Who Is An Ideal Mentor?

Mubarak, Husain Muhammad
Assistant Lecturer, Sociology Department, Federal University, Dutse, Jigawa State, Nigeria
Jamilu, Ibrahim Mukhtar
Graduate Assistant, Sociology Department, Federal University, Dutse, Jigawa State, Nigeria

Abstract:
This paper discusses on mentoring, a topic that receives little attention in the academic world of developing societies, like Nigeria. Obviously maintaining the indispensability of mentor in contemporary societies, and at the same time, worried with the wrong mentoring trend, especially in universities, which the scarcity of ideal mentors is number one element, the paper takes mentoring work a step ahead by attempting to construct who an ideal mentor is on the basis of exhibiting eleven number qualities, including being just, ideological, strict for righteousness, and not abusing authority. Having a good mentee ultimately means having a good, and secured society, because they train the future leaders of the society. Bad mentor is a polar opposite of an ideal one. The two, therefore, have contrasting, and often clashing features. The work recognizes that, youth are those in dire need of mentor. It is essential for any mentee to be wary of such bad mentors, lest s/he falls into the trap of remorsefulness in the long run. The paper sees the presence of intellectuals, and valuing education as two major things for checking the dangerous mentoring trend in Nigeria, especially in universities.

Keywords: academic, ideal, mentee, mentor, university, youth

1. Introduction

The continuous search for excellence in varied fields of human endeavour, coupled with the need for tapping the infinite potentials human beings have naturally been endowed with, often make many to look for role models they consider worthy of emulation to imitate from. These role models whom one is usually in frequent contacts with, and under whose training one acquires skills, and experience, are widely known as 'mentors'. Obviously, the most affected section of the population in seeking mentorship is the youth, undoubtedly because, youth hood represents a challenging and transitional stage within which an individual's dependence on parents/guardians is virtually less or none, and, in which one often thinks and plans about his/her future.

Selver, and Brooks, (1979), opined that, the full potentials of human beings have consciously not been discovered by themselves, and, therefore, remain untapped. However, the authors are in agreement with the possibility of unfolding these full potentials through a fresh learning. For humans, learning normally takes place via the web of associations, and relationships with others, in which the inferior tens to copy from the one seen as a superior. Besides, Omede, (2012), admitted that children, – those in the precursor stage to become youth - pay more attention to what they see and hear from the adults, who may as well be their mentors.

In the contemporary era of modernization, where western education, democracy, and the peculiar ability of some individuals, among other factors, break, and continually erode the hitherto stratification system, largely based on the African extended family apprenticeship and arrangements, individuals seek, by virtue of their qualifications, experience, and/or abilities, placement and excellence into positions, for their economic and social survivals. It is the need for continuity, advancement, promotion and/or development that usually necessitates the need for a mentor.

According to Savickas, (2007:xviii – x), "Essentially, mentoring involves the secure attachment of a protégé to an individual who eases transitions and prompts adaptation". The author further points out that, the rationale behind mentoring is career assistance, by visiting, guiding and counseling. In other words, to the author, mentoring involves a variety of functions in which a person who is adequately skilled in matters related to a particular profession, attained relatively higher knowledge base, achieved positive lifestyle and morally trained will be set to train another, usually a youth.

This paper aims at establishing who an ideal mentor is, by portraying his/her characteristics. This, in a way, will caution the prospective mentees to be very selective in choosing their mentors. One objective is to enhance the possibility of appropriate grooming and guidance of youth in various sectors of human society, so as to avoid the possible entrapment of the youth in particular and society in general, into a bleak future. However, the word ideal should be read, and seen with caution, because of the imperfect nature of human beings, as well as the environmental factors that constraint human behavior.

Being in the academia where we have the first hand experiences about distortions surrounding mentor-mentee relationship, the paper will devote special attention to this sector. The sad situation we are in of rarity of ideal mentors to emulate from, and the almost, indispensable need for mentors, especially by the youth, necessitated the authorship of the paper.

What follows this introduction is the noticed problem or contradiction in mentoring issues, with special emphasis on the university. Thereafter, a section that deals with a couple of headings clarifying the major concepts of the work follows. The article then, presents a historical perspective, and works on mentoring, before highlighting some qualities, whose possession qualifies one as an ideal mentor. Conclusion and recommendations form the last aspects of the paper.

2. The Contradiction

Contrary to the widely hold, and supposedly correct view that, older people, especially the educated ones, deserved to be emulated, obviously because of the comparatively vast experiences they have accumulated against youth, as well as the high educational levels attained, most elders are morally bankrupt, and therefore, ideologically, not better than a quite number of the youth. Morally, and ideologically, the difference between the old, and the youth remains hazy. What seems to be the undeniable distinction is that, the former have more ages than the latter. And what is the significance of being older, if, the additional years do not bring additional and/or proportional value for one's conduct? Therefore, the assertion of older - moral superiority nexus, in contemporary Nigeria, may not always hold.

Regrettably, nowadays, older people worthy of emulation in politics, economy, education, and in practice, even in religion, the very sector whose leaders are ideally supposed to be of high exemplary moral character, seem to be very rare. As explicitly stated"…the Nigerian youth is in a state of dilemma because he lacks exemplary leaders…as the older people are corrupt, selfish, unprincipled, domineering and undemocratic." (Radda, 2000, cited in Radda, 2009:44).

Moreover, based on the findings of random sample survey from Ghana, Uganda, and Tanzania, Barkan , (1975), argued that, the roles African University Students play, and are likely to play after the successful completion of their programmes, for both, economic development, and positive political change is, and would likely be negative. Data from the author's study shows that, the university graduates, and the universities themselves constitute serious threat, for sustainable development to take place. The graduates are often not ready to partake in real economic activities, and active politics. They rather seek technocratic and non-innovative positions. Moreover, despite their continual criticisms against politicians, they tend if opportuned, to serve any incumbent government, for personal esteem and security.

Implicit in the above findings is the wrong mentoring trends whose responsibility can, most likely be located in the leaders/heads/elders, of these universities, whose conducts failed steering the affairs of their respective institutions for positive results..

3. Mentor – Mentee Relationship in the Academia

In Nigeria, something almost akin to what Barkan, (1975), observes in Ghana, Uganda and Tanzania, is smelt in Universities. Academic environment ought to be the most liberating atmosphere were thoughts and actions should continuously be reflected upon, challenged and questioned, with a view to finding the most appropriate position on issue(s). In other words, skepticism, constructive criticism, and continuous re-evaluation of thoughts, ideas, views and opinions, in the light of the prevailing political, economic and social realities, and in line with the overall development of the organization (University), should be the major intellectual mechanisms upon which decisions are based.   Academics, by virtue of their knowledge, should be pillars of enlightenment to the right directions, irrespective of the effect(s) of that, for or against a particular person or group. Surprisingly, hardly decisions and thoughts are questioned. Academic ethos has been corrupted. The needless culture(s) of sycophancy, blind loyalty, materialism, exploitation of students in various forms, and gossiping thrive.

Of course, advancement and promotions on the basis of acquiring additional qualification(s) and experience are on the ascendancy, those individuals one can genuinely and honestly emulate seem to be few. Rising through higher academic ranks is good, but that should, and must be accompanied with good conduct so that as one progresses, his/her behavior also changes into a practically better one. This is the only way that ascendancy will be of real benefits to, not only the occupant of that higher status, but also to the society at large.

The mentee is not an empty vessel receiving the mentor's advice and wisdom but, rather, an active participant, shaping the relationship. The ideal mentee aspires to self-assessment, receptivity/ critical reception, initiative, responsibility, honesty, and appreciation for his or her mentor.

4. Definition of Major Terms: Mentor, Mentee, Academic, Youth

4.1. Mentor

According to Johnson et al (2000, cited in Johnson 2002) mentoring is a personal relationship in which a more experienced, (usually older) faculty member, or a professional, acts as a guide, role model, teacher, and sponsor of a less experienced, (usually younger) graduate, student or junior professional. A mentor provides the protégé with knowledge, advice, challenge, counsel, and support in the protégé's pursuit of becoming a full member of a particular profession.

Ihedioha and Osu (2012:143-144) categorized mentoring into two: informal or natural and formal or planned mentoring, but this paper aptly uses the concepts, 'natural' and 'planned'.

Natural mentoring: It is called natural mentoring because it is naturally occurring, and supportive relationships between mentor and the mentee. Informal mentoring is therefore such normatively established relationship youths have with older and more experienced individuals such as parents, extended family members, neighbors, teachers, ministers, and others with whom youths have regular contacts.

"[planned] mentoring involves the provision of general guidance and support and, in some instances, helping a child/youth learn something new. It also promotes students' sense of well-being by challenging the negative opinions they may have of themselves and demonstrating that they can have positive relationships with adults."

(Ihedioha and Osu, 2012:143).

Planned mentoring are mentoring programs that emerged with the increasing complexity of the modern society. As we moved into the late 20th Century, and entered the 21st Century there is substantial decline in natural mentoring and this calls for emergence of the planned mentoring. Ihedioha and Osu (2012:144) observe that, planned mentoring involves a structured and intentional approach to offering students those experiences and benefits similar to the ones provided by informal mentors. Such initiatives are often facilitated by an agency or program, dedicated to this purpose and encompass both one-on-one relationships between an adult and the child/youth, or an older more experienced peer and a younger peer, as well as small groups of children/youths working with an adult or older peer on a particular goal. In all instances, mentoring activities take place at regularly scheduled times over an extended period, and are most often only one component of a comprehensive program (ibid, p.144).

Formal mentoring programs place a strong emphasis on positive youth development, reducing the likelihood that the youth will engage in risky behaviors such as poor school attendance, drug abuse, and raise the consciousness of community concerns such as civic engagement as well as college and career explorations. They can be school-based, community-based, and occasionally workplace-based.

4.2. Mentee

In the mentor-mentee affair, the mentor is somewhat the passive participant in the relationship. Mentee is therefore the one been mentored. Ifedili, and Marchie, (2011), opine that mentoring is usually developed at the time of transition of the mentee's life and lasts for a significant and sustained period of time. Adults are very significant to the development of youths, the segment of society that usually occupies the status of mentee. Adults serve as youth mentors at home as parents, in the schools as teachers, in the churches and mosques as religious leaders and in government, as political leaders, and as their employers or superiors in work places. Therefore, what is seen in youth, is what may have been planted, (Omede and Odiba, 2010, cited in Omede, 2012).

4.3. Youth

More than many social science concepts, including the previous ones, 'youth' as a concept, has generated more controversies as it cuts across a variety of disciplines, like sociology, education, political science, biology and psychology. The simplest way of defining the term 'youth' is by using age bracket as a parameter. The National Youth Development Policy, (2001) defined youth as people aged 18-35. It is a stage in life when a person is young, especially the time before a person becomes an adult (Omede, 2012). But there are definitions which have psychological underpinnings, and they, in other words referred to it as adolescence characterized by exuberance. Other definitions view it from biological perspectives (Isa,------ cited in Umar, 2010), with emphasis placed more on age of maturity marked by the outset of puberty. In addition, there are definitions that held legal connotation, i.e., individuals at legal age of 18 years (Umar, 2010), who are defined as youth, because they are eligible for voting and assume other constitutional rights and responsibilities.

4.4. The Concept of a Mentor: A Historical Perspective

Theocratically, no one will doubt the fact that, prophets sent with different revelations to mankind throughout ages, were considered, and are still being considered as the grade one mentors for the adherents to the respective religions, these prophets had propagated. Indeed, the adherents of the world major religions crowned their respective prophets as the best human beings to emulate from. Social differentiation, division of labor, and consequent specialization, as witnessed in the present day social order of the complex society we are in, make mentor a high paramount asset.

The concept first appeared in the *Odyssey* by ancient Greek's author, Homer in which Mentor was assigned to educate, provide care and support as well as to protect the son Olysses' son, Telemachus (Johnson, 2002). Kanter's (1977) Men and Women of the Corporation, and Levinston and colleagues' (1978) the Seasons of Man's Life marked the two important studies conducted in the 1970s which acted as catalysts for subsequent research and interest in the area of mentoring. In both of these studies, the authors indicated that access to a 'mentor' was advantageous to a protégé's career development. Furthermore, it provided the mentor with certain benefits, too, such as rejuvenation of his or her career, and the satisfaction of assisting another develop his or her capabilities. In *Men and Women of the Corporation*, Kanter (1977) observed that being mentored not only yielded the most desirable jobs for protégés, but it also enabled them access to the power structures within an organization.

 In *Seasons of a Man's Life* (1978) Levinson et al. saw that mentoring as not only 'sponsorship', but also an important developmental process in adulthood. For example, they described mentoring as an 'intense' and 'complex relationship' where the mentor plays the role of 'peer and parent', and takes on roles such as teacher, advisor, sponsor and friend. This definition of a mentor is somewhat akin to the original meaning of mentor, following Homer's story, since it implies a more experienced other, i.e. a father figure, who provides counsel, support and guidance to a protégé's professional and personal life (Ehrich, and Hansford, 1999).

4.5. Brief Review of Works on Mentorship

The phenomenon of mentoring has some considerable theoretical and philosophical underpinnings back millennia. However, some literature on mentoring largely dwell on the strategies for effective mentoring (Garringer etal, 2008), some on the necessity or inevitability for mentoring (Ehrich and Hansford, 1999; Popper, 2007) and others on the qualities of a mentor (Karcher etal, 2005), but from the backdrop of the proliferation of 'bad mentors' in Nigeria, especially within academic institutions, this paper takes mentoring works further by constructing who an ideal mentor is, on the basis of some features. Given the possibility of qualities of a mentor, the relationship with a mentee does not entirely mean giving without taking-it is rewarding practice for both mentee and the mentor (blue-sky-coaching, 2008).

On trying to bring to light the why aspect of research interest in post-agrarian societies mentoring, Savickas, (2007), argued that, in the agricultural era, workers were not oblivious of what to do in the farm. However, industrialization epoch, witnessed the emergence of vocational guidance as a new discipline. Beneficiaries of this guidance, which was scientifically based, were street youth, immigrants from other nations, and those who had previously worked in farms, but wanted to move to the factories. The aim was their appropriate placement in job positions, thereby escaping from urban ills.

4.6. Characteristics of an Ideal Mentor

(i)   S/He is a Just : In contrast to the unjust attribute, almost always inherent in a bad mentor, an ideal mentor is a just person. S/He neither discriminates, nor does s/he have prejudice for, or against a particular person, event, association, country or phenomenon. S/He allows reasons, facts, realities, laws, performance, and findings to decide outcomes, even at the expense of his/her personal wishes, and preferences. None of fear, favour, or impunity co-exists with an ideal mentor. The quality of justice in an ideal mentor makes him/her develops as a person, despite the intermittent clashes with selfish individuals.

(ii)   Strictness for Righteousness: A good mentor is always firm on the right course of action. Albeit, s/he may be labeled as an extremely rigid, uncompromising, unwise, anti social, and at times even uncivilized by many, there by becoming, most of the times, in conflict with people, including his/her blood relatives, an ideal mentor always remains consistent in doing what he genuinely understands as good, and shuns whatever he believes goes contrary to the righteousness. Such strictness in turn, makes him/her endure on the path of, and eventually achieves greatness. The path to greatness does not reside in megalomania and self-flattering, but in patience and perseverance to pursue greatness. This is what makes a good mentor. Spencer (year), contended that, greatness of education is not knowledge but practice. A knowledgeable person who demonstrates that knowledge through responsibility, maturity and chooses to follow the path to greatness can equally lead a prospective mentee to greatness, but reverse is always seems to be case in most Nigerian universities. A bad mentor remains loss, and bends laws and norms at will, especially if that suits, and will serve his needs, or those of his "loyalists", that are at most times blinds.

(iii)   Ideological: An ideal mentor has rational perspective of, and for life, and sticks to pragmatic ideology. This quality gives him/her the ability to develop an independent view of life and creates an environment for positive relationship with the mentee, in which together they can achieve the best of mentoring practice. Unlike a bad mentor, who is always materialistic, an ideal is not in any way disturbed by monetary/material rewards, as for an ideal mentor, the ultimate goal in this life is to serve and sustain ideological stands, which in most cases benefit the majority. Notwithstanding the physical pains for serving ideologies, the conviction for doing good are is inwardly gives pleasure to, and gingers the ideal mentor, far more than money gives to the bad mentor.

(iv)   Respecting Subordinate's Thoughts: Mentees usually enter into mentor-mentee relationships with naivety and inexperience of some kind, but a mentor ought not to be so arrogant to deride and disregard any ideas coming from his protégé. The mentee may consciously or subconsciously bring in something new that can dramatically change the life of his/her mentor, for the better. An ideal mentor recognizes, appreciates, and humbly accepts any positive, s/he sees or smells from the mentee. S/he is not arrogant person like a bad mentor. An ideal mentor remains humble, and ready to learn from his/her mentee. Notwithstanding his/her simplicity, an ideal mentor does not in anyway, and at any time tolerates non sense, and stupidity, even from those higher than him/her in rank.

As Zerzan, (2009), rightly pointed out, the mentee is not an empty vessel receiving the mentor's advice and wisdom but, rather, an active participant, shaping the relationship. The ideal mentee always aspires to have someone who will promote him/her in various life endeavors. Both, (mentor and mentee), are potential givers and receivers of something new to each other. The mentor should therefore know that, s/he is not and will never be omniscient like God; he shall anticipate new knowledge from the mentee, though with unequal share by comparison.

(v) Patience with the Inadequacies of the Inferior: An ideal mentor always recognizes the fact that, all humans have their strengths and shortcomings and shall always agrees with this during the course of relationships with the inferior, (mentee). After all, man is by nature weak, and is bound to make mistake in one way, or another. For mentor-mentee relationship to yield something positive, therefore, the mentor shall encourage the mentee and all other inferiors s/he might be working with in order for the inferior to improve not to find themselves in a state of psychological defeat and self-blame. Even if his/her inferior is apparently wrong, an ideal mentor capitalizes on the positive aspects of his/her mentee, to cleverly, and jokingly make the needed correction(s).

(vi) Matching Words with Actions: For an ideal mentor, respecting his/her words by sticking, and practicing what he/she preaches/advocates for his/her mentee, is non negotiable. So, by translating words into actions or delineating and implementing well planned policies, one demonstrates his/her potentiality of becoming an ideal mentor.

(vii) Does Not Abuse Authority: One of the features of backwardness, especially in countries where the tenets of democracy are not truly understood, and the bureaucracy is misconstrued, people are taking advantage of any slide opportunity to abuse authority. This is also evident in mentoring practice whereby a mentor will be harassing, embarrassing and dehumanizing the mentee or any inferior. Ideally, a mentor shall carry the mentee or any subordinate along, so that the inferior will feel s/he is important and recognized personality, not a worthless fellow. A good mentor, therefore would never abuse an authority. except in rare cases or in unintentional circumstances.

(viii) Talks Less: One of the best principles for increasing one's value in the eye of the people is the principle of 'talk less and do more'. An ideal mentor is the one who sticks to this principle. In any affair, it is important for the mentor to 'work the talk'. When s/he, 'talks the work', then there is a problem. Relatedly, an ideal mentor is aware of the dangers associated with excessive speaking, tongue might bring, if left uncontrolled. Thus, s/he thinks before s/he says. These make him/her a person of few words.

i. Uses Time Wisely: Another positive feature of an ideal mentor, which is closely related to the above, is to make rational use of time. Time is a valuable element of human existence, because everything is done within it. An ideal mentor is not oblivious of time scarcity. Therefore, s/he gives time to schedules, and other activities, including leisure, appropriately, based on their respective worth. In other words, an ideal mentor does not expend his/her time irrationally, as bad mentor does..

ii. Largely Categorical : Being time conscious, and respecting the need for goal attainment of the organization in which s/he works, an ideal mentor always tries to make his/her directives, talks, corrections, suggestions, and guidance unambiguous, and exact. This helps in great deal in eliminating confusion, and haziness among subordinates that, and by extension ensuring that, tasks are performed with high degree of correctness possible, within the timeframe set for accomplishing a specific task(s).

This contrasts the ambiguous nature of a bad mentor, who remains equivocal, and wishy – washy in his/her dealings. Consequently, longer time is often spent before achieving tasks which with clarity, vividness, and conciseness can be done within comparatively shorter time. This inturn, undermines the efficiency of the very organization s/he leads, as the time frame for actualizing goals is unduly considered. To cover his/her inadequacy in this regard, a bad mentor adopts eleventh hour preparation approach as the last option, which in most cases stresses, and strains subordinate staff, , reduces their morale and motivation for the work, and diminishes the correctness chances. The combined effect of these is the low quality output with accompanying adversities on the consumers of goods, and services being produced by the bad mentor leads organization/department/unit.

iii. S/He is Frank : Unlike a bad mentor who sees deception as an escape rope, and uses it to cheat the majority of those s/he interacts with, an ideal mentor is an open, honest, and pragmatic individual. S/He says truth directly to all those s/he deals with, irrespective of whether that will please them at that very moment or not. Eventually, even after decades, it is that truth that becomes a reality, and therefore, to the credit of an ideal mentor.

4.7. The Bad Mentor
Bad mentor is a polar opposite of an ideal one. S/He sees self as a worthy of emulation, but in actuality, there is virtually nothing positive or worthy to learn from him/her, because, even the few good things are in most cases done for show off, or paving way for gross misconduct. In our society for instance, this paper disagrees with the authenticity of the mentor-mentee arrangements that are by appearance organized in some academic institutions in Nigeria to be formal. In reality, these are not more than informal and traditional. In this type of mentoring arrangement, it is usually the senior member in the organization who elects to initiate a relationship with a younger member who, though, may have talent, but can easily be bended, and, therefore, controlled, and be involved in doing even, unlawful, and other dubious things. In other words, a good number of mentors prefer inviting potential loyalists, who will follow them like their tales, as their mentees. Consequently, mentors will have 'natural' leanings or biases towards some protégés and not others. The work of Odiorne, (1985, cited in Ehrich, and Hansford, 1999), suggested that some mentors have strong biases towards people of their own religion or cultural background. In Nigeria, especially in some academic institutions, the problem is worse than that, as leaders/mentors, who are almost usually self-flattering, demonstrate such biases towards their puppets and are making their mentees sycophants, blind loyalists and accomplices.

5. Conclusion
This paper maintains the importance of mentoring in a complex society of ours, where education and experience play critical roles in placement and promotion in formal settings. It reveals how youth constitute the category of the society in solemn search for a mentor, but the dilemma remains that among the multitude of prospective mentors, there exist 'rotten apples in the barrel'. Some of these bad eggs are power mongers, with mania for domination, and subjective feelings. As a result, they lack important qualities to properly guide the adult-to-be (protégé). But in any crowd, there can be well cultured and conscientious individuals, albeit, in most cases, very few. Similarly, despite the magnitude of deceitful and treacherous individuals who are eager to mentor (if not demoralize) some vulnerable youth, there are still some who attain some level of credibility and integrity. These are the ideal mentors, whose qualities have been highlighted.
Some of the mentees may be fully aware of the negative attitude of a mentor(s), but because of quest for promotion, relevance, materialism and greed, they would practically stick to such person(s). Such cross deceptive interaction, between bad mentors and their mentees is a very wrong mentoring trend.
Unarguably, the continuity of wrong mentoring trend is a great obstacle to, not only the security of universities where these acts are being perpetrated, but also the Nigerian nation as a whole. Besides, the evil trend can help accelerate the occurrence of criminal acts,

since misguided and wrongly mentored subordinate of today, will most likely be an arrogant and criminal of tomorrow. If care is not taken, the trend may be a vicious circle of bad mentors, with the accompanying negative consequences to the society.

6. Policy Implications and Recommendations

This undesirable trend among mentees, and the scarcity of ideal mentors as manifested in especially the academia call for an urgent need of intellectuals, the very type, Alatas, (1977), saw as indispensable ingredients for real developments in developing societies. Alatas, (1977:8), saw an intellectual as "a person who is engaged in thinking about ideas and non-material problems using the faculty of reason".

Even though coincidence occurs, these intellectuals may not necessarily be those with academic certificates, as despite, convinced worldwide as a great intellectual of his age, Spencer (1820-1903), did not have any academic qualification. One can be a Professor, but if s/he is not concerned with the development of her/his field, and does not attempt to find solutions to specific problems within her/his field, then s/he is not an intellectual. S/He is a fool (ibid).

Ability to identify and explain societal problems, based on the prevailing conditions, as well as genuinely attempting finding solutions to them, through both, formal and informal structures, to avoid unpleasant consequences, are the major functions of intellectuals. In addition to being always small proportion of society intellectuals mix in a group of their own, thereby remaining at a distance, to some degree, from other members of the society. They also make much thought on religious ideas, the issue of good life, and culture, making themselves not to be more concerned with the purely technical and mechanistic parts of knowledge. Intellectuals support or oppose, on the basis of rational thought, various political or cultural movements (ibid). Implicitly, real intellectuals do not remain silent, (seemingly not siding with, i.e, being for or against, any part on an issue) as in the current crises, manifested in almost all facets of Nigerian societies. This stand supports the view of Martin Luther King, Jr, who contended that, "the hottest place in the Hell is reserved for those who remain neutral in times of great moral conflict".

Indeed, Nigeria is currently, in a time of great moral conflict! A functioning group of intellectuals is needed to correct/attempt correcting the anomalies, so that the content of the stanza, "the labor of our heroes past", in the Nigerian National Anthem, will not only never ever be in vain, but also be re-echoed frequently in the future, by the, (if the ideal mentors are to be present), to be properly mentored progenies of the present generation of Nigerians.

This is why even the mentor him/herself requires some training of demonstrating the mentoring acumen in practice. Perhaps, this is why organizations like MetLife Foundation, National Mentoring Center (Portland), FLICC (Federal Library and Information Center Committee), and Human Resource Working Group are created to specifically to offer such training.

Valuing education can also be used as a measure that will help in matching education with actions. This paper refers the concept of valuing education to an attitudee, that stresses righteous actions by those who are educated, even if at primary level. This attitude can be inculcated right the primary socialization, where parents and teachers at basic levels of education, are to demonstrate to the children/pupils/students that acquiring education is a great responsibility which must manifest in one's character first, and then, to what s/he can change. What one learns from his/her parents lasts, and as opined by Adams "………….he, (the teacher), can never tell where his influence stops".

7. References

i. Alatas S., (1977). Intellectuals in Developing Societies, London: Frank Cass and Company.
ii. Allen J. and Eby L. (Edts), (2007). The Blackwell handbook of Mentoring: A Multiple Perspectives Approach, UK: Blackwell Publishing Limited.
iii. Barkan J., (1975), An African Dilemma : University Students Development, and Politics in Ghana, Tanzania, and Uganda, London : Oxford University Press
iv. Ehrich L. and Hansford B. (1999). Mentoring: Pros and Cons for HRM. Asia Pacific Journal of Human Resources. 37 (3) 92-107.
v. Garringer M. (Edt) (2008). Training New Mentors: Effective Strategies for Providing Quality Mentoring in Schools and Communities. Washington: The Hamilton Fish Institute on School and Community Violence
vi. Ifedili C.. and Marchie N. (2011) Managing Students' Mentoring Services in Nigerian Universities. European Journal of Education Studies. 3(2) 399-405.
vii. Ihedioha S. and Osu B., (2012). The Opinion of Academic Staff on the Effect of Mentoring on Students' General Development in Government Comprehensive Secondary School Bwari, Abuja Nigeria. International Journal of Engineering and Science. 1(2) 143-150.
viii. Johnson W., (2002). The Intentional Mentor: Strategies and Guidelines for the Practice of Mentoring. Professional Psychlogy: Research and Practice. 33(1) 88-96.
ix. Karcher M., Nakkula M., & Harris J. (2005). Developmental Mentoring Characteristics: Correspondence between Mentors' and Mentee's Assessments of Relationship Quality. Journal of Primary Prevention, 26, 93-110.
x. Kay W., (1970), Moral Development : A Psychological Study of Moral Growth From Childhood to Adolescence, London : George Allen, and Unwin Ltd.
xi. Leslie J., (2002), Essential Behaviour Analysis, New York : Oxford University Press Nigeria's National Anthem.
xii. Omede J. (2012). Youths Unrest and Vices in Nigeria: Value and Moral Education as Possible
xiii. Panaceas. Research Journal in Organizational Psychology and Educational Studies. 1(6)313-318.

xiv.   Popper A., (2007). Mentoring of Junior Faculty : A Guide for Faculty Mentors (and Mentees)
 xv.   College of Chemical and Life Sciences, [Online] Available on: http://www.life.umd.edu/faculty/Mentoring (Accessed on 26th April, 2015)
 xvi.   Radda S., (2009). "Youth Counter-Cultures", in Abdullahi S., Mohammed I., and Casey C.,
xvii.   (Edts), Studies in Cultural Sociology, Ibadan: Foludex Printers.
xviii. Savickas M., (2007). "The Maturation in Mentoring Research", in Allen J. and Eby
 xix.   L., (Edts), The Blackwell Handbook of Mentoring: A Multiple Perspectives Approach, UK: Blackwell Publishing Limited.
  xx.   Selver, and Brooks, (1979), in Hanna T., (Edt), Explorers of Human Kind, London : Harper, and Row Publishers
 xxi.   Sternberg R., and Berg C., (Edts), (1992), Intellectual Development, UK : Cambridge University Press
xxii.   Umar B., (2010) "The Youth: Concept, Values and Dynamics of Transformation", in
xxiii. Umar B., Adamu Y., and Dandago K., (Edts), Issues in Youth Development in Nigeria: A Multidisciplinary Perspective. Kano : Adamu joji Publishers.
xxiv.   Zanden J., (1996), Sociology: The Core, New York: McGraw- Hill Inc.
 xxv.   Zerzan J., et al., (2009). Making the Mentors: A Guide for
xxvi.   Mentees. In Academic Medicine. 84(1)140-144.