the interplay of metaphysical forces that drive human freedom and determinism, manifested in mentors and mentees choices of vocation or otherwise.

Again, in an attempt at analyzing Bourdieu's work, Reay[2] explains how the concept of *gendered* habitus can help in the understanding of how structure and agency come together for working women to drive them along stereotyped career trajectories into caring occupations. Although it appears as choice undertaking roles that demand emotional labour, it is often a 'choice of the necessary' that explains why women make up the vast majority of both professional and voluntary mentors: Reay averred that

> As well as incorporating challenges and subversions to the prevailing gender order, the concept of gendered habitus holds powerful structural influences within its frame. Gendered habitus includes a set of complex, diverse predispositions. It involves understandings of identity premised on familial legacy and early childhood socialization. As such it is primarily a dynamic concept, a rich interfacing of past and present, interiorized and permeating both body and psyche.[3]

The concept of gendered habitus is of concern here. Hochschild argues that predisposition to quality mentoring relationship and *emotional labour* is reinforced in four crucial ways by the adaptive nature of women's gendered habitus[4]. First, women have learned to exchange emotion as a resource, because they have limited and unequal access to economic and material resources. Second, women are expected to specialize in one aspect of the gendered division of labour: caring. Nurture is based on the adaption of women to the needs of others. This is neither 'natural' nor an innately female instinct, but is socially constructed and enacted.

[1]Babalola, A. 2008 *Impossibility made possible*. **An Autobiography**: Ibadan: Sina-Ayo Press
[2]Bourdieu, P.1986.*The forms of capital* (English version) in Richardson, J.G. Handbook for theory and Research for the sociology of Education pp. 241 – 258.
[3]Reay, D. 1998 *Cultural Reproduction: Mothers involvement in their children's primary schooling,* in M. Grenfell and D. James (eds.) ***Bourdieu and Education***: Acts of Practical Theory, London: Falmer Press. P.14
[4]Hochschild, A. R. 1983 The Managed Heart: Commercialization of Human Feeling, Berkeley and Los Angeles: Universityof California Press.

Thirdly, the subordinate status of women as a gender renders individual women more vulnerable to the displacement of feelings by others. And fourthly, the power difference between men and women means that such 'women's work' is more likely to be invisible or unrecognized. Emotional labour and its costs go entirely unaddressed in accounts of mentoring, training and support for mentors as explained by Reay[1].

However, the exploitation of habitus as a raw material in a process of emotional labour brings some problems with it. How realistic were expectations that young people's habitus could be transformed in a few months from disaffection to employ- ability? The evidence from case stories/reports in institutions like *Higher Education Research institute in Los Angeles, Institute of Career Guidance, and University of Wellshire*,[2] confirms the theoretical supposition that such transformations are extremely difficult to effect. For Bourdieu, as we have noted earlier, habitus is adaptive and can be transformed, but not easily. It is 'enduring' and 'durable', and as Hodkinson[3] have shown, transformations may often be the result of unpredictable serendipity. For example if one relates this to the divergence between education and training, one could see that the issue between education and training lies in the scope of what is offered learners in school in relation to what the true purpose of education should be, that mentoring should be hinged on. One may be compelled to examine further what the concept of education demands of us as opposed to what we actually do. To be mentored in the sense of Bourdieu's habitus there is the requirement of cognitive perspective or breadth of understanding, a demand that the mentor and mentee focus fully on the essence(s) of the mentoring relationship as maybe opposed to a limited aspect of their being[4].

[1]Reay, D. 1998 *Cultural Reproduction: Mothers involvement in their children's primary schooling,* in M. Grenfell and D. James (eds.) ***Bourdieu and Education***: Acts of Practical Theory, London: Falmer Press. P.14

[2]Colly, H., 2009 ***Mentoring for social inclusion: A critical Approach to Nurturing Mentor Relationship*** New York, RoutledgeFalmer, Taylor and Francis Group

[3]Hodkinson, P., Sparkes, A.C and Hodkinson, H 1996 ***Triumphs and Tears : Young People, Markets and the Transition from school to work,*** London: David Fulton

[4]Peters, R. S 1969 Ethics and Education in Enoh, A. O. 2013 The Neglect of Philosophy of Education and the spread of Nigeria's educational wasteland July 4, 2013 inaugural lecture at the Cross River University of Technology, Calabar.

One of the examples to buttress our argument as explained by Colly[1] in her book: *Mentoring for social inclusion: A critical approach to Nurturing Mentor Relationship* is the character of Adrian. Who is perhaps the best example of a young person who clearly perceived that his 'life had been turned round' by his experience of mentoring. Over the few months before he graduated from the scheme, his relationship with his mentor had a radical effect on his identity. The serendipitous reappearance of this long-absent father at the same time no doubt contributed to this 'turning point', and widened substantially his previously bleak 'horizons for action'[2].

5.3.2. Power and Empowerment in Mentoring

Most models of mentoring have been based on a fairly crude and simplistic concept of empowerment. The mentor is seen as the powerful member of the dyad, because of his or her greater age or experience, and the mentee is seen as relatively powerless, awaiting empowerment by the benign actions of the mentor. The only negative critiques of power focus on its abuse by the mentor. However, this view has been reflected in slightly different ways in the mentoring models and approaches we considered earlier in Chapter 2.

Levinson et al[3] advanced the classical model of mentoring, based on developmental psychology, which represents power as something that is handed on from the senior to the junior member of the dyad. This view reifies power as a commodity possessed by individuals. It also assumes a zero-sum equation, in which the balance of power swings from the mentor to the protégé over time. For this reason, it identifies the potential for problems in the mentor relationship at the stage of separation. The mentor may perceive the protégés success as a threat to his or her own status, heralding a personal decline from leadership towards retirement. Thus the protégés empowerment signals a loss of power on the part of the mentor.

More critical models, such as those advanced within teacher and nurse education by Gay and Stephenson[4] as well as Standing[1], present a different view.

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[1]Colly, H., 2009 ***Mentoring for social inclusion: A critical Approach to Nurturing Mentor Relationship*** New York, RoutledgeFalmer, Taylor and Francis Group

[2]Hodkinson, P., Sparkes, A.C and Hodkinson, H 1996 ***Triumphs and Tears : Young People, Markets and the Transition from school to work,*** London: David Fulton

[3]Levinson, D.J.et' al 1978 ***The seasons of a man's life***. New York: Ballentine Books

[4]Gay, B., and Stephenson, J. 1998 ***The Mentoring dilemma: guidance and /or direction? Mentoring and Tutoring***, 6,1:43-54

Here, power is not seen as a commodity, but as a characteristic of individuals. The ideal mentoring practice is portrayed as a reciprocal process in which power is reproduced in the mentee and also enhanced in the mentor. As an attribute, power can be generated, and there is no fixed sum to be apportioned. The balance does not therefore swing from one to the other as in the classical model, but gradually becomes equalized, and the central concern is one of social justice. This view allows some levels of institutional intrusion into the mentor relationship to become visible, showing that such intrusion inhibits the potential for empowerment. However, it offers limited help in accounting for macro-structural influences and their impact upon mentors, and it still fails to account adequately for the agency of mentees.

Other interpretations see the term empowerment as a kind of 'social aerosol'[2], covering up conflict between disadvantaged people and the professional classes who dominate them, in part, through welfare practices. According to such a view, one-to-one mentoring model have an in-built inequality. Structural and expert professional power over socially excluded individuals can simply be too great. According to this view, mentors should abdicate or at least minimize the authority vested in them by institutions and political legitimation, and seek instead to facilitate collective, youth-led group activities which can challenge oppression and exploitation. This is a perspective on mentoring that has been adopted by many youth workers in the past, particularly those doing detached outreach work[3].

However, the individual mentor relationships formed at New Beginnings in some examples of mentoring case studies at the *University of Wellshire* reveal an interconnected set of processes for which none of these theories of power can fully account. Young mentees exercised power proactively as they shaped the agendas of their mentoring sessions, sought support for their self-determined goals from their mentors, and resisted the institutional goals of the New Beginnings scheme when these were unwelcome. It would be wrong to represent them as initially disempowered, awaiting empowerment from their mentors. Moreover, as they

[1]Standing, M 1999 *Developing a supportive/challenging and reflective/competency education* (SCARCE) ***Mentoring and Tutoring***, 6, 3:3-17.
[2]Ward, D. and Mullender, A. 1991 *Empowerment and oppression: an indissoluble pairing for contemporary social work*, ***Critical Social Policy***, Pgs. 32: 21-30
[3]Philip, K. and Hendry, L. B. 2000 *Making Sense of mentoring or mentoring making sense? Reflections on the Mentoring process by adult mentors with young people*, ***Journal of Community and Applied Social Psychology***, 10:211-233

exercised agency, young people were able to obtain valued and valuable benefits from their mentor relationships, even where these conflicted with the expectations of New Beginnings and produced some negative practical consequences as well.

At the same time, mentors did not have the power to determine the relationship. This was due not only to the young people's role, but also to the parameters of their relationships imposed by the design of the scheme. These parameters were influenced by European policy, expounded in the mentors' training, and reinforced by the social and physical climate at New Beginnings. As a result, some mentors clearly perceived themselves to be subordinate to the power of others in ways that affected their feelings and identities profoundly. The New Beginnings scheme and its staff were also subject to extraneous pressures and constraints that both shaped the design of the scheme and brought about some of its unexpected outcomes.

5.4 Ethical concerns in human bonds

One major attractive aspect of mentoring is its claim to be 'The Real Thing', a close personal relationship[1]. Again, a major rationale for planned mentoring programmes is that they will reproduce the benefits of informal mentor relationships, and make those benefits available to young people less able to seek out such relationships for themselves. However, we need to be clear about the types of relationship that arise in different contexts. In particular, informal relationships are entered into voluntarily, while planned relationships are orchestrated by more artificial means.

Human bonds belong to three types: biological and natural, legal and artificial, or social and voluntary. But we often prefer to refer to our less intimate relationships in terms of other, closer bonds[2]. Thus the mentoring of young people in planned mentoring schemes (a legal/artificial bond) is represented strongly in the language of caring and parenting (a biological/natural bond) and or religious imagery (a social/voluntary bond) in Ford's MAP report Preface[3]. Similarly, the title of the major youth mentoring programmes across North America and in the

[1]Colly, H., 2009 ***Mentoring for social inclusion: A critical Approach to Nurturing Mentor Relationship*** New York, RoutledgeFalmer, Taylor and Francis Group

[2]Almond, B. 1991 Human Bonds, in B. Almond and D. Hill (eds.) ***Applied Philosophy: Morals and Metaphysics in Contemporary Debate***, London: Routledge

[3]Ford, G. 1999 *Youth start Mentoring Action Project: Project Evaluation and Report Part 2*, Stourbridge: Institute of Careers Guidance

UK begun in early 1990, called ***Big Brothers Big Sisters***,[1] also represents artificial mentor relationships in biological and natural terms. Standings in one of her feminist arguments about power and gender in mentoring submitted that:

> The social applicability of a concept of mentoring originating from a mythical relationship between two privileged men is open to question. This may reflect patriarchal relations where power is vested in men and perpetuated in future generations through mentoring… [B]y appearing as a man to influence another man, Athena ensures the central roles remain male. Hence mentoring can be regarded as a process through which a dominant ideology is communicated.[2]

Such liberal feminist critiques centre importantly on issues of social control and hierarchical relationships in mentoring, which are cloaked by a myth evoking nurture. But these feminist themselves remain within the modern discourse of the myth of Mentor. In arguing that mentors should model themselves on a false image of Athene as a nurturing female, they still beg the question of whether it is indeed possible to equalize or democratize mentor relationships according to the alternative paradigms they advocate. Can 'women's ways of collaborating'[3] step outside of the regime of truth embodied in the myth – particularly in relation to engagement mentoring of socially excluded young people? Or is this itself a romantic myth? How are mentors positioned within the power relations of our era, particularly in contexts such as youth mentoring, where the majority of mentors are female? What impact do images of mentors as self-sacrificing and devoted 'beyond the call of duty' have on those who do the mentoring? Of the feminist authors we have considered, only Standing[4] touches briefly upon this aspect of power relations within mentoring dyads. After highlighting the supposed benefits for both members, in two sentences she briefly acknowledges the often unrecognized burden that falls upon the mentor in addition to her normal duties.

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[1]Freedman, M. 1999 ***The Kindness of strangers: Adult Mentors, Urban Youth and the New Voluntarism,*** Cambridge: Cambridge University Press

[2]Standing, M 1999 ***Developing a supportive/challenging and reflective/competency education (***SCARCE***) Mentoring and Tutoring***, 6, 3:3-17.

[3]Cochran-Smith, M. and Paris, C. L 1995 *Mentor and Mentoring: 'Did Homer have it right*?' in J. Smyth (ed.) ***Critical Discourses on Teacher Development***, London: Cassell. P.182

[4]Standing, M 1999 ***Developing a supportive/challenging and reflective/competency education (***SCARCE***) Mentoring and Tutoring***, P.15

Rather than seeking alternative, but still romanticized, versions of mentors as Athenne, a combination of feminist and class perspectives might lead to a different critique of this rhetoric. A socialist feminist perspective situates all human relationships within the context of patriarchal capitalist social relations. These are defined by differential relations to the means of production, and by relations of power connected with class, gender, race, disability and so on other factors.

5.5 Can engagement mentoring enhance social and cultural capital?

The terms 'social capital' and 'cultural capital' have become very fashionable in educational policy and research including in the field of mentoring. Bourdieu for example advances a radical interpretation of these notions, linked closely to class distinction, race and gender. Cultural capital therefore includes not only the possession of formal qualifications, but also other cultural ingredients such as styles of speech, dress and physical appearance, and the ability to function with confidence in particular social milieu. Social capital comprises the networks and contacts that enable access to employment and other systems of social support.

One view of mentoring is that it can empower disadvantaged young people by increasing their social and cultural capital, and thereby reduce inequalities in the labour market. Aldridge et al[1]. Parallel arguments have also been advanced with regard to mentors. Mentoring can supposedly increase mentors' cultural capital by helping them to make sense of challenges and dilemmas they face as adults, and by developing their psychosocial skills for supporting others[2].

However, we need to investigate more closely claims that mentoring can increase cultural and social capital. Our intention here is not to question the empirical evidence these authors use to support their case, or to cast doubt upon the benefits of mentoring identified by participants in their research. It is to point once again to the need for more clarity in the use of these concepts to analyze and interpret such evidence.

[1]Aldridge, S., Halpern, D. and Fitzpatrick, S. 2002 ***Social Capital: a discussion paper***. Online. Available HTTP:http://www.cabinet-office.gov.uk/innovation/2001/futures/socialcapital.pdf(accessed 10th october 2012).

[2]Philip, K. and Hendry, L. B. 2000 *Making Sense of mentoring or mentoring making sense? Reflections on the Mentoring process by adult mentors with young people*, ***Journal of Community and Applied Social Psychology***, 10:211-233

As we noted earlier in this chapter, Bourdieu's concept of cultural and other forms of capital is related intimately to his primary concept of field. Different forms of capital constitute a secondary concept, since all players bring resources to a particular field, but it is the field that determines to what extent these resources may be accumulated, circulated and exchanged. In short, the field defines which resources count as capital, and which do not. Therefore, the resources that count in one field may not count in another. However, does this apply to the evidence presented here about engagement mentoring in general, and about the mentor relationships at *New Beginnings* in particular?

The stories of the young people throw these issues into sharp relief, and again Adrian who was mentioned earlier, is a prime example. He was able to add considerably to his very limited cultural and social resources through his experience of mentoring. He developed better communication skills, gained confidence in both personal and work situations, and raised his aspirations. He also gained important social resources: the support of his father to obtain independent housing, the skill to identify and bond with mentors in other situations, the ability to establish relationships with his peer group. Although his resources increased dramatically compared with his previous situation, they did not count as capital within the narrow limitations imposed by the engagement mentoring field. His aspirations were deemed to be too high, and his new-found confidence was taken to imply he no longer needed support. Consequently, they came to appear not as cultural and social capital but as deficit and deviance, leading to Adrian's re-exclusion[1].

Sharon[2] provides an extreme example of a different kind. Throughout her time at New Beginnings, she was seen by staff, and eventually by her mentor Karen, as an 'empty shell', as having 'no communication skills', no realistic career ambitions, and no work experience. She was also seen as a completely isolated individual. At New Beginnings, her work placements kept failing, staff could not see any way forward for her, and they even suspected that she was manipulating them. Karen eventually railed against her as someone who just 'did not care' about bettering herself. Yet in her own community, it was possible to see the resources

[1]Hodkinson, P., Sparkes, A.C and Hodkinson, H 1996 ***Triumphs and Tears : Young People, Markets and the Transition from school to work,*** London: David Fulton

[2]Colly, H., 2009 ***Mentoring for social inclusion: A critical Approach to Nurturing Mentor Relationship*** New York, RoutledgeFalmer, Taylor and Francis Group

that Sharon possessed, however limited. She had a strong social network of neighbours, family and friends. She appeared confident within her community. She worked regularly, although in the grey economy, looking after children, which suggested that she was seen there as someone trustworthy and reliable. In the field of engagement mentoring, however, her cultural and social resources were not transformed into capital, but became invisible. Sharon became regarded as an 'empty' person, at best an embodiment of deficit, at worst a symbol of poor working-class deviance.

But what of mentors? Given that they are likely to start out with greater cultural and social capital than the young people, are they also likely to accumulate disproportionately more? This is not a simple equation. As the mentoring of socially excluded young people has expanded to unprecedented proportions in the United States and the UK, large numbers of volunteers are being drawn in, as at New Beginnings[1]. Most receive far less training than the New Beginnings mentors[2], and this contrasts sharply with the lengthy higher education courses, probationary work experience and professional qualifications traditionally demanded of practitioners working with socially excluded young people. This is one of the ways in which mentoring serves to limit the cultural capital of those working in this field, and it is legitimated by the myths of Mentor. If mentoring is assumed to be an activity that comes 'naturally' to anyone, and if *some mentors* (women) are assumed to be 'naturally' caring, the skills involved become devalued. The predispositions and experiences which enable women to adapt to nurturing roles are indeed a form of resource, but they cannot be transformed into capital in the engagement mentoring field.

These examples show that care is needed in investigating the potential of mentoring to generate social and cultural capital for mentors or mentees. As with other outcomes of mentoring, individual experiences will differ and may often be contradictory. Most importantly, however, we have to understand how context affects these outcomes. It is not enough to hear (or worse still to assume) that participants have brought cultural and social resources to mentoring, or increased these resources through mentoring. We also need to ask whether the specific

[1]Ball, S. J., Maguire, M. and Macrae, S. 2000 ***Choices, Pathways and Transitions Post-16: New Youth, New Economies in the Global City***, London: Routiedge Falmer.
[2]Skinner, A. and Flemming, J. 1999 ***Mentoring Socially Excluded Young People: Lessons from Practice***, Manchester:National Mentoring Network.

context – the field in which mentor relationships are located – allows these resources to count as capital, dismisses them as absent or lack in worth, or constructs them negatively in terms of deficit and deviance.

The Bourdieuian framework, then, allows us to redefine engagement mentoring as a process of emotional labour that seeks to work upon and reform the habitus of both mentor and mentee. However, an understanding of habitus raises questions about the feasibility and the ethics of such a project. Combined with an understanding of the contextual field, it allows us to see how social inequalities may also be covertly produced and reproduced. This theoretical analysis suggests major flaws in policies to develop engagement mentoring as a key intervention for social inclusion, and calls into question the practices these policies promote. It also suggests that the evidence of the case stories is not simply idiosyncratic, but provides lessons that may be generalized more broadly. They are stories which demonstrate that engagement mentoring is not an impossible option for this study to propose in higher education in Nigeria.

One may conclude here that there are still many other experiences and stories that still remain untold, many analyses and interpretations that could be offered on engagement mentoring and why this study would propose its adoption in Nigeria's higher education practice? However, this occupies our concern amongst the final set of issues for the concluding chapter: in the light of this critical analysis and redefinition of engagement mentoring, what are the implications for policy, for practice and for future research? How can we reconceptualize mentoring for social inclusion in terms of possibility rather than fiction, in terms of empowerment rather than control?

5.6 Professionalisation of University Teaching in Nigeria

Professionalisation of teaching at the university level is invaluable and urgent. It is very paramount to national development. For a university to serve its purpose of producing quality human resources and developing other sectors of the labour market, the issue of professionalising higher education teaching, like other professions such as medicine, pharmacy, law, engineering, carpentry and so on must be emphasized. Obara opined that teaching is the most vital and strategic profession to national development and without good teachers, there can be no

good medical doctors, good lawyers nor a good educational system.[1] Therefore, all arms of development of a nation depend on quality teachers. It follows therefore that the priority of any country wishing to develop in all branches of human endeavour should be to train and develop her teachers.

The Nigerian government policy states that all teachers from pre-primary to university level must be trained professionally.[2] However, much emphasis on professional training has been on the primary and secondary school teachers. The need for the university lecturers to undergo some form of professional training has been taken for granted. Scholars at the higher educational level have concerned themselves with the pedagogical needs of teachers in higher institutions in order to promote effective teaching and learning. In the same vein, they have noted that of all the other professions, university teaching seems to have neither a professional structure nor a recognised and required course of training.[3] However, it should be realized that tertiary education sets an ultimate goal for learners at the lower level. Also, for development and progress, a nation depends on the tertiary institution to set the direction for development, produce the required expert manpower development through research, the socio-economic, cultural and scientific and technological systems of the society.[4] It is also expected that since the future leaders of the country are bred at the tertiary level, the university lecturers who are at the apex of the educational system become the pivot on which this responsibility hangs.

As earlier illustrated in chapter four of this work, there is a growing concern in some countries of the world for example Britain, United States of America (U.S.A.), Australia, Ireland and so on, about the changing nature of academic work and the concept of professionalism is high on the agenda. According to Dean, Fraser and Ryan, professionalisation of teaching in the university is in response to challenges such as ability to meet students' diverse learning needs, discern interests and new innovations in teaching, learning and research.[5]

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[1]Obara I.J. 2001 ***The Challenges of Teaching for National Development*** Nsukka: Obaroh & Ogbinaka Publishers ltd.

[2]Omoregie, N. 2006 ***Inadequacies in Teacher Education in Nigeria. The way out***; http://cie.asu.edu/volume6/number6/index.html.Retrieved on December 12, 2007..

[3]Dallat, M. & Ray, C. 1993: ***The Professional Development of Teachers in Higher Education*** London: Palmer Press.

[4]Nwaboku 1996 ***Universities in Africa: Challenges of the Millennium***, Lagos: Osuman & Co Publishers.

[5]Dean, B. Fraser, C. & Ryan, D. 2002, ***Investigation into the Provision of Professional Development for University Teaching in Australia*****:** A Desk Commission project funded by HELP.

Can Nigerian universities be an exception? Nevertheless, some few universities in Nigeria including other African Countries like Ghana, Kenya and South Africa offer induction courses for their lecturers, but it is neither popular nor do they have any generally recognized and acceptable standard for accreditation as other professions have. However, the general problems confronting Nigerian lecturers are enough grounds for training. Such problems as inability to effectively teach large classes, effectively use instructional materials, help to solve students' problems, among others.

The fact still remains that if Nigerian universities are to help in meeting manpower needs, improve on the existing manpower and supply the nation with well-qualified graduates and competent professionals in our technical and administrative sectors, professionalism in teaching in the university is vital. Therefore, the need for a Nigerian university lecturer to have a recognized academic teaching qualification and continuous professional development training closely allied to the practice of teaching and research cannot be overemphasized. In Nigeria today, it is not uncommon to find so many untrained university teachers in pedagogy; consequently they lack the professional skills to impart knowledge.[1] The need for competence and professionalism through mentoring to enhance productivity of the university teacher amplifies the kernel of this effort.

5.7 The Need for Mentoring through Quality Teaching in Nigerian Universities

Teaching as any other specialized profession has its own basic and fundamental methods. As a field of study and practice, it is located at the crossroads of all established disciplines, but in most practices of the profession of 'teaching' in Nigerian universities the methods employed fall short of the demands of modern pedagogy, which amplifies the fact that education is learner centered.[2] One may share in the International concerns, which are focused on the need for professional development of academic staff within the universities. In 2001, The Carnegie Corporation of New York (CCNY), a fervent supporter of education across nations, challenged higher education – particularly universities to design "imaginative, dynamic new models for the preparation of quality of

[1]Walu Roselyn 2006 ***Professionalizing University Teaching for Effective Productivity in Nigerian Journal of Educational Philosophy vol. 1*** No 2 2006

[2] Babarinde, S.A. & Ntui, V.E. 2006 *Contemporary Philosophy of Education and Teaching for productivity in 21st Century Nigerian's Education*. In ***Nigerian Journal of Education Philosophy vol. 1 No. 2 2006***.

teachers at all levels of the educational system." This challenge was prompted by the corporation's concern about the current crisis in teacher education. The corporation emphasized that raising the quality of teaching is critical to the success of all schools.[1] Again, the Tertiary Education Quality and Standards Agency (TEQSA)[2] of Australia in January 2013 came out with a measuring index of university teacher's performance, measured and evaluated under a set of regulatory frameworks of mentoring with legislated requirements for compliance and serious legal consequences for non-compliance. This enormous interest in enhancing teaching and learning has led to improved innovations of teacher effectiveness both at teaching and research levels. These innovations amplify the indices of mentoring illustrated in this study. There includes:

- Student centeredness
- response to students' feedback
- action learning sets
- assessment methods (qualitative and quantitative)
- action oriented research
- Mentoring to ensure a life-long commitment to the students trained to be teachers in the university and so on.

The importance of acquiring the necessary skills and knowledge to impart knowledge and to keep abreast of new improvements in the teaching and learning processes poses a big challenge to university lecturers. Nwaboku found out that in most African universities, lecturers have no previous training in pedagogical skills, which can improve teaching and learning.[3] The challenges of improving teaching and learning calls for professional skills that would bring into focus the fundamental issue of professionalizing academics. Tuscot condemns the traditional attitude of teaching in most universities around the world that anyone with a first class degree or a doctoral degree is capable and can teach effectively without any professional training. He cited many criticisms leveled against lecturers as lack of preparation for lectures, poor grasp or lack of knowledge of

[1] Carnegie Corporation of New York 2001. *Higher Education's Challenge: New teacher education models for a new century, New York: In* ***current Issues in Education*** vol. 6 2003 on-line, 6(6). Available@ http://cie.asu.edu/volume6/number6/index.html.Retrieved on December 12, 2011.
[2] Tertiary Education Quality and Standards Agency Act (2013) Australian teachers Qualification Framework Council, 2nd ed. January 2013.
[3] Nwaboku 1996 Universities in Africa: ***Challenges of the Millennium***, Lagos: Osuman & Co Publishers.

teaching methods and so on.[1] These allegations and its attendant grave implications may have informed Nigeria's premier university – the University of Ibadan, to blaze the trail in the provision of professional teaching training for higher education teachers although without a formalized or institutionalized mentoring programmes. The University of Ibadan in meeting with contemporary challenges of the 21st century designed new strategic directions. This can be seen in the planning guidelines of the University of Ibadan which asserts that:

> …by virtue of being the nation's premier university, and on account of the reputation it has enjoyed over the years from its inception, the university of Ibadan enjoys a largely undisputed claim to leadership in the Nigerian University System. The University must consequently take an active leadership position in promoting and ensuring the adoption of a New and appropriate national consensus in university education in Nigeria, with particular reference to facing up to the challenges of the 21st century.[2]

In line with the foregoing, the Department of Teacher Education of the University of Ibadan believes that one way of bracing up to the challenges of the 21st century as adumbrated above is to set up a formally structured programme for the professionalisation of higher education teaching. Over the years, University scholars are normally employed to engage in teaching and research, they secure employment solely on the strength of their intellectual prowess without regard to their teaching expertise. It is now more evident than before, however, that intellectual strength does not always go with pedagogical expertise.[3] Perhaps this explains why the Teachers Registration Council of Nigeria in concert with the National Universities Commission is of the view that University teaching should be professionalized. UNESCO/BREDA has also made recent attempts to organize workshops in order to develop some materials suitable for this purpose. Since 1988, the Federal Government of Nigeria has always paid lip service on the professionalisation of all levels of teaching. In the higher education teaching, no concrete effort of government seems to have been made.

[1]Tuscot, B. 1945, ***Red Brick University***. London. Faber and Faber.
[2]University of Ibadan 1998 ***Turning with the Century Planning Guidelines***. p.50
[3]Culled from the Department of Teacher Education University of Ibadan ***Handbook Of Postgraduate Brochure 2005/2006 session.***

Therefore the ***Department of Teacher Education University of Ibadan*** has since decided to float the (PGDTHE) Post Graduate Diploma in Teaching in Higher Education with the following objectives:

i. Provide teachers at the tertiary level of the education system with the requisite theoretical knowledge, and practical skills in higher education teaching.

ii. Improve the quality of teaching at the higher education level by enhancing the professional skills of the large pool of teachers at the tertiary level of education in the country.

iii. Offer courses, which will lead to the award of the Professional Diploma in Teaching in Higher Education.[1]

Most teachers are aware that a particular subject dictates its own teaching method. The same subject with one group of students' dictates another approach and different approach (es) are called for yet another group of students. This means that the university teacher/lecturer should have access to the training that will expose him/her to a wide repertoire of methods and pedagogical handling of the curriculum. Professors are experts in their fields, but what is lacking is the ability to put their knowledge across effectively or they tend to show sheer indifference to this aspect of their responsibility.[2]

Fafunwa opined that a university teacher may be a good researcher and commented further that poor teaching abounds not only at the primary and secondary school level, but also at the university level and that a survey of university students and lecturers in any Nigerian University shall support the view that lecturers need some organized form or instructions on how to teach.[3] He went further to state that for an educationist to be a professional, he must be exposed to a body of knowledge in education usually consisting of social and philosophical foundations of Education, curriculum development, testing and measurement, psychology of the learner as well as learning environment and so on. The teacher must acquire knowledge in teaching methods and classroom management.[4] However, the need for professional training is limited because professional training

[1]Culled from the Department of Teacher Education University of Ibadan Handbook ***Postgraduate Brochure 2005/2006 session***

[2]Walu Roselyn 2006 Professionalizing University *Teaching for Effective Productivity* In ***Nigerian Journal of Educational Philosophy vol. 1 No 2 2006***

[3]Fafunwa, B. 1967 ***Perspectives in African Education*** Ibadan Macmillan & Co.

[4]Ibid

does not guarantee quality teaching. We may see professionally trained teachers whose teaching is of poor quality, hence the need for the institutionalization of mentoring in higher education through quality teaching.

5.8 Summary of the chapter

The chapter appropriated the indices of mentoring as gleaned from the works of Plato, Buber and Bourdieu's theories that can be applied in higher education teaching, the need for quality teaching in Nigerian Universities, Professionalisation of University teaching in Nigeria and the need for character and attitudinal training of teachers where emphasized. The kernel of this chapter emphasises on a *one on one* mentoring model and drew on the analysis of the concepts of mentor-mentee relationship, inter-dependence, construed as encounter, dialogue, sharing, mutuality, co-operation and fraternal love as germane recipes, located in nurturing, friendship, and apprenticeship mentoring model for higher education teaching as well as the existentialist paradigms of Buber and Bourdieu for the institutionalisation of a Mentoring Action Project in Nigeria's higher education as would be explained in the next chapter.

CHAPTER SIX

APPRENTICESHIP FOR REPRODUCTION, HUMANE RELATIONS AND ENGAGEMENT FOR PROFESSIONALISATION BASED MENTORING ACTION PROJECT DEVELOPMENT FOR HIGHER EDUCATION IN NIGERIA

Summary and Conclusion

This chapter includes a discussion on the main thrust of the philosophical synopsis of theories of Plato, Buber and Bourdieu relevant to mentoring as discussed in the preceding chapters towards a possible institutionalisation of a Mentoring Action Project for Higher Education in Nigeria (MAPHEN). Again the chapter includes the summary and conclusion of the study, implications of the study to various stakeholders and the suggestions for further research on how best higher education in Nigeria can appropriate the template of MAPHEN in the light of the lessons of a ***one-on-one*** engagement mentoring model, with a reasonable dose of 'institutional morality' as an issue for policy, practice and further research.

One also thinks that the purpose of this chapter is to present some cutting-edge issues for policy, practice and research, raising some arguments that will help mentoring in higher education in Nigeria, advance beyond its seemingly unpopular current state. The first set of issues relate to broad principles and effective approaches in establishing a formal mentoring platform for social inclusion, programme commitment, institutional commitment, mentor/mentee matching, mentoring challenges and benefits, marketing the programme and so on. Finally, the study presents an agenda for further research

6.1. Mentoring Action Planning: The First Steps

Mentoring programme development for Nigerian higher education can be teased out from the templates of Plato, Buber and Bourdieu as discussed in the preceeding chapters of this study. To start with these philosophers are in agreement that mentoring relationship is a personal one,[1] it involves acting as a close, trusted and experienced colleague and guide.[2] Again, this study has amplified the fact that a mentor is a teacher, resource, counsellor, advocate and role model; consequently, mentor programme development should be built on shared trust and respect as they require careful planning and time to develop,

[1]Roberts, P. and Freeman-Moir, J. 2013 Better worlds: Education, Arts, and Utopia: Melbourne, Australia: Rowman & Little field publishing Group. Pg. 22.
[2]James, D.P. and Canton, M.E. 1999 Mentoring in Higher Education: Best Practices: California: Robertson Publishing Press. Pg.12.

implement, and evaluate. Widespread participation in the development of goals is needed as an effective strategy for soliciting the support of participants and creating a sense of ownership.

The following points are considered invaluable in this study, when beginning a mentoring programme development:

- What specific problems need to be addressed?
- What class of students and how many-will take part in the programme?
- How will the programme be led and coordinated?
- Which existing mentoring programme anywhere in the world has a similar focus?
- Does the campus climate and culture truly support the mission and goals of the proposed mentoring programme?
- Will the funding resources be adequate to accomplish programme goals and projected measurable outcomes?
- Will there be sufficient space to accommodate the programme coordinator, support staff and mentoring activities?
- Where will the mentoring programme be located within the institution? Will it be a unit in the Department of Teacher Education, a unit in the Office of Student Affairs or within the academic unit of the Office of the Vice Chancellor?
- What will be the duration of the programme, when does mentoring begin and when is it concluded?

The target population for which the programme has been planned should be clearly identified. The rationale for targeting these groups should be equally explicit. Is it newly engaged teachers/lecturers in the university or post graduate students? In starting a mentoring programme, it is advisable to begin on a small scale,[1] evaluate the programme's impact, and if the results indicate the programme's effectiveness, then it can be built gradually. Again, a Steering Committee should be organized to plan and create a structure for the programme. Key members of the Steering Committee should naturally be drawn from the department of Teacher Education or should be professional teachers as experts: others may not necessarily be in teacher education but must:

[1]Biesta, G.J.J. 2013 The Beautiful Risk of Education. London: Paradigm Publishers, p.12

- Be well respected in the University or College and in the community and have an established base of support.
- Understand the bureaucratic intricacies of dealing with university administration, colleges, businesses and other organizations.
- Be sensitive to the needs of the programme participants
- Have superior coordinating skills.
- Have the authority to decide for the University, College community, or organization.

The Steering Committee should be responsible for every aspect of the programme, from its inception to its evaluation. The Committee should be designed to secure the needed support from the university or college; decide the purpose of the programme; formulate the goals and objectives; allocate the funds; write the mentor role description, appoint programme staff; and take responsibility for recruiting, training, retraining, and rewarding the mentors and protégés.[1] This must be aimed at testing the workability of the mentoring models of Plato, Buber and Bourdieu as appropriated in our thesis and its emphasis on *one on one* mentoring model and the analysis of the concepts of mentor-mentee relationship, inter-dependence, construed as encounter, dialogue, sharing, mutuality, co-operation and fraternal love as germane recipes, located in the existentialist paradigms of Buber's nurturing, friendship, and apprenticeship mentoring model for higher education.

6.2. **Programme Commitment:** Institutional Commitment

A programme is destined for failure if it is perceived by the participants as tangential to the overall mission of the university. Therefore, the goals of the university or college and the mentoring programme must be congruent. The mentoring programme should be fully integrated into existing campus educational goals. Institutions can then develop programmes and foster environments in which mentoring is more likely to flourish.

[1]James, D.P. and Canton, M.E. 1999 Mentoring in Higher Education: Best Practices: California: Robertson Publishing Press. P. 13

What Institutions can do

The training of teachers in most parts of the world where mentoring programmes are popular; it is increasingly seen as a matter of partnership between schools and institutions of higher education. There is thus an urgent need within the teaching profession to define more carefully the role(s) of institutions and teachers acting as mentors should be.

- Higher educational institutions such as the University of Ibadan or any other institution can issue a policy statement - reiterate formally and informally in by-laws, speeches, discussions with Deans and Heads of departments in formal meetings - that faculty are expected to provide helping resources to all students/mentees or newly engaged teachers/lecturers, as the case may be. Designate responsibility for implementation, monitoring, and evaluating this policy to either the Vice Chancellor's office, Dean of faculty or Head of Department.
- Raise campus awareness about the importance of mentoring by such strategies as publishing articles in journals/newsletters and bulletin and discussing or appraising the mentoring action project at faculty meetings, on routine basis.
- Establish a resource centre on campus for materials which can serve as "e-mentoring centre" for mentees. These may take the form of audio and visual electronic media, books, pamphlets, articles, and so on, and may include such information as what departmental/institutional resources are available, how to use them, and whom to contact concerning them.
- Hold workshops for campus decision-makers responsible for implementing mentoring programs.
- Establishing a clearinghouse to match potential mentors and protégés based on areas of specialization, mentees or institutional interest and / or background.
- Establish training programmes through the Faculty Development Centre, Student Affairs Office, Counselling Centre, or elsewhere to help faculty, administrators and staff learn/relearn how to be effective mentors.
- Develop a conflict of interest policy which clarifies appropriate relationships between mentors and mentees. Ensure that all are familiar with the policy and aware that it can be cited in discouraging inappropriate relationships.
- Offer seminars and other programmes to help mentees explore academic and career options.

- Establish sexual harassment guidelines.
- Establish formal and informal grievance procedures for mentees, faculty, administrators and staff which encompass conflict-of-interest and sexual harassment complaints.
- In addition, the institution can localize its promotion of mentoring on campus through a series of strategies focusing on specific groups[1].

What the department and faculty can do

In the same vein from what institutions can do, the department and faculty provide the platform and drives the mentoring programme. This can be done in the following ways:

- Identify academic staff and administrators who are willing to act as mentors. Distribute the list to or have it available for mentees and publicize its availability in the bulletin and other campus communication channels.
- Establish a two-state mentoring programme in which new mentees are initially paired with a senior person with liberal dispositions, and then helped by that person to find mentor(s) with the strengths/interests appropriate to each new mentee.
- Use existing activities-such as academic or professional advising, internships, independent study courses, and interim courses to incorporate mentoring activities.
- Make mentoring an explicit component of student internships, externships, and volunteer work; ensure that both students and their sponsors know what is required as a minimum, and provide each suggested questions, guidelines, or other materials.
- Provide release time or support staff, as necessary to faculty who are interested in helping to devise mentoring programmes.
- Include as criteria on the overall evaluation of faculty performance
- Offer a course or programme which will provide the mentee with an overview of the institution/department's goals, vision and mission. Give the mentees a sense of how they can define and meet personal, academic or occupational goals, inform

[1] Biesta, G.J.J. 2013 The Beautiful Risk of Education. London: Paradigm Publishers,

the students about resources that can be beneficial to their empowerment within and outside the system.

What other stakeholders can do

Mentoring is a peopled oriented activity and can be successful when members of the University or College community get involved or show concern and support in the mentoring programme. They can do this through the following ways;

- Encourage students to seek mentors both within and outside their own academic programme.
- Establish a peer-mentoring programme, especially for mentees with common interest.
- Encourage periodic meetings of small groups of staff interested in the mentoring programme to discuss issues and problems related to navigating the campus system, as well as their successful academic performance.

6.3. Essential Elements of a Planned Mentoring Programme

A planned and comprehensive mentoring programme should be designed to include common elements necessary for success. The following as suggested by James and Canton[1] are essential components that should be considered for operating effective mentoring programmes:

1. A centrally planned and managed mentoring programme office charged with responsibility for operating and/or coordinating the institution's mentoring activities.
2. Sufficient support staff compatible with the goals and objectives of the mentoring programme.
3. Clearly defined mission statement, goals, and objectives of the mentoring programme.
4. A sufficient and clearly planned budget compatible with the goals and objectives of the mentoring programme.
5. Clearly defined responsibilities of the administrative staff.
6. Clearly defined roles of the mentors.
7. Clearly defined responsibilities of the protégés.

[1]James, D.P & Canton, M.E.1999 Mentoring in Higher Education: Best Practices: California: Robertson Publishing Press. Pg.16.

8. Criteria for selection of mentors.
9. Criteria for selection of protégés.
10. Effective matching of mentors and protégés.
11. Carefully designed orientation programmes for protégés and mentors.
12. Periodic discussion and review of literature with the mentoring staff focusing on effective mentoring techniques.
13. Marketing the mentoring programme
14. Programme evaluation to deal with possible challenges.[1]

6.4. Establishing the Mentoring Programme

The following elements should also be considered when establishing a mentoring programme.

- Setting short and long term Goals and Objectives
- Designing the Programme
  Mission, Expectations, and Responsibilities
- Programme Awareness
  Publicity and Presentations
- Recruiting Mentors
  Definitions, Roles, Responsibilities, Training, and Expectations
- Identifying Mentees
  Commitment, Responsibilities
- Orientations for Mentors, Mentees, and Support Staff
- Mentor Training (on-going)
- Matching Mentors and Mentees
  programme Needs and Other Interests
- Monitoring the Programme;
  (on-going Progress Reports)
- Evaluation
  Retention Statistics, Graduation Rates, Mentor and Mentee Responses, Programme Modifications.[2]

[1]Quay, J. 2013 Education, Experience and Existence: Engaging Dewey, Peirce and Heideggar: Melbourne: Rutledge Taylor & Francis
[2]James, D.P. and Canton, M.E. 1999 Mentoring in Higher Education: Best Practices: California: Robertson Publishing Press. Pg.17

Wilbur[1] suggests there are five factors that are necessary for successful mentoring programs:

1. The mentoring experience must be initially structured;
2. The mentoring activities must be meaningful;
3. The mentors must be able to see success;
4. There must be adequate training;
5. There must be clear guidelines established of several core components of planning experience.

Kram and Brager[2] emphasised the importance of several core components of planning mentoring programmes. These include:

1. Programme objectives;
2. A process for selecting mentors and protégés;
3. Orientation and training
4. A communication process;
5. A monitoring and evaluation process;
6. A programme coordinator.

Ryan and Cole[3] indicate that mentoring programme coordinators should develop and communicate a written plan for the entire programme year which identifies goals, objectives, resources and activities.

6.5. Mentor/Mentee Matching

Aloia and Smith[4] assert that the use of the one - on - one mentor/protégé relationship to match mentors and mentees is an effective approach with mentees or protégés who share common interests with their superiors. Mentor/Protégé matching is unique for many colleges and universities globally, this is based upon

[1]Wilbur, Jerald L. 1990. 'Recruiting corporate and community mentors for school-based mentoring programmes', Diversity in Mentoring Proceedings of the 1990 National Conference on Mentoring, pp.249-255

[2]Kram, K. E. & Brager, M. C. 1991. Career development through mentoring: A strategic approach for the 1990's – Part 1, Mentoring International, 5:1-2,3-13.

[3]Ryan, C. W. & Cole, D. J. 1990. 'Developing a mentoring programme: Strategies identified from working with a metropolitan school system,' Diversity in Mentoring Proceedings of the 1990 National Conference on Mentoring, pp.209-220

[4]Aloia, G.F., & Smith, J.D. 1992. Mentor/protégé relationships with undergraduate and underrepresented students at a large doctorate-granting institution. Diversity in mentoring proceedings: International Mentoring Conference, pp. 1-20.

an available pool of interested administrators, faculty, staff, and in some cases, community leaders.

Again Mentor/Protégé matching should also not be done with regard to ethnicity, economic status or gender as long as mentors provide the support and guidance that are critical to the academic and career development of the protégé. However, cultural differences of the participants in the mentoring relationship should be respected. This is because mentors and protégés or mentees need not always share the same ethnicity, economic status or gender, but programmes should strive to reduce the social distances between the two.[1]

According to Morton[2], mentors choose protégés with whom they can identify, thereby limiting the opportunities for mentoring relationship with those who are different. Authentic collaboration is not possible between mentors and protégés without an understanding of the forces that shape their interactions. A willingness to be open to individual differences is a positive step that each individual can take to improve the mentoring relationship.

Although most mentoring programmes do match on similarities, many programmes do not. Many such programmes have reported successful outcomes even when mentors can select those mentees whom they perceive as potentially beneficial to their work. Or, protégés can select those mentors whom they perceive as potentially beneficial to their development. Under these circumstances, the role of the coordinator would be to assure an equal distribution of mentors and protégés whenever possible so that all protégés are assigned mentors.

The Mentoring Steering Committee can also develop the process for matching mentors with protégés. The Steering Committee can match the participants based upon academic discipline, hobbies/interest, gender, or another predetermined criteria. In all cases, the matching should be done to develop and maximize the talents of all who are involved.

Whatever variables are used to match mentors and protégés, the best mentoring experiences give the student an important relationship, and actually

[1]Gordon, A.1990. *Partnership academics mentoring program* (Mentor Bulletin, p. 7). Oakland, C.A.
[2]Morton, S. 1991. Equal opportunity in mentoring. *Diversity in Mentoring proceedings,* (p. 370). Western Michigan University.

empowers the students to use the experience in planning and working for the future.

James and Canton[1] offers the following variables for mentor/protégé matching

1. A student's major or programme interest;
2. Career interest;
3. Skills development;
4. Interest in student services
   - Tutoring, study skills, counseling, career assessment/planning
5. Personal interviews
6. Personal goals
7. Hobbies.

Ryan and Cole[2] suggested that the following are effective characteristics for selecting mentors:

(1) professional knowledge, skills, and expertise in a subject field;
(2) enthusiasm and willingness to work with mentees;
(3) strong communication skills;
(4) human relations sensitivity in providing feedback for the mentee's developments;
(5) strong listening skills; and
(6) a positive attitude toward people and support for the mentor/mentee.

Thus, the matching of mentors and protégés varies according to institutional vision and mission and mentoring support. The major criteria in the mentor/ protégé matching process is one which a faculty, administrator, or professional staff has the time and interest for the protégé to succeed academically, socially, and professionally, within and outside College/University culture.

[1] Canton, M.E. & James D.P 1999 Mentoring in Higher Education: Best Practices: California: Robertson Publishing Press. Pg.27.
[2] Ryan, C. W. & Cole, D. J. 1990. "Developing a mentoring programme: Strategies identified from working with a metropolitan school system," *Diversity In Mentoring Proceedings of the 1990 National Conference on Mentoring, pp. 209-220.*

6.6. Mentoring Barriers and Challenges

Implementing the essential components of a planned mentoring programme eliminates or reduces pitfalls in mentoring. The following factors can be considered as cautionary measures to avoid:

1. Skepticism and hostility toward the Mentoring Programme.
2. Inadequately trained or lack of qualified mentors.
3. Lack of formalized administrative structure (Who is in charge?)
4. Insufficient staff to effectively communicate with mentors and protégés.
5. Lack of sufficient funds to sponsor meaningful mentoring programme activities for mentors and protégés.
6. Lack of clearly defined objectives.
7. Selection process for protégé's (who are included who are excluded?)
8. Time and distant constraints.
9. The assumption that mentoring is "simple".
10. Lack of well-defined orientation programmes for programme participants (protégés, mentors, parents).
11. Lack of following through on details.
12. Lack of an evaluation process.[1]
13. It can lead to the creation of factions or *godfatherism*
14. Competition and scramble for mentees

The criteria for Mentor eligibility screening and training can also pose a problem. The criteria for inclusion in a planned mentoring programme must be a logical outcome of the programme's goals. A formal screening and selection process should occur so that roles, responsibilities, and expectations become known to potential mentors and protégés.

The Steering Committee, or its designated representatives, should develop specific criteria by which candidates will be selected. For example, if the goal of a mentor programme is to increase the retention and graduation rates of graduate students, then faculty and student mentors should be selected based upon their demonstrated involvement with and commitment to this particular group. Mentors must have the desire to work with people of varying social, ethnic, religious, and racial backgrounds. Mentors with the ability and not the desire will

[1]James D. 1991. A summary of prince George's Community College black and minority student mentoring retention program,. Diversity in Mentoring Conference, Chicago, IL.

experience difficulty. Conversely, Mentors with the desire but not the ability will also experience problems.

All mentors should possess qualities essential in working effectively with students. Examples of such qualities are:

- Caring and supportive of mentees
- Committed to mentees development;
- Knowledgeable within their given profession;
- Open-minded;
- Available to serve.

James[1] identifies mentor selection based on nine critical areas:

1. A successful track record of working with students;
2. Diverse backgrounds and interests;
3. Professional training and experiences;
4. Personal counseling skills;
5. Ability to establish rapport with students of diverse cultures and backgrounds;
6. Knowledge of the institution and its resources;
7. Willing to develop skills involved in becoming a mentor;
8. Personal interviews;
9. Ability to consistently work with assigned protégé

Interviews with mentors are effective means by which programme compatibility can be determined. Interviews also send powerful messages regarding the serious intent of the potential mentor to fulfill the stated goals and objectives of a mentoring programme.

[1]James, D.1991. The Prince George's Community College model: Effective mentoring for improved black student retention. Diversity in mentoring proceedings, (pp. 348-354), Western Michigan University.

6.7. Marketing the Mentoring Programme

Publicity Measures

The purpose and goals of a mentoring programme should be clear, comprehensive, and communicated throughout the College, University, and Community. Thus, the publicizing of the mentoring programme and its successes is critical. Here are some possible publicity measures that can highlight mentoring programmes.

1. Student Newspaper;
2. Student Handbook;
3. College Catalogue;
4. Annual Reports;
5. Feature Stories
6. Faculty Newsletter;
7. College—Wide Newsletter;
8. Gift and Grants Report;
9. The University or College's Master Plan;
10. Vice Chancellor or Provost's Letter to the Community.[1]

Essential Elements of a Mentor Handbook

Similarly, the purpose and goals of a mentor handbook should be clear, comprehensive, and communicated throughout the college, university, and community. Thus, the development of the mentor handbook and its success is critical. The following elements are proposed for developing a mentoring handbook:

1. Introduction (Philosophy, Description and goals of the Mentoring Programme, Major Supportive and Mentoring Activities);
2. Definition of Mentoring;
3. Criteria for Selection of Mentors;
4. Roles and Responsibilities of Mentors;
5. Appendices (Position Description, Reminders for Effective Mentoring, Mentor/Protégé Agreement, Protégé Academic Schedule Form, Protégé

[1]Canton, M. & James, D. 1996. Pre-conference mentoring workshop, higher education, Diversity in Mentoring Conference, San Antonio, Texas.

Student Status Report Form, Protégé Questionnaire, Protégé Contact Form, Programme Personnel, and Advisory Committee).

Essential Elements of a Mentee (Protégé) Handbook

The purpose and goals of a Protégé Handbook should also be clear, comprehensive, and communicated throughout the college, university, and community. The following are proposed elements for developing a protégé handbook.

1. Introduction – Description of Programme, Eligibility Criteria;
2. How the Programme works (Steps for Participation);
3. Orientation Criteria;
4. Definition of Mentoring;
5. Criteria for Selection of Mentors;
6. Roles and Responsibilities of Mentors;
7. Protégé's Responsibilities;
8. Role of the Career Counselor;
9. Role of the Peer Assistant or Mentor;
10. Appendices (Application, Protégé Agreement, Academic Schedule, Evaluation Questionnaire, Student Status Report Form, Programme Personnel, Advisory Committee).[1]

6.8. Mentoring Benefits to the Mentee, Mentor and Institution

Benefits to the Mentee or Protégé

Protégés can gain a host of benefits from a mentoring relationship. Many of these are particularly important in their empowerment:

- Individual recognition and encouragement.
- Honest criticism and informal feedback.
- Advice on how to pursue one's academic programme, balance one's personal and academic life, and establish professional and personal priorities.
- Knowledge of the informal rules for advancement (as well as political and substantive pitfalls to be avoided).

[1]James, D. 1991. The Prince George's Community College model: Effective mentoring for improved black student retention. Diversity in mentoring proceedings, (pp. 348-354), Western Michigan University.

- Information on how to behave in a variety of professional settings.
- Appropriate ways of making contact with authorities whose assistance is needed on a particular matter.
- Skills for showcasing one's own work.
- An understanding of how to build a circle of friends and contacts both on and off campus.
- A perspective on long-term beneficial relationship with the mentor on career planning and personal development.

In addition to advice and information, the protégé often benefits by the mentor's direct intervention or through the mentor's own connections and contacts. For example the mentor may:

- Involve the protégé in joint projects or secure an internship/fellowship for the protégé.
- Introduce the protégé to valued sources/resources in the field.
- "Talk up" the protégé's performance to faculty and administrators.
- Nominate the protégé for awards or prizes.

A protégé often benefits indirectly as well. Because the mentor is respected, established, and powerful, a protégé frequently enjoys the mentor's "referent power" which confers a special status and acceptance by others. Moreover, the protégé may also gain a deeper sense of and appreciation for the academic field of interest which, as a result, may result in the protégé's enhanced performance in preparing for such.

Mentees' or Protégé's Outcomes

There are ten protégé outcomes that can be attributed to mentoring:

1. Self-motivation, self-discipline, goal setting;
2. Increased interpersonal skills.
3. Greater awareness of value system;
4. Critical evaluation of what works, what does not work;
5. Acquisition and implementation of new knowledge;
6. Greater awareness of trust;
7. Increased decision making skills;
8. Enhanced leadership skills;

9. Successful transition in completion of educational goals;
10. Enhanced atmosphere of trust and respect.[1]

Bova and Philips[2] suggest mentors provide valuable information and experiences. Important lessons learned by protégés from their mentors include:

1. Risk-taking behaviours;
2. Communications skills;
3. Survival in the system;
4. Skills of their profession;
5. Respect for people
6. Setting high standards and not compromising them;
7. How to be a good listener;
8. How to get along with all kinds of people;
9. Leadership qualities;
10. What it means to be a professional.

Phillips-Jones[3] cites the following benefits protégés receive from the mentoring relationship:

1. Advice on career goals;
2. Encouragement;
3. New or improved skills and knowledge;
4. Models to follow;
5. Opportunities and resources;
6. Increased exposure and visibility;
7. A bridge to maturity.

Mentor Benefits

This study considers the following as possible benefits mentors can receive from the mentoring process:

- Feeling of being useful to someone else;
- Satisfaction of helping someone else;
- Feeling of being trusted;

[1]James, D.1993. Higher education sector. Mentoring Instiitute, Weestern Michigan University, Kalamazoo, MI.
[2]Bova, B. M. & Phillips, R.R. 1984 'Mentoring as a learning experience for adults.' Journal of Teacher Education, 35(3), 16-20.
[3]Phillips-Jones, L. 1989. The mentoring programme coordinator's guide: How to plan and conduct a successful mentoring programme. Grass Valley, Ca., Coalition of Counseling Centres

- Becoming a better listener;
- Gaining ideas;
- Becoming more outgoing;
- Reinforcing professional identity;
- Increasing patience;
- Feeling of pride in seeing protégé learn and focus on goals;
- Ability to lead protégé to a higher level of thinking.[1]

Institutional Benefits

The following benefits and positive institutional outcomes have been reported as a result of successfully developed mentoring programmes in some other parts of the world:

- Increased protégé graduation and transfer rates;
- Increased protégé retention rates;
- Decreased protégé attrition rates;
- Increased protégé grade point averages
- Increased protégé course completion rates;
- Expanded faculty/staff development programmes for mentors;
- Improved orientation programmes for potential protégé participants;
- Positive campus-wide response to the mentoring programme;
- Increased participation of mentors and protégés;
- Increased institutional budgetary support.[2]

6.9 Monitoring of Programme Participants

Monitoring is one of the most critical yet often overlooked aspects of a planned mentoring programme. Protégé's often move, change telephone numbers, or get distracted by some other less important engagements and so on. Mentors sometimes express a great amount of frustration in attempting to locate their

[1]Canton, M. & James, D. 1993. Pre-conference mentoring workshop, higher education, Diversity in Mentoring Conference, Atlanta, Georgia.
[2] Canton, M. & James D. 1995. Mentoring guide for community colleges. Washington, D.C.; National Science Foundation.

protégés. Creating a centralised information system where one communicates and records changes will enhance the programme's effectiveness.

The monitoring component of a planned mentoring programme should focus on the extent to which the programme is achieving its goals. This requires creation of a structure in which the programme can operate and constantly assess its own effectiveness. Some examples of monitoring components in the mentoring process are:

- Monthly reports from the mentors to the Programme Coordinator;
- Scheduled periodic meetings with mentors and the Programme Coordinator to assess - the progress of the mentoring programme;
- Combined programme activities with mentors and protégés to discuss the status of the programme and implement early revisions if possible or as recommended.
- Mentor and protégé newsletters focusing on achievements of the programme and the extent to which the programme is achieving its desired goals;
- Literature periodically distributed to mentors focusing on "effective mentoring strategies"

Support staff should be trained to monitor the mentoring programme. It should be understood that a variety of psychological and organizational factors shape relationships over time. Both mentors and protégés face complexities in managing relationships-especially with those of different gender, race, or ethnicity. The staff should consider how they can create conditions that encourage effective mentoring. They must identify organisational features that interfere with building relationships and then act to change them.[1]

6.10. Summary of Findings

This study examined the place of mentoring in promoting quality teaching and learning in Nigeria's higher education by exploring the philosophical tripartite theories of Plato, Martin Buber and Pierre Felix Bourdieu. Being a Qualitative research in philosophy of education, it employed the methods of philosophical analysis as well as speculative and prescriptive elements/components in

[1]Canton, M. & James D. 1995. *Mentoring guide for community colleges*. Washington, D.C.; National Science Foundation.

examining the basic concepts of mentoring, its models, its approaches, power and empowerment in mentoring, nature of human bonds, higher education and so on. This study affirmed the position that training or teaching does not guarantee quality reproduction of cherished institutional values, but that higher education can become more dynamic, pragmatic, professionally and socially relevant if mentoring in the universities is guaranteed. We agree as a matter of fact that teaching alone does not guarantee quality *reproduction* in education but that *willfulness* to institutionalise mentoring programmes on the part of university teachers and other stakeholders can contribute to the enhancement of a culture where teachers' pedagogical experiences and strategies can ensure student's success and retention, and the *mentees* eventually becoming knowledgeable and instrumental to the continuous advancement of the circle of quality education in Nigeria.

One fundamental findings of this study is the idea of a liberal mentoring platform- MAPHEN as suggested in this chapter, with the understanding that the informed and enlightened mind has heightened capacities both to know and to work towards the *good*. Again this study advocates that university teaching has to conform to institutional morality (*Buberian public morality*) since the morally conscious mind and the trained intelligence, if combined are potent instruments both for human self-realisation, the *common good* of man and society through quality mentoring and teaching in Nigerian higher education.

6.11 Implications for Government

The findings of this study suggest that the country's educational goals as enshrined in the National Policy on Education cannot be achieved without good teachers at all levels of our educational system particularly in higher institutions through mentoring. Again the relevant arms of government should enforce the provisions of the law establishing the Teachers Registration Council which is a legal organ of government with the responsibility of regulating and registering teachers in all the key education sectors (primary, secondary and tertiary) in Nigeria.

The Nigerian universities commission should make the **Post Graduate Diploma in Teaching in Higher Education (PGDTHE)** compulsory for all university teachers particularly beginning academics or those without the

background knowledge of pedagogy and float mentoring programmes which could compete favourably with other best practices in Mentoring as we have in Eastern Kentucky, USA, the Institute of Career Mentoring in the United Kingdom, TEQSA in University of Melbourne, Austalia and so on.

Again, the NUC should as a matter of policy ensure a regular in-service and refresher training of university teachers as it is done amongst most primary and secondary school teachers in the country. This is because the study amplifies the campaign for the support of the Post-Graduate Diploma in Teaching in Higher Education of the department of Teacher Education and the vision, mission, goals and objectives of the Centre for Excellence in Teaching and Learning (CeTl) of the University of Ibadan where mentoring possibilities are abound, as it will enable the University to continue educating tomorrow's teachers and leaders, break new grounds in solving some of the world's grand challenges through research, teaching and mentoring to strengthen educational communities near and afar.

6.12. Implications for Parents

The quantity and quality implications of this research to parents are enormous. This research has confirmed the effectiveness of qualitative reproduction in education through mentoring which parent as stakeholders in the education of their children can influence the quantity and quality of the education of their children through the choices they can make. For parents who also double as higher education teachers, the possibility of their children becoming their successors or colleagues in the noble profession of teaching is not out of place. The research has also shown that parents appreciate and address the indices of mentoring in higher education if they show extra interest in their children moral and academic well being before, during and after graduation from higher educational institutions of their choice.

6.13. Implications for Teachers

The research has shown the invaluable role of mentoring. Higher Education should rise to the challenges of relevance and contemporary development in professional preparation of those who have been engaged as teachers in institutions of higher learning without professional background but

who yearn for relevant knowledge in modern and scientific pedagogy. This as it is the case in the pioneering efforts of the Department of Teacher Education, University if Ibadan, PGDTHE programme, in tandem with global standards implies that all higher education teachers must be professionally trained. The university teacher who totally makes use of the value added PGDTHE and the CeTl programmes of the University of Ibadan stands to appreciate human quality, dignity and value, which are considered important to the higher education teacher's professional life.[1] Such as the appreciation of self and students' human worth and understanding of the full implication of academic freedom, power, empowerment and its scope, appreciation of the professional dignity of teaching and its potential for attaining inner peace and personal fulfillment.

This research has shown that mentoring requires at its baseline individuals who are morally stable, academically able, who have a good grasp of institutional goals, the subjects they are required to teach, and who care about the well being of learners under their guidance. Again, it requires individuals who can produce results, mainly those of student academic achievement and learning for social inclusion.

6.14. Implications for Graduate Students

This study considered mentoring as essential and perhaps the heart of graduate education. Mentoring is distinct from advising because it becomes a personal relationship. It involves professors acting as close, trusted, and experienced colleagues and guides… It transforms the student into a colleague. According to O'Neal[2], a good mentor can make the difference between a non-traditional student receiving a graduate degree or dropping out of college. A good mentor can: (1) teach (prescribe strategies); (2) sponsor (protect and support); (3) counsel (listen, probe, clarify, advise); (4) encourage (affirm, inspire, challenge); and (5) befriend (accept and relate).

A unique feature of graduate education is the alliance formed between the mentor and the protégé (graduate student). In a doctoral programme, according to

[1]Ayodele-Bamisaiye & Kolawole C.O. 2007 ***Impact of a Professional Education Programme on Higher Education teachers at the University of Ibadan*** being a text of a paper presented at DETA 2007 conference on Addressing the Quality and Numbers of Teachers in Africa held at the Makerere University, Kampala, Uganda from 5-8 Aug. 2007.

[2]O' Neal, Willie Mae. 1991. Choosing and training mentors for nontraditional students, paper presented at Diversity in Mentoring Conference, Chicago, IIlinois.

Adams[1], the mentor offers advice and guidance on: (1) Planning the academic programme and course selection; (2) Planning and preparing to take and pass the comprehensive examination; (3) Identifying and conducting an original piece of research; and (4) Developing, producing, writing, presenting, and successfully defending the dissertation.

In formalizing the mentoring relationship, Adams[2], further states that the mentor must be willing to: (1) invest time and resources in the academic and professional development of the protégé; (2) accept the protégé as a legitimate graduate student who has potential for academic success; (3) communicate with the protégé in an open and honest manner; (4) give sound, constructive, and critical review of the protégé's work, free of judgemental bias; (5) hold the protégé to high standards of academic output; (6) be an advocate for the protégé as progress is made toward completion of the doctorate programme; and (7) help sponsor and promote the protégé into the profession.

Daniels[3], in commenting on aspects of the process that enhances the persistence for students in post graduate programmes, described the following essential mentoring functions: (1) Teaching students the ropes of the department; (2) Increasing the student's visibility to the faculty and university; (3) Providing both negative and positive feedback; (4) Warning the student of academic risks; (5) Promoting the protégé's confidence, sense of competence; (6) Counseling (environment to express fears, anxiety, ideas and problems); (7) Research skills involved in the thesis preparation and presentation; and (8) Understanding of the institution's organisational system (formal and informal).

6.15. Suggestions for further research

Being a qualitative research limited in execution, scope and design, it is imperative that we urge other researchers to consider some other aspects of this all-important area of educational concern - *Mentoring in Higher Education* that may not have been covered in this study.

[1]Adams, Howard G. 1985. *Successfully negotiating the graduate school process:* A guide for minority students. The EM Program, Notre Dame, Indianna.
[2]Adams, Howard G. 1992. *Mentoring: An essential factor in the doctoral process for minority students.* The GEM Program, Notre Dame, Indiana.
[3]Daniels, James E. 1991. Mentoring graduate students: A research agenda, paper presented at the Diversity in Mentoring Conference, Chicago, IIIinois.

Again, a future research on this area may be concerned with the empirical and practical or quantitative application(s) of institutional framework for mentorship and monitoring the teaching and learning processes in higher education as teased out from the tripartite philosophies of Plato, Buber and Bourdieu. This is because this study raised many questions than answers, as a philosophical research should. And one may think that it goes somewhat against the grain in today's climate, where the emphasis is on 'evidence-based practice' and the search for firm answers. Evidence-based practice privileges control-and-predict research, such as large-scale surveys and experimental trials in quantitative terms, which claim to be objective and scientific[1]. The hope is that they can tell policy-makers what works, and therefore also tell practitioners what they should do, with a high degree of seeming certainty. Again the problem may be that of pontification from evidence–based research as the existing researches in the field of mentoring as a whole is awash with guidelines for good practice, but these have done little to overcome the fundamental weaknesses of mentoring. What the mentoring movement needs is a clearer conceptualisation and a sounder theoretical base as teased out from the philosophical excogitations of Plato, Buber and Bourdieu.

This in turn requires a different perspective on research, one which rejects a laboratory-style approach, and challenges policy-makers' desire for certainty and simple prescriptions. Such a perspective, does not aspire to evidence-based practice, but rather to theory-based policy and practice, and practice-based evidence. Hence this study suggests that more effective progress can be made by disrupting the assumptions on which policy is based, encouraging critical reflective practice in the field, and learning to live with uncertainty as an element of creative knowledge production.

Edwards[2] maintains that responsible research is an engaged philosophical oriented social science that grounds itself in the experiences of the field. It works with practitioners and other participants in the field to do justice to the meanings they make in practice, and to interpret those experiences in value-laden ways. In this way, research can focus productively on the future by asking 'fundamental

[1]Atkinson, E. 2003 "Producing different knowledge and producing knowledge differently". Postmodernism and the possibilities for education research', paper presented at the Annual Conference of the American Educational Research Association, New Orleans, April 2000, under the title: "What can postmodern thinking do for educational research?'

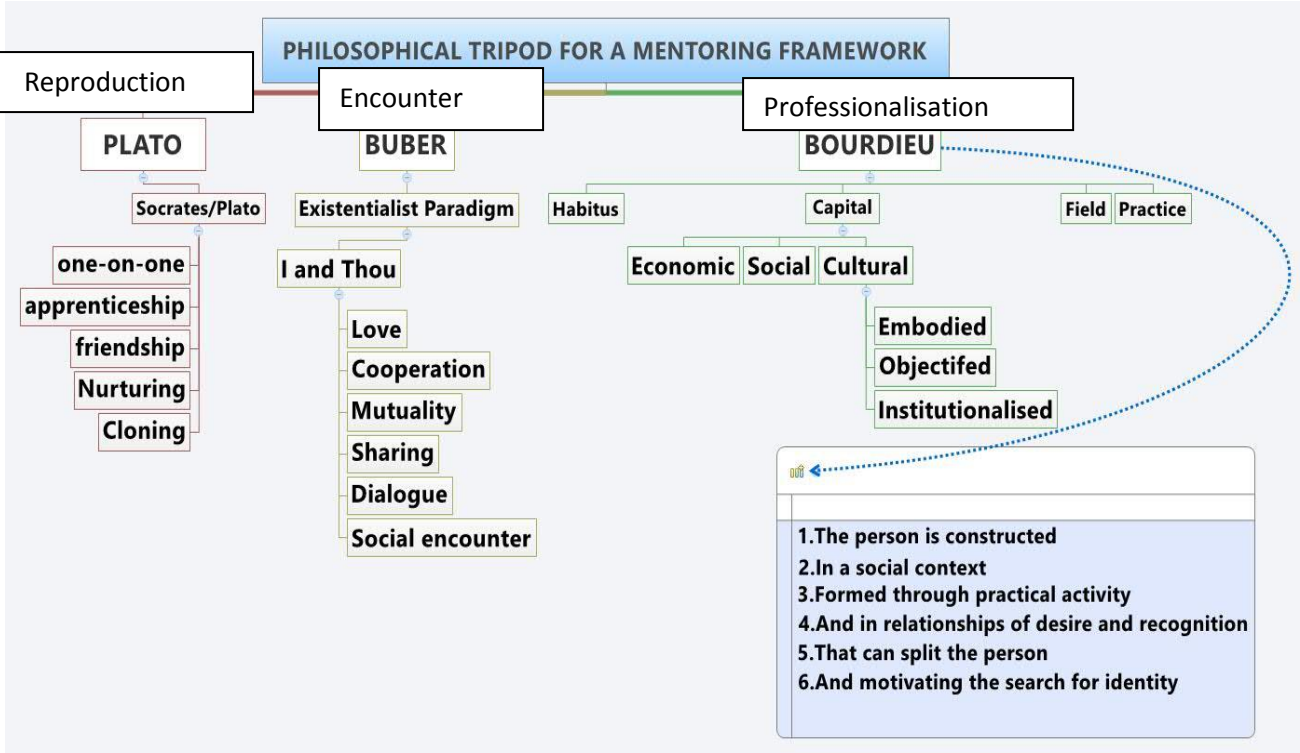
[2]Edwards, A. 2002 'Responsible research: ways of being a researcher', presidential address to the British Educational Research Conference, *British Educational Research Journal*, 28, 2: 157 – 168.

questions like "what kinds of mentors and mentees do we want and for what kind of society?[1]" Not only does such an approach acknowledge the agency of all participants in mentoring for social inclusion, but it supports their agency as the driver for transformation. It advances a notion of reflective practice that seeks to challenge the deep-rooted power relations that impact on mentor relationships.[2] So while this study does not claim to offer here, an infallible method of standards for mentoring practice, we shall propose some fundamental recommendations for policy, for practice, and for future research.

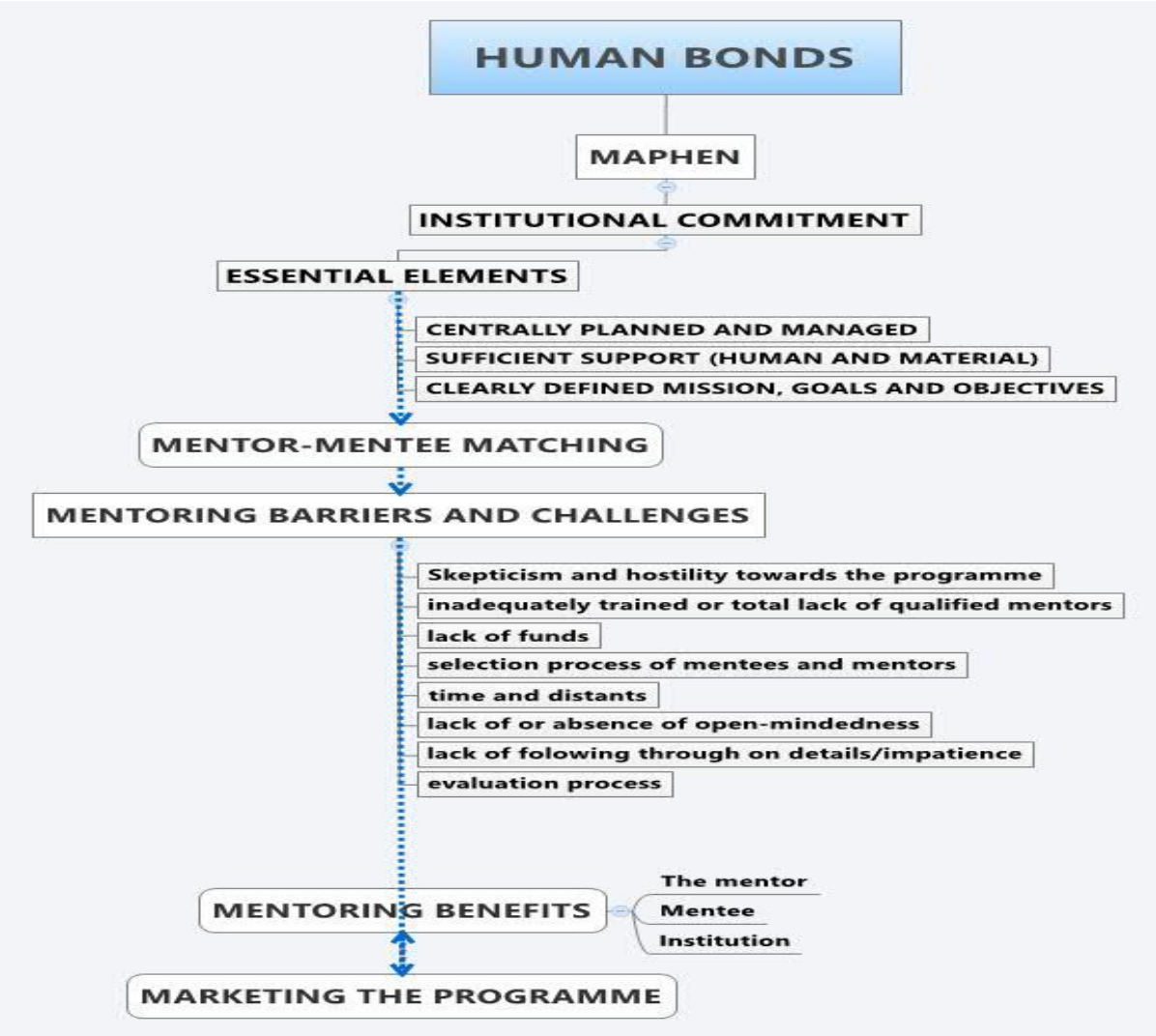
These recommendations are driven by twin concerns. The first is that mentoring for social inclusion in professional practice is here, and it appears to be here to stay for good. Policy-makers are promoting mentoring across the length and breadth of the world; entire profession devoted to youth support – especially youth services and former careers services – are being drawn into mentoring in most parts of the world; and many thousands of volunteers concerned about social exclusion are becoming involved. This simple fact means that researchers, however critical, have an obligation to go beyond exposing 'misrecognitions' and 'regimes of scientific truth', important as this task may be, we cannot simply dismiss mentoring in higher education. We have a responsibility to raise issues and questions that can engage policy-makers and practitioners in dialogue and debate to advance our thinking about mentoring for effective and meaningful practice in Nigerian higher education.

[1]Edwards, A. 2002 'Responsible research: ways of being a researcher', presidential address to the British Educational Research Conference, *British Educational Research Journal*, 28, 2: 157 – 168.
[2]Issitt, M. 2000. 'Critical professionals and reflective practice: the experience of women practitioners in health, welfare and education', in J. Batsleer and B. Humphries (eds) Welfare, Exclusion and Political Agency, London: Routledge.

APENDIX I



APENDIX II

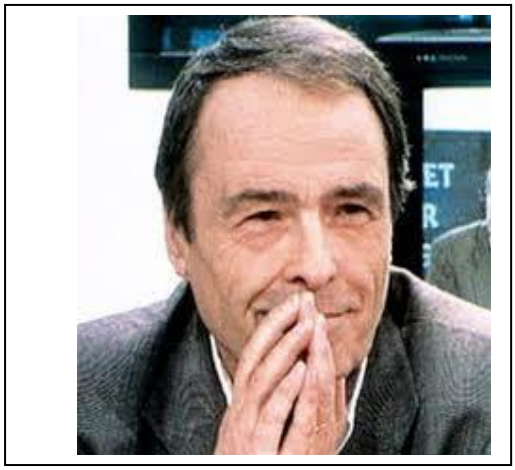


Socrates and Plato

470 BC- 399BC&428/427 BC – 348/347 BC

Martin Buber

1878-1965



Pierre Felix Bourdieu

1st August 1930 – January 23rd 2002

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