

‘Better Together like the Jewish Sacred Space’: Assessing the Increasing Sociological Collaborative Spaces Among Staff of Universities in Nigeria

Dr. Favour C. Uroko 

University of Nigeria.

Although academia has witnessed increasing interest in collaborative spaces over the past two decades, the increasing religious and sociological collaborative spaces among staff of some universities in Nigeria have not been studied. This study examines the increasing religious and sociological collaborative spaces among staff of some universities in Nigeria by examining 20 informants from four leading universities in Nigeria, which are the University of Nigeria, Nsukka; University of Lagos; Federal University Lokoja; and Ahmadu Bello University. It was discovered that some of the reasons for the increasing collaborative spaces in Nigerian universities include the drive for better ways of research, fostering of academic and moral development, event planning, need for interdisciplinary interaction, among others. This study contributes to the collaboration space literature, and it lays specific emphasis on the university environment and offers practical implications for collaboration spaces.

Keywords: Collaborative space, universities, Nigeria, open space, senior staff club.

Introduction

Ancient Israel has long been identified with sacred spaces. Religious sanctuaries served as sacred spaces in ancient Israel (Nakhai, 1994). These sacred spaces are known to be areas of sharing ideas with God and receiving new insights and approaches in their relationship with other human beings. Just like this sacred space in ancient Israel, so is the existence of sacred spaces in universities in Nigeria. However, this sacred space is a collaborative space but conventionally known as the Senior Staff Club Space. In Nigeria, researchers and lecturers are used to doing research and other academic responsibilities in their homes and staff offices. In addition to homes and offices, most faculty members believe that the library fulfils their teaching needs (Gabbay & Shoham, 2019). The library is adopted by academic staffers because of the use of serenity, access to materials and lack of

distraction, which is obtainable in staff offices. Furthermore, in these offices there are inadequate facilities, and such has resulted in low productivity and has impacted negatively universities' global ranking (Mbazor, 2020). It is also unfortunate that most universities in Nigeria do not have enough offices and therefore partition some of the offices for lecturers to manage, which is likely to affect lecturer performance (Olagunju, Odunlami, & Ogunyemi, 2024: 18). However, there is the increasing apathy towards the library and staff offices in Nigerian universities. Staff members have been showing preference for collaborative spaces rather than conventional spaces like homes and offices.

The increasing adoption of collaborative spaces in Nigerian universities is something that demands attention. A collaborative workspace is designed to foster teamwork and innovation, and with its flexible design, it encourages employee collaboration

with shared resources (Wallen, 2024). In a collaborative space, all rooms are designed to break down the traditional barriers to communication and collaboration (Wallen, 2024). Collaborative spaces are considered as spaces facilitating creativity and innovation based on interdisciplinarity, openness and collaboration (Boutillier, Capdevila, Dupont, & Morel, 2020). Collaboration describes ways of gathering people from different contexts “who do not necessarily work for the same company or on the same project”, but who do work “alongside each other, sharing the working space and resources” (DeGuzman & Tang, 2011, p. 22). Research has shown that these collaborative spaces make collaboration possible, which makes room for people to share the resources and expertise needed to develop. As online technology has advanced and the necessity for remote work has increased, this issue has become more prevalent in virtual collaborative spaces like open-source software groups in recent years (Conaldi, De Vita, Ghinoi & Foster, 2024). So many universities in Nigeria have gone ahead in building collaborative spaces known as the Senior Staff Club building. This Senior Staff Club building is a collaborative space where academics and non-academics meet to engage in critical talk, discussion, and research. For instance, there is the Senior Staff Club building in the University of Nigeria, Nsukka, which was sponsored by First Bank. There are other Senior Staff Clubs at universities such as the University of Lagos, Federal University Lokoja, Almadu Bello University and the University of Nigeria, Nsukka. At various universities in Nigeria, the senior staff club

buildings have served as formidable collaborative spaces for collaboration, teaching and research. It helped in strengthening the mutual bond among the staff, ethical conduct, and staff training (Yahaya, 2022).

Although academia has witnessed increasing interest in collaborative spaces over the past two decades (Acker, 1995; King, 2016; Walsh & Kahn, 2009), the increasing religious and sociological collaborative spaces among staff of some universities in Nigeria have not been studied. This study examines the increasing collaborative spaces in selected universities in Nigeria. First, this study examines the reasons for the increasing collaborative spaces in Nigerian universities. Second, it examines the impact of these collaborative spaces on staff of universities in Nigeria.

Methodology

This study utilized a qualitative approach employing phenomenology to delve into the depth, complexity, intricacies, and contextual aspects of the phenomena under investigation. The qualitative method was chosen to facilitate a comprehensive understanding with the researcher actively involved throughout the research process. The subjects of this study comprised selected academic and non-academic staffers of universities in Nigeria. The selection criteria included that the person must have been regular at collaborative spaces in a Nigerian university. Exclusion criteria involved unwillingness to participate in or leave the interview. A purposeful sampling

method was employed, with twenty informants (n = 20) chosen for Key Informant Interviews (KII). The research utilized a semi-structured questionnaire. The table below shows the social and demographic factors that influence the selection of the informants.

Table 1: Sociodemographic Characteristics

Informants	Gender	Universities in Nigeria	Status
I_1	Male	University of Nigeria, Nsukka	Non-academic
I_2	Male	University of Nigeria, Nsukka	academic
I_3	Male	University of Lagos	academic
I_4	Male	University of Lagos	academic
I_5	Male	University of Lagos	academic
I_6	Male	Federal University Lokoja	academic
I_7	Male	Federal University Lokoja	academic
I_8	Female	University of Nigeria, Nsukka	Non-academic
I_9	Female	University of Nigeria, Nsukka	academic
I_10	Female	University of Lagos	academic
I_11	Male	University of Lagos	Non-academic
I_12	Male	Federal University Lokoja	Non-academic
I_13	Male	Federal University Lokoja	Non-academic
I_14	Male	Federal University Lokoja	academic
I_15	Male	University of Nigeria, Nsukka	academic
I_16	Male	University of Nigeria, Nsukka	academic
I_17	Male	Ahmadu Bello University	Non-academic
I_18	Male	Ahmadu Bello University	academic
I_19	Male	Ahmadu Bello University	academic

Source: Authors Compilation

NB: These codes were used based on an agreement between the researcher(s) and the informants.

The findings were analyzed using content analysis. Content analysis is commonly described as a systematic method for condensing extensive text into fewer content categories using explicit coding rules. The trustworthiness criteria established by Guba

and Lincoln were satisfied to evaluate the quality of the findings. Lincoln & Guba explained that confirmability is primarily established through a confirmability audit. This study was cleared up for ethical clearance. Informed consent was given by the informants before their data was collected. They were told about the use of the data. They were promised that their original names would not be used; instead, their responses would be transcribed and coded to keep their privacy.

Literature Review

A Theology of Sacred Space

The sacred space is usually marked by a sign of the God's presence, such as his activity, appearance, or command. In ancient Israel, there are various sacred spaces in Jerusalem (1 Chr 15: 3), Gikal, Shiloh (Josh 18: 1), and Mount Ebal (Deut 11: 29; 27: 4), among others. Also, the Jewish people worship in synagogues, which are sacred spaces. A synagogue is a centre for Jewish life used for worshipping Yahweh, Jewish education in matters of law and science and community (United Religions Initiative, 2025). The biblical texts' depictions of sacred space reflect the particular worldview that is dominated by the idea of holiness and the distinctive ideas of God connected to the ideas of divine rest, divine grandeur, and divine abiding presence. Related changes in the purposes, relevance, and meanings of the concepts of holy space can also be represented by the Israelite model of sacred space that is highlighted in each biblical text (Kim, 2014).

Another sacred space is the home. The home is a hallowed place in and of itself and a major religious centre in Judaism. Families can foster, develop, and celebrate their Jewish connection in the home, which serves as a miniature temple and a microcosm of Jewish ideals. A place where individuals can fulfil their everyday responsibilities and aspirations while strengthening their ties to their faith. Jewish families transmit their customs from one generation to the next within their houses. In Judaism, sacred places offer several chances for spiritual development and connection. They are very significant in Judaism and act as entry points to spiritual development, community gatherings, and divine connection (Mislowsky, 2023). These sanctuaries, which can be found at the synagogue, at the Wailing Wall, or in one's own house, offer places for prayer, study, and spiritual solace. People can improve their ties to the Jewish community and their relationship with God by using these hallowed locations. Because of how sacred and holy what was about to happen at the mountain was, neither man nor animal could approach it without dying. The reason the mountain was revered was because the Lord was going to reveal His whole holiness to the people. They had to wash themselves, confess their faults, dedicate themselves, and keep their distance as a result. For the people to hear God speaking to Moses, God was going to descend on the mountain in a thick cloud, but they were not allowed to cross the established boundaries (Boot, 2022).

Collaborative spaces in the last decade

A collaborative space can be defined as a localised space that offers open access to resources and that is characterised by a culture of openness and collaboration concerning knowledge sharing, skills and tools (Boutillier, Capdevila, Dupont, & Morel, 2020). The collaborative space promotes collaboration, promotes learning, and nurtures strong culture (Congdon, Flynn & Redman, 2014). Collaborative spaces have been depicted as a potential solution to these challenges. They represent, in fact, specific “third places” that offer opportunities for socialisation and community building, thus contributing to avoiding the drawbacks of remote working and excess virtualisation (Cartel, Boxenbaum, & Aggeri, 2018).

Over the past ten years, and particularly in the past year, collaborative workspaces have become more popular. According to CBRE research, collaborative workspace in Manhattan grew by almost 70% in 2018, from 9.4 million square feet in 2017 to 13.5 million square feet in 2018. It's more than just a New York fad, though. Flexible spaces are on the rise in cities around the world (Wework, 2022). There are about 14,000 co-working spaces and 35,000 flexible workspaces worldwide, and their main purpose is to provide areas specifically designed for teamwork to stimulate more innovative work practices (Leesman, 2015). Aided by technological and digital innovation, nearly any place can accommodate temporary and multiple functions, including collaborative practices (Migliore & Tagliaro, 2020). Collaborative spaces encourage interaction and information

exchange, with open areas for teamwork, brainstorming sessions, and informal meetings. It allows for easy reconfiguration to suit different needs, from workshops and presentations to focused individual work. It also offers dedicated areas for startups, entrepreneurs, and researchers to work independently while still being part of the vibrant centre community (Global Innovation and Entrepreneurship Centre, 2024).

Coworking has not only provided people with a physical space in which to come together and exchange ideas (Saranovic, 2016). Coworking spaces are flexible and shared work environments that make a significant effort to connect users with supportive networks that commonly result in efficient work outputs, a high level of collaboration and knowledge transfer (Orel et al., 2022). Collaborative spaces envision flexible and fluid spaces that will encourage creative and critical thinking and free students to communicate clearly about the task at hand (Lippman, 2013).

Results

a. Reasons for increasing collaborative spaces in Nigerian Universities

News ways of research

According to KII_1 (personal communication: 2025),

I usually come to this place so that I can learn new methodologies in conducting research. You know I am a non-academic staff, my interactions with people here have really opened my eyes to new ways of research.

KII_7 (personal communication: 2025) reveals thus:

I come here to conduct research. When I meet people of like minds with me, I feel motivated to write more. Furthermore, in this collaborative space, I ask questions from colleagues, and it has really improved my writing style.

KII_11 (personal communication: 2025) explained that:

I have published articles in areas that I never knew I could. This is because I had to learn new methodologies of research among friends here. I write the first draft and give it to a colleague sitting next to me to read. He makes useful corrections, and its scales are published easily.

Academic and moral development

In the words of KII_10 (personal communication: 2025),

I usually come here to discuss with my research team. We were able to get a grant with our interaction here, and since then we see here as a place to improve our grant writing prowess.

KII_19 (personal communication: 2025) recalls that,

It has helped me to overcome that isolation that comes with writing and publication. When I see other people discussing their research in this collaborative space, it pushes me to want to do mine and arrive at a conclusion, rather than abandoning it.

KII_14 (personal communication: 2025) reveals that,

I came into this job with a mentality of making money, notwithstanding the method. But when I came to this collaborative space, I learnt from peers here that integrity and discipline are far more important than exploitation of students for whatever benefit. It changed my entire life. I wonder what I would have turned to if I did not find this senior staff club collaborative space.

Events planning

KII_2 (personal communication: 2025), in his view, sketched that:

We meet here to plan for our research group conference. You know here is a place where you avoid distraction from office mates and friends. When I come here, we lay plans for our conference and get inputs from those who may have organized one conference or the other before.

According to KII_4 (personal communication: 2025),

I use this collaborative space to organize the physical presentation of my undergraduate and postgraduate students. I call them there to present their seminar before me and my colleagues. If they are able to face the environment we have in this collaborative space, then they can speak well during their seminar defence and project defence.

KII_5 (personal communication: 2025), corroborated thus:

There are some events, like workshops, where new research methodologies, technologies and techniques are taught. I have learnt a lot in some of these workshops. I have also learnt about technologies like Google Classroom, Turnitin and other classroom management tools and resources from this space.

Interdisciplinary interaction

KII_15 (personal communication: 2025) avers that

I am from political science. In this place I have done research with people from the faculty of arts, agriculture and education. This senior staff club provides that platform where you meet people from other disciplines, and you people can generate a topic that cuts across both disciplines. It is a nice collaborative space.

In the words of KII_18 (personal communication: 2025),

Interdisciplinary interaction is a serious feature here. Different approaches are used to attempt divergent problems that demand solutions. It aids critical thinking and communication skills. I have learnt enough in this collaborative space.

Finding a solution to a problem

KII_20 (personal communication: 2025) was happy to reveal that,

Most times when I come here and discuss with peers and colleagues, I am

relieved of my family challenges. I share my challenge; friends in this collaborative space give me advice on how to overcome it. I come here to laugh with friends, and I am indeed relieved.

Providing further like minds, KII_12 (personal communication: 2025) explained that,

I have had the opportunity of borrowing money from friends and associates here. After discussing research and other academic engagements, I use the opportunity to tell them my problems.

KII_9 (personal communication: 2025) explained that:

Sometimes, when I am feeling bored in the house or in the office, I just move my working tools to the senior staff club collaborative space. I talk with people. We laugh. I am relieved of my depression. I have helped myself a lot.

b. Impact of collaborative spaces on unity Rising Beyond Religion

KII_3 (personal communication: 2025) explains that:

In this collaborative space, there is no division between the Christians and Muslims. The interaction is for developmental purposes. You lay critique based on research and facts. We are not coming there to discuss how Christians are shortchanging Muslims or how Muslims are shortchanging Christians.

KII_6 (personal communication: 2025) narrates thus:

I am a Muslim, and I meet Christians a lot in the senior staff club collaborative space. I do not know how to segregate here. It is totally different from the office environment where people are sometimes stigmatized based on their religion or ethnic group.

KII_17 (personal communication: 2025) sketched that:

There is no division along religious lines here. We come here to relate as staffers of the university community. It is really a nice time discussing citizens of one nation and not as citizens of Christians or citizens of Muslims.

Mentor-Mentee Rapport

KII_13 (personal communication: 2025) explains that,

I am a non-academic staff member. I do not know certain things about the university working system. I usually come here and learn from the older ones when they discuss. It opens my mind to things that I never knew. There is this mentor I love hearing from.

KII_16 (personal communication: 2025) mentions that,

I am a Ph.D. student. I met my mentor in this collaborative space. I had a small challenge about my chapter one, and I met him here. From that day, he has been a formidable

mentor to me. My research is going on well because of my association with him.

KII_8 (personal communication: 2025) further reveals that,

I have met sound minds who are grooming me in university politics. In fact, some of them told me how to contest certain faculty and university positions. They campaign for me. In fact, they are great mentors, and I cannot thank God enough for this collaborative space.

Discussion

This study reveals that collaborative spaces provide researchers with new ways of conducting research. This is in line with Kågström, Faith-Ell, & Longueville's (2023) study that the collaborative space aids researchers in having a dialogue and navigating tensions and potentials when adopting and combining different roles as researchers and social beings. Furthermore, Skolozdra (2020) explains that the collaborative space supports cross-disciplinary interactions, improves team efficiency and is a mission-critical investment. Further opinion was given by Bansal, Mahendiratta, Kumar, Sarma, Prakash & (2019), who mention that the collaborative research has the capabilities for exchanging ideas across disciplines, learning new skills, access to funding, higher quality of results, radical benefits, and personal factors such as fun and pleasure.

The study further shows that collaborative space fosters academic and moral development. This is in line with the findings of Cogburn (2003) that the collaborative space includes social processes, collaboration techniques, formal and informal communication, and agreement on norms, principles, values, and rules. A silent force that moulds people's ethical fabric is moral development, an essential but frequently disregarded aspect of schooling. Nja, Anari, Erim, Idiege, Ilhami, Ukah, & Cornelius-Ukppei (2023) reveal that the collaborative space is an anthropogenic environment that deals with the models of behaviour of the society and humanitarian values for a better society. Academic and non-academic staff members' experiences are shaped by interactions, relationships, and cultural influences in addition to individual effort and cognitive capacity.

The study further shows that the collaborative space is used for event planning, such as workshops. In the words of Kruger & Buley (2022), it is during workshops in collaborative space that researchers will have the opportunity to explain and question their motivations and confusions. Furthermore, Mudde, Bos, Kolen, ten Westenend, & Jacobs (2025) discovered during the events new opportunities and challenges that demand extensive 'boundary work.' Bracey, Gardner, Weindling, & Yahdi (2024) explained that faculty and departmental workshops are also held in these collaborative spaces because these faculty workshops were guided by a cognitive apprenticeship model of instruction.

The findings show that collaborative space provides interdisciplinary interaction among academic and non-academic staff. This is in consonance with the findings of Hadfield-Hill, Horton, Kraftl, Balestieri, Vilanova, Dias, & Soares (2020) about researchers' reflexivity and positionality and the importance of being aware of the embodied, emotional realities of such work. Collaborative space encourages cooperative learning, making it a growing sector in universities, and is considered to be equally or more effective than lecturing in a wide range of courses (Millis & Cottell, 1997).

The study further shows that collaborative space is the place to find solutions to personal and interpersonal problems. This informed the insight of Jackson (2010) that a collaboration space is defined as an environment where individuals work together to achieve common goals or mutual benefits by sharing information, developing ideas, and making decisions using flexible and integrated tools within secure constraints. Stating further on problem-solving endowment of collaborative spaces, The Work Project Management (2025) observed that the collaborative space is where individuals can come together to brainstorm ideas, solve problems, and share knowledge in a comfortable and stimulating environment. Furthermore, Eikenberry (2025), in his findings, discovered that one of the great values of having people collaborate to solve a problem is that they have different perspectives, and it makes for a better solution to the problem.

The findings show that collaborative space improves the mentor-mentee relationship. Bansal, Mahendiratta, Kumar, Sarma, Prakash, & Medhi (2019) reveal that increased collaborations can save considerable time and money, and most often, breakthrough research comes through collaborative research rather than by adhering to tried-and-true methods. A study conducted by Ghaziani (2010) has indicated that learners learn more when they perceive that they are close to their teacher. Ahmadi (2020), in his studies, discovered that the collaborative spaces have indicated increased chances for interaction among students, increased classroom discussions, more student-teacher out-of-class consultations, and improved grades and test scores when compared to classes that are, in part, held in traditional seating patterns.

The study further shows that the collaborative space brings together Nigerians irrespective of religion. This is in line with the findings of Berger (2025) that the collaborative space builds cultures of respect, responsibility, courage, and kindness, where people are committed to quality work and citizenship. In another finding, the Institute for Cultural Diplomacy (2025) avers that constructing dialogue between followers of different religions means understanding, through cooperation, the different religious principles and teachings that should benefit all of humanity through the promotion of mutual respect and tolerance. Another finding by the PARD (2023) relates that values which are at the centre of spirituality, such as compassion, courage, justice, humbleness, frugality, far-

sightedness and the ability to dialogue, are promoted in collaborative spaces more than those that do not promote that. These are values that unite all humans across regions, traditions, and cultures.

Conclusion

The collaborative space in some of the studies of universities in Nigeria is known as the senior staff club collaborative space. These are special spaces for interaction among colleagues cutting across disciplines and fields. The increasing number of collaborative spaces in Nigerian universities is due to several factors, such as academics and non-academics searching for better ways of research, the role of this space in fostering academic and moral development, the many workshops and mini conferences held in this space, and the direct and indirect interdisciplinary interaction achieved, among others. This study adds to the body of research on collaboration spaces, focuses specifically on the academic setting, and provides useful suggestions for collaboration spaces.

References:

- Acker, S. R. (1995). Space collaboration, and the credible city: Academic work in the virtual university. *Journal of Computer-Mediated Communication*, 1(1), JCMC111.
- Ahmadi, S (2020). Academic self-esteem, academic self-efficacy, and academic achievement: a path analysis, *J. Forensic Psychiatr.*, 5 (2020), p. 155.
- Bansal S, Mahendiratta S, Kumar S, Sarma P, Prakash A, Medhi B. Collaborative research in modern era: Need and challenges. *Indian J Pharmacol.* 2019 May-Jun; 51(3): 137-139. doi: 10.4103/ijp.IJP_394_19. PMID: 31391680; PMCID: PMC6644188.
- Berger, R. (2025). Fostering Character in A Collaborative Classroom. <https://eleducation.org/resources/fostering-character-in-a-collaborative-classroom/>
- Boot, J. (2022). Sacred Spaces and the Mission of the People of God. <https://www.ezrainstitute.com/sacred-spaces-and-the-mission-of-the-people-of-god/>
- Boutillier, S., Capdevila, I. & Dupont, L. & Morel, L. (2020). Collaborative spaces promoting creativity and innovation. *Journal of Innovation Economics & Management*, 2020, 31 (1), pp.1-9. ff10.3917/jie.031.0001ff. ffh10-02878132f
- Buck Bracey, Z. E., Gardner, A., Weindling, M., & Yahdi, M. (2024). Creating Collaborative Spaces for Community College Faculty and Staff to Discuss Pedagogy. *Community College Journal of Research and Practice*, 1–18. <https://doi.org/10.1080/10668926.2024.2417400>
- Cartel, M., Boxenbaum, E. & Aggeri, F. (2018) Just for fun! How experimental spaces stimulate innovation in institutionalized fields. *Organization Studies*, DOI: 10.1177/0170840617736937
- Cogburn, D. L. (2003). HCI in the so-called developing world: what's in it for everyone. *Interactions*, 10(2), 80-87.
- Conaldi, G., De Vita, R., Ghinoi, S., & Foster, D. M. (2024). Virtual collaborative spaces: a case study on the antecedents of collaboration in an open-source software community. *R&D Management*, 54(2), 347-369.
- DeGuzman, G. V., & Tang, A. I. (2011). Working in the unoffice: A guide to coworking for indie workers, small businesses, and nonprofits. Night Owls Press LLC.
- Eikenberry, K. (2025). The Biggest Barrier to Collaborative Problem Solving. <https://kevineikenberry.com/coaching-developing-others/the-biggest-barrier-to-collaborative-problem-solving/>

- Ghaziani, R. (2010). School design: researching children's views, *Child. Today*, 4 (1) (2010), pp. 1-30
- Global Innovation and Entrepreneurship Centre (2024). Collaborative Spaces. <https://giec.ca.go.ke/collaborative-spaces>
- Hadfield-Hill, S., Horton, J., Kraftl, P., Balestieri, J. A. P., Vilanova, M. R. N., Dias, R. A., & Soares, P. V. (2020). Spaces of interdisciplinary in/congruity: the coming together of engineers and social scientists in planning for sustainable urban environments. *International Journal of Urban Sustainable Development*, 12(3), 251-266.
- Institute for Cultural Diplomacy (2025). Examples of Interfaith Dialogue that Contribute Toward the Understanding of Global Religious Traditions. culturaldiplomacy.org/academy/index.php?en_historical-examples
- Jackson, P. (2010). Collaboration Space. <https://www.sciencedirect.com/topics/computer-science/collaboration-space>
- Kågstöm, M., Faith-Ell, C., & Longueville, A. (2023). Exploring researcher's roles in collaborative spaces supporting learning in environmental assessment in Sweden. *Environmental Impact Assessment Review*, 99, 106990.
- Kim, S. (2014). The concepts of sacred space in the Hebrew Bible: meanings, significance, and functions. <https://open.bu.edu/items/24a5305a-af0f-4323-b1e6-e179520d0dfc>
- King, H. (2016). Learning spaces and collaborative work: barriers or supports. *Higher Education Research & Development*, 35(1), 158-171.
- Klain Gabbay, L., & Shoham, S. (2019). The role of academic libraries in research and teaching. *Journal of Librarianship and Information Science*, 51(3), 721-736.
- Kruger, C. G., & Buley, J. (2022). Collaborative Learning to Foster Critical Reflection by Pre-service Student Teachers within a Canadian-South African Partnership. *Journal of Teaching and Learning*, 16(3), 69-95.
- Leesman (2017), The Next 250K Report. Retrieved from: www.leesmanindex.com.
- Lincoln, Y.S., & Guba, E.G. (1985). *Naturalistic Inquiry*. Beverly Hills, CA: Sage Publications.
- Lippman, P.C. (2013). Designing Collaborative Spaces for Schools. <https://thejournal.com/articles/2013/02/13/designing-collaborative-spaces-for-schools.aspx>
- Mbazor, D. N. (2020). Influence Of Office Facilities and Workplace Environment On Staffs' productivity In The University System. *Proceedings on Engineering*, 2(4), 409-418.
- Migliore, A., & Tagliaro, C. (2020). Collaborative spaces: organizational, spatial and relational crossover for new ways of working. *International Multidisciplinary Research Journal*, 10, 1-5.
- Millis, B.; Cottell, P. *Cooperative Learning for Higher Education Faculty*; Oryx: Phoenix, Maricopa, 1997.
- Mislawsky, A. (2025). Sacred Spaces in Judaism. <https://marom.org/sacred-spaces-in-judaism/>
- Mudde, L., Bos, G., Kolen, M., ten Westenend, N., & Jacobs, G. (2025). Fostering collaborative moral learning in residential care for people with intellectual disabilities: the role of art and boundary work. *Educational Action Research*, 33(1), 207-224.
- Nakhai, B. (1994). What's a Bamah? How Sacred Space Functioned in Ancient Israel. <https://library.biblicalarchaeology.org/article/whats-a-bamah-how-sacred-space-functioned-in-ancient-israel/>
- Nja, C. O., Anari, M. I., Erim, C. M., Idiege, K. J., Ilhami, A., Ukah, J. U., ... & Cornelius-Ukpepi, B. U. (2023). Learning space, students' collaboration, educational outcomes, and interest: Exploring the physical, social and psychological mediators. *Heliyon*, 9(4).
- Olagunju, O. C., Odunlami, A. A., & Ogunyemi, O. T. (2024). Work Environment, Workload and Lecturers' performance In Nigerian Universities. *UNIZIK Journal of Educational Management and Policy*, 4(5), 16-21.
- Orel, M., Mayerhoffer, Fratricova, J. *et al.* Coworking spaces as talent hubs: The imperative for community building in the changing context of

- new work. *Rev Manag Sci* **16**, 1503–1531 (2022).
<https://doi.org/10.1007/s11846-021-00487-4>
- PARD (2023). Exploring Collaborative Efforts between Faith and Development.
<https://www.partner-religion-development.org/exploring-collaborative-efforts-between-faith-and-development/>
- Saranovic, K. (2016). How coworking can make a difference.
<https://www.weforum.org/stories/2016/05/how-coworking-can-make-a-difference/>
- Skolozdra, R. (2020). Effective Collaboration Spaces for Research.
<https://www.labmanager.com/effective-collaboration-spaces-for-research-21655>
- The Work Project Management (2025). What are Collaboration Spaces and Why Do Offices Need Them?
<https://theworkproject.com/blog/what-are-collaboration-spaces-and-why-do-offices-need-them>
- United Religions Initiative (2025). Judaism: Sacred Spaces and Places.
<https://www.uri.org/kids/world-religions/jewish-spaces>
- Wallen, E. (2024). Collaborative workspaces: Transforming work all together.
<https://proptechos.com/tenant-experience/collaborative-workspaces/>
- Walsh, L., & Kahn, P. (2009). *Collaborative working in higher education: The social academy*. Routledge.
- Wework (2022). 12 benefits of a collaborative workspace.
<https://www.wework.com/en-GB/ideas/workspace-solutions/12-benefits-of-a-collaborative-workspace>
- Yahaya, C. (2022). FULokoja Senior Staff Club Opens for Operation as VC Bags Award of Excellence.
<https://fulokoja.edu.ng/news-page.php?i=571&a=fulokoja-senior-staff-club-opens-for-operation-as-vc-bags-award-of-excellence>
- Zaidman-Zait, A. (2014). Content Analysis. In: Michalos, A.C. (eds) *Encyclopedia of Quality of Life and Well-Being Research*. Springer: Dordrecht.
https://doi.org/10.1007/978-94-007-0753-5_552