

GBENGA SOLOMON IBILEYE: A CONCEPTUAL AND PRAGMATIC DISCOURSE ON EDUCATION FOR PEACE, WISDOM, INTEGRITY AND DEVELOPMENT

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Abstract

Education is fundamentally concerned with the cultivation of values that promote human flourishing, ethical responsibility, and societal advancement. This paper examines peace, wisdom, integrity, and development as interconnected educational ideals through a conceptual and philosophical analysis informed by African naming traditions and indigenous linguistic resources. Drawing upon the semantic meanings associated with the names Gbenga, Solomon, and Ibileye, the study explores how culturally embedded concepts can serve as heuristic resources for educational reflection. Employing conceptual analysis and philosophical reflection, the paper argues that peace provides the social condition necessary for meaningful learning and coexistence, wisdom guides the responsible application of knowledge, integrity sustains ethical conduct and institutional trust, and development represents the broader transformative goal of education. The study further considers the scholarship and educational leadership of Professor Gbenga Solomon Ibileye, Vice-Chancellor of Federal University Lokoja, as an illustrative case through which these educational ideals may be explored within the context of contemporary higher education in Nigeria. The paper explicitly rejects any deterministic relationship between names and character, maintaining that names function as symbolic and normative resources rather than predictors of conduct or achievement. The educational significance of peace, wisdom, integrity, and development therefore remains independent of any particular individual and may be applied across diverse educational contexts. The study contributes to philosophy of education by demonstrating how African cultural meanings can enrich conceptual inquiry while advancing discussions on educational leadership, human formation, and institutional development.

Keywords: philosophy of education; peace education; educational leadership; wisdom; integrity; development; African philosophy; conceptual analysis

Declarations

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Conflict of Interest Declaration

The author is a member of staff of Federal University Lokoja, the institution currently led by Professor Gbenga Solomon Ibileye, who serves as the illustrative subject of this philosophical discussion. The author acknowledges this institutional relationship and has sought to maintain scholarly independence by grounding the analysis in established philosophy of education literature and by treating Professor Ibileye primarily as an illustrative case rather than as the object of personal or institutional commendation. The interpretations and conclusions presented are solely those of the author, and the work is not a product of institutional or leadership pressure.

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Consent Statement

The study relied exclusively on publicly available biographical and institutional materials. No private information was collected and no human participants were involved. References to Professor Gbenga Solomon Ibileye were based on publicly accessible information relating to his academic and administrative roles.

1. Introduction

Education remains one of the most important means through which individuals and societies pursue human flourishing, moral advancement, and sustainable development. Beyond the transmission of knowledge and vocational competence, education seeks to cultivate the values, dispositions, and capacities that enable individuals to live meaningful lives and contribute responsibly to the common good. Philosophers of education have therefore consistently regarded education as a process of human formation involving intellectual, moral, social, and civic development (Dewey, 1916; Peters, 1966; Biesta, 2022). Contemporary scholarship likewise emphasises that education should not merely prepare individuals for economic productivity but should nurture ethical judgement, democratic participation, social responsibility, and active citizenship in an increasingly complex and interconnected world (Nussbaum, 2010; UNESCO, 2021). Questions concerning the values that education ought to promote therefore remain central to educational discourse.

Among the values most frequently associated with educational development are peace, wisdom, integrity, and development itself. Peace facilitates harmonious coexistence, social cohesion, and the conditions necessary for meaningful learning. Wisdom enables the critical and responsible application of knowledge in addressing personal and societal challenges. Integrity promotes honesty, accountability, trustworthiness, and moral consistency in both private and public life. Development reflects the broader aspiration of education to expand human capabilities, foster social progress, and improve collective

wellbeing (Sen, 1999; Nussbaum, 2011). Taken together, these values constitute enduring goals of educational theory and practice and remain indispensable for building just, peaceful, and sustainable societies.

In many African societies, names function as repositories of cultural meanings, moral expectations, historical memories, and social aspirations. They communicate values that transcend personal identification and provide insight into communal conceptions of personhood, virtue, and human flourishing. Within African philosophical traditions, names are often understood as cultural texts that embody ethical ideals, social visions, and communal hopes (Wiredu, 2004; Gyekye, 1997). Their significance extends beyond identification because they preserve and transmit values that communities consider worthy of emulation. The philosophical interpretation of names therefore offers an opportunity to explore educational concepts through indigenous cultural categories and epistemological traditions.

This perspective is particularly important within contemporary efforts to broaden the conceptual resources available to philosophy of education. Although educational philosophy has traditionally drawn heavily upon Western intellectual traditions, increasing attention is being given to African philosophies and indigenous knowledge systems as legitimate sources of insight (Higgs, 2012; Gyekye, 2019). The meanings embedded in African names constitute one such resource because they frequently encapsulate conceptions of virtue, responsibility, leadership, and human development. Examining these meanings philosophically can therefore enrich educational discourse while contributing to the decolonisation of educational thought.

It is within this context that the names Gbenga, Solomon, and Ibileye become philosophically significant. The Yoruba name Gbenga signifies development, advancement, and growth. Solomon is historically associated with peace, wisdom, and prudent judgement, while Ibileye connotes integrity, honour, righteousness, and noble character. Collectively, these meanings provide a conceptual framework through which four educational values, namely peace, wisdom, integrity, and development, may be examined and interpreted.

Importantly, this study does not assume that names determine character, achievement, or leadership outcomes. Although names often embody aspirations and moral expectations, their realisation depends upon individual agency, ethical choices, and social circumstance. A person whose name signifies peace may nevertheless promote conflict; one whose name connotes wisdom may display poor judgement; another whose name symbolises integrity may fail to act ethically; and one whose name suggests development may preside over stagnation. Such possibilities demonstrate that names possess symbolic and normative significance rather than predictive power. The philosophical value of names therefore lies not in their capacity to guarantee conduct but in their ability to communicate ideals worthy of critical reflection.

2. Methodology

This study adopts conceptual analysis and philosophical reflection as its principal methodological approaches. Conceptual analysis seeks to clarify the meanings, assumptions, relationships, and

implications of concepts central to educational discourse. Rather than testing empirical hypotheses, it examines how ideas are understood and how they may illuminate educational practice and policy (Peters, 1966; Biesta, 2022).

The paper employs the semantic meanings associated with the names Gbenga, Solomon, and Ibileye as heuristic and interpretive entry points for exploring four educational ideals: development, peace, wisdom, and integrity. The analysis does not assume that names determine character or predict conduct. Rather, names are treated as cultural texts whose meanings provide conceptual resources for philosophical reflection. The educational values discussed derive their significance from their established philosophical importance and not from the personal attributes of any individual bearer of those names.

To guard against confirmation bias and predetermined conclusions, the study distinguishes carefully between semantic meaning and empirical character. The virtues associated with the names are examined first as independent educational concepts grounded in the philosophy of education literature before any consideration is given to Professor Ibileye as an illustrative case. The subject is therefore not presented as proof of the concepts but as one practical example through which their relevance to educational leadership may be explored. This distinction enables the paper to maintain analytical distance while demonstrating the practical significance of the educational values under discussion. Accordingly, the validity of the conceptual framework does not depend on the personal attributes of any individual, and the educational significance of peace, wisdom, integrity, and development would remain intact even if a different bearer of the same names failed to exemplify these values in practice.

Figure 1 represents the methodological move at the heart of the paper. The diagram shows how three names, drawn from Yoruba and biblical traditions, are read as cultural texts whose embedded meanings supply four educational values. The figure makes explicit the interpretive direction of the analysis, which proceeds from culturally situated meaning to philosophical concept, and it visually reinforces the central caveat that names function as heuristic resources rather than as deterministic predictors of conduct.

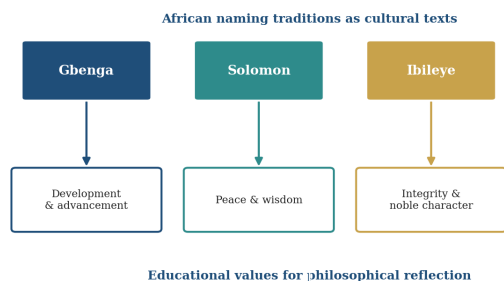


Figure 1: The semantic meanings of the names Gbenga, Solomon, and Ibileye treated as cultural texts that yield educational values for philosophical reflection.

Source: Author's conceptual schema.

3. Conceptual Prelude: Names, Meaning, and Educational

In many African societies, names are far more than instruments of identification. They serve as repositories of history, culture, values,

beliefs, and aspirations, reflecting the social and moral worlds from which they emerge. Names often communicate parental hopes, the circumstances surrounding birth, communal expectations, and the virtues that individuals are expected to embody. Within the Yoruba worldview in particular, names are regarded as carriers of identity and destiny, reflecting the belief that language possesses both descriptive and normative significance (Abimbola, 1975; Idowu, 1962). Names therefore do not merely indicate who a person is; they may also suggest who the person ought to become within the moral and cultural framework of the community.

The philosophical significance of names lies in their capacity to communicate concepts that transcend the individual bearer. A name may encapsulate ideals such as courage, wisdom, peace, honour, prosperity, integrity, or righteousness. When subjected to conceptual analysis, such names provide valuable intellectual resources for reflecting on human conduct, social responsibility, leadership, and educational development. This aligns with philosophical understandings of language not merely as a medium of communication but as a vehicle through which values, meanings, and cultural assumptions are transmitted across generations (Wiredu, 2004; Gyekye, 1997).

Within the philosophy of education, concepts occupy a central place because educational inquiry seeks not only to describe reality but also to clarify the meanings and significance of the values that education ought to promote. Philosophers of education have long argued that education is concerned with the formation of the whole person through the cultivation of intellectual, moral, social, and civic virtues (Dewey, 1916; Peters, 1966; Biesta, 2022). Peters (1966) maintains that education involves initiation into forms of knowledge and understanding that are intrinsically worthwhile, while Dewey (1916) conceives education as a process of growth directed toward individual and social improvement. Noddings (2013) emphasises the ethical dimensions of education, particularly the cultivation of caring relationships and moral responsibility, while Biesta (2022) argues that education should support not only qualification and socialisation but also the formation of responsible and autonomous persons.

Against this background, the names Gbenga, Solomon, and Ibileye offer a compelling framework for educational reflection. The Yoruba name Gbenga conveys the sense of help me to be developed, help me to advance, or lift me up, signifying growth, progress, achievement, and human flourishing. The name Solomon, derived from the biblical tradition, is widely associated with wisdom and peace, qualities exemplified by the Israelite king whose legacy rests upon prudent judgement, discernment, and peaceful governance. The surname Ibileye connotes noble heritage characterised by integrity, righteousness, honourable conduct, and moral uprightness. Collectively, these names embody four interconnected values that are indispensable to both personal fulfilment and social progress.

4. Education as Formation for Peace, Wisdom, Integrity, a

Education is widely regarded as one of the most powerful instruments for individual transformation and social progress. Beyond the transmission of knowledge and vocational skills, education seeks to cultivate the intellectual capacities, moral

dispositions, and social competencies necessary for responsible participation in society. Consequently, philosophy of education is concerned not merely with what people know but with the kind of persons they become and the kind of society they help to create. This broader understanding provides a suitable framework for examining the interconnected ideals of peace, wisdom, integrity, and development.

The conception of education as human formation has a long philosophical pedigree. Peters (1966) argues that education involves initiation into worthwhile forms of knowledge and understanding that transform the learner's outlook and conduct, while Dewey (1916) views education as a process of growth through which individuals acquire the capacities required for meaningful participation in communal life. In both perspectives, education transcends mere instruction because it encompasses intellectual, moral, and social development. Education therefore becomes a continuous process of forming persons capable of contributing positively to themselves and to society.

One important dimension of this formative process is peace. Contemporary societies are increasingly confronted with conflicts arising from ethnic divisions, religious intolerance, political rivalry, and socio-economic inequality. In such circumstances, education assumes a peace-building role by promoting understanding, dialogue, tolerance, and mutual respect. According to Harris and Morrison (2013), peace education equips learners with the knowledge, attitudes, and skills required for the non-violent resolution of conflict and the cultivation of harmonious relationships. Peace is therefore not merely the absence of violence but the presence of justice, cooperation, and respect for human dignity.

Closely related to peace is wisdom. While knowledge concerns the acquisition of facts and information, wisdom involves the capacity to apply knowledge judiciously in the pursuit of worthwhile ends. Sternberg (2001) argues that wisdom entails the application of intelligence, creativity, and knowledge toward the common good. An education that promotes wisdom therefore prepares learners to evaluate consequences, exercise prudence, and balance personal interests with societal wellbeing. In this sense, wisdom serves as a bridge between intellectual competence and moral responsibility. Integrity constitutes a further indispensable value, referring to consistency between beliefs, values, and actions, and embodying truthfulness, responsibility, and adherence to ethical principle even in difficulty. Strike (2007) observes that character formation remains a central objective of education because democratic societies depend upon citizens who can be trusted to act responsibly.

The ultimate objective that integrates peace, wisdom, and integrity is development. In contemporary educational discourse, development extends beyond economic growth to encompass the expansion of human capabilities and opportunities. Sen (1999) conceives development as the enhancement of human freedoms and capacities that enable individuals to live meaningful and productive lives. Education contributes to development by empowering individuals with knowledge, skills, values, and competencies necessary for personal fulfilment and societal advancement. The relationship among the four values is mutually reinforcing. Peace provides the stable environment within which

learning and development can occur, wisdom enables individuals to utilise knowledge responsibly, integrity ensures that power and resources are exercised ethically, and development emerges when these values converge. The absence of any one undermines the others, since development without integrity may encourage corruption, wisdom without peace may lack social relevance, and peace without development may prove unsustainable.

Figure 2 presents the integrated framework that underpins the philosophical argument of the paper. The four ideals are positioned as distinct yet interlocking values, each associated with one of the names under examination, and all converging upon the central educational task of human formation. The figure conveys the central claim that these values are mutually reinforcing rather than separable, and that education attains its transformative purpose most fully when all four are cultivated together within a coherent framework.

The integrated framework of educational ideals

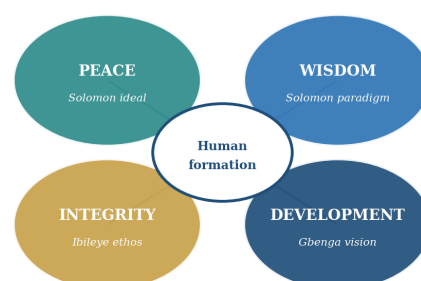


Figure 2: The integrated framework of educational ideals, in which peace, wisdom, integrity, and development converge upon the central task of human formation.

Source: Author's conceptual synthesis.

5. Education for Peace: The Solomon Ideal

Peace occupies a central position in educational thought because meaningful learning, human flourishing, and sustainable development thrive most effectively in an atmosphere of harmony, security, justice, and mutual respect. Although peace is often understood narrowly as the absence of war or direct conflict, educational philosophers and peace theorists have consistently argued that its meaning extends far beyond non-violence. Peace encompasses social, political, and cultural conditions that promote justice, human dignity, cooperation, dialogue, and the equitable treatment of persons (Galtung, 1969; Reardon, 1988; Harris and Morrison, 2013). Education therefore bears the responsibility not only of transmitting knowledge and skills but of cultivating the dispositions, values, and competencies necessary for sustaining peaceful coexistence within diverse societies (UNESCO, 2021).

The association of peace with the name Solomon is particularly significant. In the biblical tradition, Solomon is remembered as a ruler whose reign was marked by stability, prudent judgement, and social order. His wisdom was demonstrated not through force or domination but through discernment, fairness, and the pursuit of justice. The name has consequently become a symbol of peaceful leadership grounded in

wisdom and moral responsibility. From an educational perspective, the Solomon ideal suggests that peace is best secured through understanding, critical reflection, and respect for others rather than through coercion or authoritarian control.

Education contributes to peace in several important ways. First, it develops the intellectual capacities required for critical thinking, rational inquiry, and informed judgement. Many social conflicts are sustained by ignorance, prejudice, misinformation, and the uncritical acceptance of stereotypes. Through education, individuals learn to evaluate claims critically, appreciate diverse perspectives, and engage constructively with difference. Nussbaum (2010) argues that democratic education should cultivate the capacity to recognise others as fellow human beings deserving of respect and dignity regardless of ethnic, religious, cultural, or political difference. Such intellectual and moral dispositions constitute essential foundations for peaceful social relations.

Secondly, education promotes the values of tolerance, dialogue, empathy, and intercultural understanding. Peaceful coexistence within diverse and interconnected contexts requires the ability to listen attentively, communicate respectfully, and negotiate difference without resorting to hostility. According to Reardon (1988), peace education encourages cooperation, empathy, social justice, and respect for human rights, thereby reducing the likelihood of destructive conflict. Likewise, Bajaj and Hantzopoulos (2016) maintain that peace education empowers learners to challenge structural inequalities while cultivating cultures of dialogue and non-violence. Within higher education, universities occupy a distinctive position, serving as communities of scholars drawn from diverse backgrounds and as spaces for intellectual engagement and collaborative problem-solving. University leadership consequently bears a responsibility to cultivate institutional cultures characterised by inclusion, equity, fairness, and mutual respect.

6. Education for Wisdom: The Solomon Paradigm

Wisdom occupies a distinguished place in educational philosophy because it represents the capacity to employ knowledge, experience, and judgement in the pursuit of worthwhile ends. While education is commonly associated with the acquisition of knowledge and skills, many philosophers have argued that its ultimate purpose extends beyond intellectual competence to the cultivation of wisdom (Maxwell, 1984; Sternberg, 2001). The association of wisdom with the name Solomon is therefore significant, for in both religious and cultural traditions Solomon is remembered not merely as a knowledgeable ruler but as one whose decisions reflected prudence, discernment, and a commitment to justice.

A fundamental distinction exists between knowledge and wisdom. Knowledge concerns the possession of information, facts, and theories, whereas wisdom involves the sound application of knowledge to human affairs (Kekes, 1995). One may possess extensive knowledge yet lack the capacity to make prudent decisions. This distinction has become increasingly important in a society where access to information has expanded dramatically. As Maxwell (1984) observes, modern educational systems have achieved remarkable success in the production and dissemination of knowledge but have devoted comparatively less attention to the

cultivation of wisdom, with the result that societies often possess sophisticated knowledge without corresponding growth in ethical judgement.

From a philosophical perspective, wisdom entails more than intellectual ability. The Aristotelian conception of practical wisdom emphasises the capacity to deliberate well concerning actions that promote human flourishing (Aristotle, 2009). Practical wisdom enables individuals to determine not only what is effective but also what is right and beneficial, suggesting that education should equip learners to evaluate consequences, balance competing interests, and make morally responsible choices. Education for wisdom therefore seeks to integrate cognitive and moral development. Dewey (1916) argues that genuine education involves reflective thinking through which learners examine experience critically, while Peters (1966) maintains that education should initiate individuals into forms of understanding that transform their perspectives.

Another important dimension of wisdom is intellectual humility, which involves recognising the limitations of one's knowledge and remaining open to alternative perspectives and new evidence. Roberts and Wood (2007) identify humility as a central intellectual virtue because it encourages continuous learning and reduces dogmatism. Wisdom is equally essential for leadership, since educational leaders are often confronted with decisions that require balancing institutional interests, ethical obligations, and long-term developmental goals. Sternberg (2001) argues that wisdom involves using knowledge and intelligence for the common good through the balancing of personal, interpersonal, and societal interests. The Solomon paradigm thus reminds educators that the highest aim of education is not simply the production of knowledgeable individuals but the cultivation of wise persons who connect knowledge with ethical responsibility.

7. Education for Integrity: The Ibileye Ethos

Integrity is a fundamental educational value because it links knowledge with moral responsibility. While education seeks to develop intellectual competence, it also aims to cultivate honesty, accountability, and ethical conduct. The name Ibileye, which connotes nobility, righteousness, and upright character, provides a useful lens through which to examine education as a process of moral formation. Integrity refers to consistency between values and actions, involving truthfulness, trustworthiness, and adherence to ethical principle even in difficult circumstances.

From a philosophical perspective, education is not merely concerned with what learners know but with the kind of persons they become. Peters (1966) argues that education involves initiation into worthwhile forms of life, while Carr (1991) maintains that the cultivation of virtue remains central to educational practice. These perspectives suggest that character formation is inseparable from genuine education. The importance of integrity is particularly evident in societies confronted by corruption, dishonesty, and abuse of power. Educational institutions therefore have a responsibility to promote ethical values through both instruction and institutional practice, and learners are more likely to internalise integrity when schools and universities embody fairness, transparency, and accountability in their daily operations (Strike, 2007).

Integrity also has an intellectual dimension, since academic life depends upon honesty in teaching, learning, and research. Practices such as plagiarism, examination malpractice, and data falsification undermine the credibility of educational institutions and the pursuit of truth. Baehr (2013) therefore emphasises the importance of intellectual virtues that encourage responsible inquiry and respect for evidence. Furthermore, integrity is indispensable for leadership, for leaders who demonstrate ethical consistency inspire trust and strengthen institutional effectiveness. As Ciulla (2004) observes, leadership and morality are closely interconnected because leadership influences the values and behaviour of others. The Ibileye ethos thus affirms that education fulfils one of its highest purposes when it forms individuals whose conduct reflects honesty, responsibility, and moral excellence.

8. Education for Development: The Gbenga Vision

Development is one of the most widely recognised goals of education. Beyond the acquisition of knowledge and skills, education seeks to enhance human capacities and improve the quality of individual and collective life. The name Gbenga, which conveys the sense of help me to be developed or help me to advance, aptly captures this developmental purpose. Philosophers and development theorists have consistently viewed education as a catalyst for human progress. Dewey (1916) conceives education as growth, emphasising the continuous expansion of human capacities through experience and learning, while Sen (1999) argues that development should be understood as the expansion of human freedoms and capabilities rather than merely economic growth.

Education promotes development at multiple levels. At the individual level, it cultivates the knowledge, skills, and critical thinking necessary for personal fulfilment and productive engagement. At the societal level, education contributes to economic productivity, social cohesion, and democratic participation. UNESCO (2015) further recognises education as a key driver of sustainable development because it equips individuals with the competencies required to address contemporary social, economic, and environmental challenges. Development, however, cannot be separated from peace, wisdom, and integrity, since peace provides the stability necessary for progress, wisdom ensures that knowledge is applied responsibly, and integrity promotes accountability in the use of resources and authority.

Within higher education, universities play a strategic role in development through teaching, research, innovation, and community service. They generate knowledge, prepare skilled professionals, and contribute solutions to societal challenges. Educational leadership therefore carries a developmental responsibility that extends beyond institutional administration to broader national advancement. From a philosophical standpoint, education for development is ultimately education for human flourishing, seeking not merely the accumulation of material resources but the cultivation of human capabilities, responsible citizenship, and social wellbeing. The Gbenga vision thus highlights development as both a process and an outcome of education, affirming the transformative power of learning in advancing individuals, institutions, and society.

9. Professor Gbenga Solomon Ibileye: Life, Scholarship, and Leadership

Professor Gbenga Solomon Ibileye is a distinguished Nigerian scholar, linguist, and university administrator whose academic and leadership career reflects a commitment to educational advancement. According to a profile by Federal University Lokoja (2025), he hails from Ekinrin-Adde in present-day Kogi State and obtained his academic qualifications from Ahmadu Bello University, Zaria, and the National Open University of Nigeria. He rose through the academic ranks to become Professor of English Language, specialising in discourse analysis, pragmatics, and applied linguistics.

Beyond his scholarly contributions, Professor Ibileye has held several administrative positions in higher education. Prior to his appointment as the fourth substantive Vice-Chancellor of Federal University Lokoja, he served the institution in various capacities, including Director of the General Studies Unit, Director of Academic Planning, Director of the Institute of Education, Provost of the College of Postgraduate Studies, and Deputy Vice-Chancellor for Academics (Federal University Lokoja, 2025). These roles provided extensive experience in academic planning, quality assurance, curriculum development, and institutional management.

His scholarly and administrative trajectory reflects values that resonate with the conceptual themes examined in this paper. His academic career demonstrates a commitment to intellectual development and the pursuit of knowledge, while his leadership responsibilities indicate engagement with institutional growth and educational advancement. Equally significant is the confidence reposed in him by the university community through successive appointments, suggesting recognition of his professional competence and ethical standing. From a philosophy of education perspective, his career illustrates the interrelationship between scholarship and leadership, for universities require leaders who not only possess intellectual credentials but also demonstrate the capacity to translate educational ideals into institutional practice. His appointment therefore provides a useful context for examining how the values of peace, wisdom, integrity, and development may find practical expression within university administration.

10. Pragmatic Manifestations in Professor Ibileye's Vice-Chancellorship

The educational values of peace, wisdom, integrity, and development acquire greater significance when translated from conceptual ideals into institutional practice. An examination of the early months of Professor Gbenga Solomon Ibileye's vice-chancellorship reveals deliberate efforts toward strengthening Federal University Lokoja through strategic planning, stakeholder engagement, academic improvement, and institutional growth. As reported in a press release on the first one hundred days in office, the university recorded notable achievements in academic development, infrastructure, research, staff welfare, and external partnerships (Federal University Lokoja, 2026).

The value of peace is reflected in efforts aimed at fostering cooperation among stakeholders within and outside the university community. Effective administration depends upon constructive relationships among management, staff, students, government agencies, and host communities. The emphasis on engagement,

collaboration, and institutional stability during the early period demonstrates a recognition that sustainable educational progress is best achieved within an atmosphere of mutual understanding and shared responsibility (Federal University Lokoja, 2026). The value of wisdom is evident in the strategic orientation of the administration, since educational leadership requires prudent judgement, long-term planning, and the capacity to identify priorities that advance institutional goals. Among the reported achievements were efforts to strengthen academic programmes, expand research opportunities, and establish initiatives capable of enhancing the competitiveness and relevance of the university.

Integrity is manifested through commitments to accountability, quality assurance, and institutional credibility. The legitimacy of a university depends significantly on public confidence in its academic standards and administrative processes, and the attention given to accreditation, academic quality, and responsible governance indicates a recognition of the importance of maintaining institutional trust (Federal University Lokoja, 2026). The value of development is perhaps the most visible dimension of the early administration, with reported achievements including infrastructural improvement, enhancement of research capacity, promotion of staff development, and expansion of collaborative engagement with external organisations. These initiatives reflect a broad understanding of development that extends beyond physical expansion to encompass intellectual, professional, and institutional growth, consistent with the understanding of development as the enlargement of human capabilities and opportunities (Sen, 1999).

One particularly significant feature of these achievements is the interrelationship among the four values. Developmental progress was pursued through strategic decision-making informed by wisdom, institutional credibility was strengthened through integrity and accountability, and stakeholder cooperation contributed to a peaceful environment conducive to growth. Rather than functioning as isolated values, the four concepts operated as mutually reinforcing principles. It should be emphasised, however, that these observations are based primarily on publicly available institutional reports and early administrative developments. Like all forms of educational leadership, university administration operates within complex organisational, financial, and political constraints. The discussion presented here should therefore be understood as an illustrative philosophical interpretation rather than a definitive assessment of administrative performance.

Figure 3 illustrates the pragmatic dimension of the analysis by mapping each conceptual ideal onto an observable institutional manifestation. The schema links peace to stakeholder cooperation, wisdom to strategic planning, integrity to accountability and quality assurance, and development to infrastructural and human-capacity growth. The figure demonstrates how abstract educational values can find concrete expression in leadership practice, while preserving the analytical caution that such observations remain illustrative rather than evaluative.

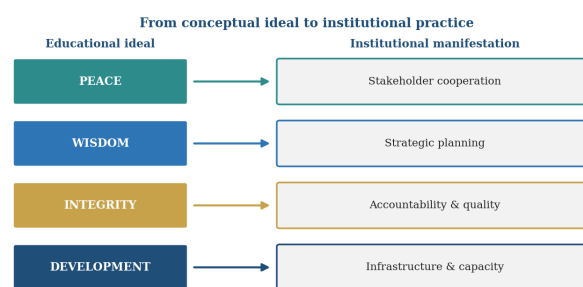


Figure 3: The translation of conceptual educational ideals into observable institutional practice within university leadership.

Source: Author's synthesis from institutional reports (Federal University Lokoja, 2026).

11. Educational Implications for Nigerian Universities

The foregoing discussion offers important lessons for Nigerian universities and educational leadership. First, it underscores the need to view university administration as a value-driven enterprise rather than a purely managerial activity. Effective leadership requires the integration of peace, wisdom, integrity, and development in institutional decision-making and governance. In addition, the study highlights the importance of peace as a condition for academic excellence, since universities thrive when relationships among management, staff, students, and host communities are characterised by dialogue, mutual respect, and cooperation.

The discussion further reaffirms the significance of wisdom in educational leadership, for universities require leaders who can combine academic competence with prudent judgement, strategic thinking, and a commitment to the long-term interests of their institutions. Integrity remains indispensable to the credibility of higher education, as academic standards, research quality, and institutional reputation depend upon transparency, accountability, and ethical conduct. Finally, development should be understood in holistic terms, with priority given not only to physical infrastructure but to human capacity-building, research, innovation, and community engagement. The experience examined in this study suggests that peace, wisdom, integrity, and development are not merely abstract ideals but practical educational values capable of guiding institutional transformation and national development.

12. Limitations of the Study

This study contributes to philosophy of education by demonstrating how indigenous linguistic resources can enrich conceptual reflection on educational values. Nevertheless, certain limitations should be acknowledged. First, the study does not assume a deterministic relationship between names and personal character. Although names often embody cultural values, aspirations, and moral expectations, there is no necessary correspondence between the semantic meaning of a name and the conduct of its bearer. The educational values discussed should therefore be understood as philosophical categories inspired by the meanings of the names rather than as direct consequences of them.

Secondly, the study relies substantially on publicly available biographical and institutional materials relating to Professor Gbenga Solomon Ibileye. While such materials provide useful

insight into his scholarly and administrative contributions, they may not always offer sufficient critical distance for a comprehensive evaluation of leadership effectiveness. Future studies could complement institutional sources with independent assessments from scholars, staff, students, and external stakeholders. Furthermore, the association of highly valued educational ideals with a serving administrator may create the impression of idealisation or unqualified endorsement. Philosophical inquiry, however, requires critical engagement with both achievements and limitations, and the discussion should be understood as an illustrative interpretation rather than a definitive assessment. Finally, the study employs a single illustrative case, and the validity of the framework does not depend on the personal attributes of any particular bearer of the names examined. Future studies may apply the same framework comparatively to educational leaders from different institutions, cultural traditions, and historical periods.

13. Conclusion

This paper has examined peace, wisdom, integrity, and development as interconnected educational ideals through a conceptual and philosophical analysis informed by African naming traditions and indigenous linguistic resources. Drawing upon the semantic meanings associated with the names Gbenga, Solomon, and Ibileye, the study explored how culturally embedded concepts can serve as valuable resources for educational reflection. Through conceptual analysis, it was argued that peace provides the social conditions necessary for meaningful learning and coexistence, wisdom guides the responsible application of knowledge, integrity sustains ethical conduct and institutional trust, and development represents the broader transformative goal of education. Together, these values constitute a holistic framework for understanding education as a process of human formation directed toward individual flourishing and societal advancement.

A central argument of the paper is that the philosophical significance of names lies not in their capacity to determine character or predict achievement but in their ability to communicate ideals, aspirations, and moral visions that communities regard as worthy of pursuit. The educational value of the concepts examined therefore remains independent of any particular individual. Within this broader framework, the scholarship and leadership of Professor Gbenga Solomon Ibileye were considered as an illustrative case through which the practical relevance of these ideals might be explored. The significance of this illustration lies not in establishing a predetermined correspondence between name and character but in demonstrating how educational values can provide useful lenses for interpreting leadership practice and institutional development. The study thus contributes to philosophy of education by foregrounding African cultural meanings as legitimate sources of conceptual inquiry, and it affirms that education fulfils its transformative purpose most effectively when peace, wisdom, integrity, and development are cultivated as complementary dimensions of human formation.

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