

ASSESSMENT OF MEDIA NARRATIVES IN NIGERIA'S BASIC EDUCATION: UNRAVELING THE TENSION AND CHALLENGES AT THE NEXUS OF RELIGION AND EDUCATION

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Abstract

The current research is of religious education and the educational system in Nigeria. The media is utilized to look at the connection between the two. Utilizing a mixed indicators techniques, the study administrators found out the degree and severity of that encounter at these two spheres. The qualitative study of media content was hired to do the analysis, and the quantitative data gathered through surveys based on structured questionnaire. Statistical tool that was utilized illustrated the recurrent themes and spiritual aspects of religious institution influence on teaching and learning processes. Results indicated that complex processes of theological views and educational missions were leveled in the popular media representations and in the public discussions. The study offered suggestions to policy makers and all the other stakeholders which are meant to address the noted challenges, and hence creating a more inclusive and cohesive learning environment. At the end of it all, the research reinforced the truth which states that it is indispensable for the stakeholders to appreciate difference, effect changes and be solution-oriented in order to adapt to the complex world of religion and education in Nigeria's basic education sector.

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Keywords: Media Narratives, Nigeria, basic Education, Unraveling, Tension, challenges, nexus, religion

Introduction

Pluralistic Nigeria, with its diverse cultures and religions, presents a challenge to educational institutions, requiring multilevel lucidity and diverse opinions. Basic education is crucial for personal and national progress, addressing inequality, poverty, and socio-economic issues. Success depends on factors like the influence of religion and the relationship between education institutions and society. Media can create differences between past and current studies, leading to biases towards ignorance. Addressing the right to education in Nigeria would help highlight ongoing debates and address the religious affinity between Christianity and Islam. The argument concerning the erroneous ethnic classifications used during the slave trade is around how Europeans perceived the ethnicities of African slaves. While some contend that

Europeans invented the term "Igbo," others think it was an indigenous phrase signifying a communal identity. The etymologies of these words are irrelevant because documented ethnicities only serve to identify the geographic locations of slaves not their origins.

Since the early nineteenth century, Northern Nigeria's religious heritage has evolved from a tolerant state to a deliberate fusion of religious and civil affairs, driven by Islamic reformists' goal to spread Islam. This history provides valuable insights into religious tolerance and freedom in contemporary Nigeria. They are original African developed trading links over the Sahara to establish themselves. Local Muslims were under certain types of authority, before the British colonial officers came to Northern Nigeria about the 1900s and triumphed over the Muslim emirates in 1903 Ubah, C. N. (1976). Prior to colonization, there

were two significant religious communities in Northern Nigeria: The campaign targeted women from the Muslim and traditional religious communities. Islam was an integrating factor that kept together communities which had their own religions prior to this (Turaki, 2010). Muslims recruited their religion by opening schools to acquire and nurture those who would serve their religious need. How about that? The missionaries were not only establishing schools but also their original goals once they had reached there. Faith learning meant the only subject was religion itself so Interreligious learning or its popularity hardly existed. Once the government realized that it should operate Christian missions schools, which involved both faiths were taught in all public schools and individual believers only attended religious classes of their specific faith. The encounter portrays one of the situations through which two divergent faiths, i.e. Islam and Christianity, that thrive in the same country may sometimes disagree. The speaker will trace Nigeria's religious educational system and its problems, and offer possible solutions, with a view of eating at religious conflict between religious practice and education.

Before Islam and Christianity arrived in Northern Nigeria, indigenous people lived according to their own religion, culture, and unofficial educational system. This allowed them to learn various trades and social skills, allowing them to work as professionals in various fields. The three educational traditions recognized in Northern Nigeria were African Traditional Religion, Islam, and Christianity. Arabic was taught in Islamic schools to ensure its adherents could read and understand it. In 1914, an estimated 25000 Qur'anic schools existed in Northern Nigeria. Christian missionaries introduced Western-style education, which was widely accepted in the southern region, where the majority of the population is Christian. However, the northern region had a problem of primary school dropouts, with over 50% of children out of school. The ruling emirs in Kaduna, Northern Nigeria, championed the education program, urged the British government to conserve school buildings, and opposed Western education. They also prevented parents from sending their children to north schools, believing the knowledge gained there could be a powerful weapon in case of resistance campaigns.

Statement of the Problem

The research inquiry explores the role of media discourses in shaping one's view of basic education, with special emphases on the religious element. It brings attention to these conflicts and explains how they present themselves in the mass media. Furthermore, it focuses on how the mass media impacts and manipulates these conflicts. The study

thereby analyzes if there are any biases, generalizations and speaking down of religious communities within the educational base. The study aims to analyze whether media representations feed the disparities or on the contrary contribute to the global efforts that must be made for a first-class primary education. It is recognized that the assessment is subjective to include misleading information and/or misconceptions concerning religion and education.

Objectives of the Study

The main aim of the seminar is to critically analyze how media narratives shape perceptions, influence policies, and exacerbate tensions and problems around religion and primary schooling in Nigeria.

1. To gain in depth comprehension of how media affects the intersection between religion, education, and public policy while promoting equal access to basic education with sensitivity towards other cultures.
2. To Investigating cases of religious frictions in relation to basic education with special reference to effects generated by the media.
3. To examine how portrays in media affect education policies and curriculum in relation to equal and non-biased education.

Research Questions

1. How does Media lets ponder through the complex interactions of religion, education, and public policy, in turn, asking for the major role of media and its implication in providing equal access to basic education along with cultural respect.
2. "What are the main agents of the emergence of religious clashes in a situation of basic education and how the media representations can either amplify or attenuate the effects that such religious conflicts are having?"
3. "How much impact do the portrayals of education policies and curricula in mass media have and to what extent do they contribute to getting all the members in the society attending school on an equal basis?"

Significance of the Study

The church-school relationship is crucial for shaping cultural norms and knowledge access. However, it can also lead to religious conflicts. Identifying and addressing these conflicts is essential for curriculum design and policymaking. Recognizing and accepting diverse religions promotes tolerance and unity, ensuring equal and inclusive educational

plans. Embracing justice, equality, and ethno-centralism is essential for a productive educational environment.

Theoretical Framework:

This research defines an overall framework that draws from a wide range of concepts related to education, communication theories and the sociology field in order to comprehensively grasp the whole picture of the dynamics that exists between the two spiritual and educational fields that take the basic education system in Nigeria as the base platform.

Social Constructivism theory

The lens here is zoomed into portrayals of media that depict some superimposed version of the social life that reorganizes the way people think about religion and education according to how the narratives shape social reality. Under this structure, the topic deals with the ways religious doctrines get portrayed or educational practices in the communication practices and the point also contains how people from different communities understand and interpret these representations. It is said that during its development, the idea of social construction was influenced by several social science specialists in the universities, among them were the sociologists Thomas and Peter Berger (Burr V. 2003). Nevertheless, when kind sociologist Harold Garfinkel came up with the term and its development and adoption by sociologists, he received widespread acclaim. According to Heidegger, each encounter in the world consists in the creation of the reality that is based on our interactions with others, language, and culture, and not only on the reality that we wholeheartedly perceive. Media's narratives are controlling the public's psychology to understand religion and education in a particular manner, which is simply done through social constructionist thoughts that are presented in Nigeria's basic education system. Von Glaserfeld (2013) in Social Constructivist view held that the media, for instance, could, in reality, be used to convey and spread the ideas regarding religion and education concepts started as a more Social Constructionist teaching tool. Media, including newspapers, television shows, and social media, plays a crucial role in shaping Nigerian society's views on education. The narratives of religion, sectarian conflicts, and educational policies shape people's attitudes and actions towards education. Social constructionism suggests that media ecosystems, shaped by factors like religion, culture, and political ideology, can reproduce stereotypes and influence perceptions of norms, affecting relationships and educational environments.

Conflict Theory

Rooted in the idea of the social notion of class division and dominance from one section of society to another, conflict theory provides theories, which can be used to understand the conflicts that emerge at the meeting point of religions and educational systems. This framework allows the analysis of the factors and the differences of the education access, religion biases and competition, the conditions build the conflicts and the problems in educational field. Conflict theory can be seen as a stage that began from the modern economic thought of Karl Marx and Friedrich Engels during the Nineteenth century. Conflict theory, a framework of sociology, is relevant to understanding the tensions and inequality in Nigeria's primary education system. Inequalities in education are rooted in social class, religion, and regional divisions, leading to inequitable classifications and access to quality education. Media stories often portray these inequalities as representations and continue them, enhancing differences among religious and socioeconomic groups. Power relations also contribute to these conflicts, with ideological battles between secular and religious education lines resulting in conflicts on curriculum implementation, school management, and religion's involvement in policy formulation.

Cultural hegemony theory

Cultural hegemony theory, the idea of which was born as an Italian Marxist Philosopher and politician Antonio Gramsci in the early 20th century. According to Gramsci, a cultural hegemony is not a mere tool used by the dominant group within society to maintain power through coercive force but also one of the means of popularization of world philosophies, values, and norms of a given society, which get widely accepted by masses as a common sense. The cultural hegemony theory offers an explanatory framework into how dominant ideologies which often touch on religion and education determine what is acceptable or not in society meaning that these two ideologies can In Nigeria, where a strong identity of religions gives an individual a sense of belonging to be an integral part of society, dominant religious narratives provide perspectives that shape public opinions and policy formulation. The cultural hegemony theory, among many other things, clarifies how propaganda and narratives are dispersed through mediarepresentation, educational curricula, and institutional practices which subsequently create the impregnable image of one's religion with utter disregard of other perspectives. Cultural hegemony theory suggests that educational institutions promote and develop ruling ideologies, often perpetuating white supremacy over

Black ones. In Nigeria, media narratives reinforce existing viewpoints, highlighting the role of media in perpetuating dominant ideologies. Researchers can examine how dominant religious ideologies influence media discourse and education practices, particularly in religious education. By understanding the complex intersection between religion and education, researchers can help understand the tension and conflicts at this intersection.

Methodology

Scope of the Study

The research purpose is to find out the extent to which religion is entrenched in the informal education institutions in Nigeria, and investigate how this influences the formulation of political policies as well as their implementation. Education in religion and media representation is the next step, in which the media and educational data will be analyzed concerning the topics, which regulate policy development. Moreover, the study will consider the community response to media presentation that highlight religion and education, and the recommendations will be drawn up for the media, policy makers and educationists.

Research Design

The report adopts a quantitative/experimental study design so as to examine the connections between the Nigerian education system and religion and media. The qualitative approach gives a chance to give a more deeply profound description of intricate and various narratives about basic education. It fits in fascinatingly to explore the nuanced multi-pronged issues as well as the epileptic matters of religious and ideological doctrines in Nigerian media narratives as this approach is very open minded and responsive to change.

Data Collection Method

The paper offers a research that delves into religion-education conflict and challenges in basic education in Nigeria as it employs both, qualitative and quantitative methods. It will use such questionnaires, attitude surveys, interviews, group discussions and observation to gain qualitative data on citizens' opinions, religiosity, description of their religious beliefs and perceptions about the role of religion and education in Nigeria. The study will also analyze documents in social-political and cultural forms of representation.

Sample Techniques

The researcher uses the quantitative and qualitative methods to investigate the conflict between

Islam and Christianity as well as the other areas of Nigeria's basic education. It will make use of questionnaires, surveys, interviews, purposeful conversations, as well as group discussions and observations to gather qualitative information on stereotypes of citizens' beliefs and practices on education, religion, and culture. The research will further exploit the social, political and cultural background of these documents as well.

Findings

Themes in Media Narratives

It is very important to note that the relationship between religious beliefs and education in Nigeria has always been complicated and has had a significant bearing on how various stories have been told by the media. This study focuses on an analysis of previous scholastic works on conflicting factors in the media discourses related to religious and basic education as implemented in Nigeria. It is worth noting that the Nigerian education has historical context. The development of education in Nigeria from its pre-colonial condition to the present is described by academics like Ogunyemi A.K. et al. (2017) and Ajayi et al. (2015), who also emphasize the influence of religion on the formulation of educational policies and practices. In order to fully understand their impacts, it is frequently necessary to do a chemical study of the wastewater's elements. This analysis can reveal which wastewater components are likely to remain and accumulate in exposed biota, thus posing a health risk to humans.

Social Media Sculpture of the Religious Instruction Policies

Scholarly research on what Nigeria's community media in this case is portraying about its religious education policies is profound. The examination focuses on the conflicts presented by the implementation of policies, particularly the inclusion of Islamic studies and the teaching of CRK in the curriculum. The media is looked into as a way of showing how these policies come in the forefront. The same as Adeyemi A.A (2018) and Muhamed B.A (2020) among the researchers, who had discussed on the religiously induced vulnerable groups and educational inequality. The second essay deals with having a look at the kind of religious overtones that may appear on shows that revolve around issues pertaining to an area that has a dominance of a particular group in control. Framing of Religious Conflicts in Educational Settings: In fact, religion and education take place in school and, subsequently, they are the root of the conflict. Isaac B.O and Ojo A.O (2016) and Oluwa T.A.F et al (2018) conducted a research on the impact of the media

portrayals on perceptions that are involved in the religious conflicts, thus, Religious conflicts within the school lead to perception issues that in turn exacerbate the issues that affect both teachers and students.

Views about Religion's Impact on Education and its Education

Religion and education are really complex and constantly evolving areas which have very much differences between various countries of the world. Religion in education also relates to the ethnic backcountry of a society, as Lutheran, Calvinist, and Anglican churches play a crucial role in building schools. The context of private education is exclusively individualistic, in that privatization of education can rise (as a rule) to the secular system construction, in other cases, religious aspects will be taught as well. Supporters of this idea contend that religions play an important role in the cultural literacy and ethical guidance of a new generation, while opponents of the same say that when members of new generation are indoctrinated or view one religion in a higher elevation than the other. The other two main issues are pluralism and diversity that are still under debate in terms of how to arrange the education systems of certain countries to meet the requirements of individual religious needs and teach tolerance and unity. The secularism-based policy approach taken by state authorities usually involve direct contact between state and religious institutes of education. Human and religious rights are always key; governments host high-quality education and facilitate it without discrimination based on the religion. The periodical current disputes, like the how the theory of evolution is taught in schools and about the religious ceremonies are celebrated, why they always lead to the passionate debates among different cultural communities. Putting to use the role of religion in education is a major issue to be considered for developing education as inclusive and equitable. Policymakers may draw attention by conforming to the views of others and producing policies that take different religions into the care of the educational system that preserves the values of respect, plurality, and secularity.

Epistemic Challenges and Media Literacy

In this regard, some scholars explore the epistemic difficulties inherent in media narratives regarding the implications of subjective representations and false information for common sense. Media literacy programs must move through intricate plots of various religious influences in primary schools. Role of Social Media in Shaping Discourse: Scholars like Ezeani (2019) and Ibrahim (2022) examine how social media transforms narration. They investigate how social media either exacerbates or

mitigates the tensions and problems in religion-education interaction. Comparative Studies: Ahmad, M (2018) and Obioma et al (2020) have adopted a case study approach to broaden their scope for comparison to other countries that have faced similar intersectional dimensions of religion and education in relation to Nigeria's media narrative, which offers insights for possible measures. The literacy shows a tangled combination of historical, policy and social aspects shaping media discourses on the relationship between religion and early childhood education in Nigeria. The tensions and challenges articulated make a case for a critical examination of mediated representation within an imperative agenda of inclusiveness, equity and social justice education.

Discussion

The intricate mixture of religious doctrines and learning outcomes is quite neither too simple nor too difficult impacting the education system of the country. The interesting aspect of educational goals which are embedded in religious doctrines has fundamentally designed the curriculum and order of schools worldwide. This interactive process may assume countless forms and, may, hence, change the ways we design syllabuses, teacher subject knowledge, and school discipline systems and which affect the social and cultural values too. Education settings are marked by theology influence, in such subjects as ethics, literature, and history. Such topics as faithless being may be incorporated in the curriculum where the religion is dominant. However, other scholars such as Cox & Geisen (2014) mention that side by side with secularism, or multicultural society a process of representation or advancing secular values would be instituted. Obviously, a great many faiths, including my own, demonstrate frameworks of morality and ethics which guide those who follow these faiths in their choices and lives. Use our AI to write for you about relationship counseling. And hence, the seasoning of moral virtues and the triggering of ethical aspects in the students may be among the primary educational goals. On the one side, there may be diverse worldviews in the community, which can give rise to debate and arguments on which values should be emphasized in educational setups, even in pluralistic societies. The narration is about the educational role of individuals in defining their own identities as people and in safeguarding cultural heritage. Customs, rituals and symbols widely used by a culture literally reflect religious beliefs. This intersections have been introduced in educational programs, which encourage cultural literacy and, as a result, promote pride within the community. Celebrating is omnipresent principally for erasing religious groupings, which in turn makes

the way to the freedom of thought and inclusivity. In the world which is globalized, religious literacy is of great importance, it helps students to understand the traditions of various people's religions, be compassionate, and realize the importance of dialogue. Critical thinking stands out as the most important proficiency that promotes knowledge in the minds of students. Such a skill enables the students to challenge religious claims and ideas, leading them to decide on faith matters wisely. It is a regular component of religious ideologies to be involved in social justice and empathy, and especially human dignity. Educational objectives are viewed as encouraging the dialog between believer's different confessions and the cultures as well. Such dialog leads to the increase of mutual understanding. There could be confrontations due to whether there are religious contents, the way to take religious practice, etc. A borderline between the freedom of belief and the neutrality of state could also get in the way that will bring a debate.

Navigating the Nexus of Religion and Education in Media Narratives

Asemah, et al (2017) have advocated for the Cultural Sensitivity Training. They recommend that media professionals' cultural sensitivity training is a must in order to obtain better awareness of the different worldviews to come true with the religion they hold in high esteem. The function of the journalism profession and the factors that influence the public's decision to believe or reject stories in the mass media will receive a lot of emphasis during this program. This article discusses the rules that media operators' service standards of ethics should only focus on when it comes to including religious content. When reporting on matters pertaining to religion and education, this set of ethical standards demands the use of accurate information, justice, and consideration. Persuading media corporations to design policies that accommodate different religions and allow them to integrate into society. These regulations should ensure that religious diversity is respected in media actions, prohibit chauvinism, and offer fair patriarchal observations.

However, in Ahmad, M. H., and Ab Hamid, (2018) the multidimensional storytelling concept for him the multidimensional storytelling style that brings forth the narration of different religious perspectives talks about. Promoting media organizations to remind about more papers that show how major religions develop the culture, culture and education as we know it. For this reason, proposing a meditation between media experts and scholars of religion on the part of media professionals in order to ensure the accurate depiction and interpretation of religious content.

Encouraging exquisitence may provide pinpointed contributions in the making of the representations that agree with every aspect of the faiths. The idea of creating a feedback process through which people can complain about misrepresentations or biased portrayals becomes one of the proposals. Media organizations can strengthen narratives by using responses analyzed by the stakeholders, i.e. community members and the target audience. These educational outreach programs will develop media literacy among the students and vigilance committees will take place that content is fair and balanced. Strategies aimed at eliminating media practices require cultural sensitivity training, professional codes of ethics, diversity policies, multidimensional storytelling, and collaboration with scholars/älh, inter alia, the public has a right to feedback mechanisms.

Conclusion

The essay later analyses the difficult interplay between faith and education at the foundation level of the Nigerian basic education system. It is a significant reminder of the media stories' underrated power to shape students' appreciation and attitude towards religion and influence educational activities. Having religious convictions as an educator is the source of tensions with the educational policies; as a result, the popular narrative of the educational process is being questioned by the existing conflicting narratives. Not only media seminar, but also the related problems of media knowledge is in the focus of the seminar. For instance, the media presentations may be a way to deny peoples informed knowledge due to the related obstacles. To build religious communities around the principles of mutual respect, understanding and harmony, one course of treatment can include strategic measures such as media literacy and inclusive educational practices. It demands that policy-makers, educators, researchers and media experts join together to create steady development in Nigerian educational sector that is inviting to all. The report calls for fostering the concept of unity in dealing with the differences, removing mistrust, and acceptance of others' diversities. Some of the awards/recognitions provided can be used as a guide for these practitioners on how to navigate these barriers by embracing the culture of empathy, tolerance and inclusiveness. Then the researchers should be assigned to disclose the further consequences of the media stories on the readers, collect comparative ideas from different platforms and cultures, and verify the policies introduced. Living in a harmonious world, just as the nexus, can only be achieved through a flexible strategy based on education that serves as the main element for peace, renewal and acceptance of cultural diversity. To

finalize, it is a demand for reflection, cooperation, and response in the purpose of building a more equitable and inclusive educational environment for the latter-day generation.

Recommendations

Nigeria's basic education system where the relationship between religion and education is an example of complex subject that has to be dealt with through strategic approaches. Media channels should display impartial news, without attributing one-sided sensationalisation or prejudice to subjects. In order to enhance the curriculums, reforms should be done to combat intolerance and unawareness by incorporating multi-religious perspectives into them. The training of teachers on all these dimensions such as cultural competence, conflict resolution, and inclusive pedagogy is the key to improving the quality of instruction in the classroom. Dialogue in the community inhabited by different religious communities may increase understanding and foundation of mutual behavior among them. Including media literacy and critical thinking classes into the curriculum can be a good solution to their ability to recognize bias. Governments should come up with policies that allow for the expression of all religious world views such that the media can thrive. Interfaith initiatives and partnerships can bring people from different faiths together and can serve as a basis of peace and dialogue. Research and investigations into this social phenomenon allows measurement of the influence of religion and education in Nigeria and development of educational tools. It then will pave the way for equal treatment, tolerance, and acceptance, finally uniting the intrigues for a sustainable future.

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