



**FEDERAL UNIVERSITY OF TECHNOLOGY
MINNA**

**CULTURAL INFORMATION:
A GATEWAY TO SUSTAINABLE
DEVELOPMENT IN AFRICA**

By

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B.Ed. (ABU), MLS (UI), PhD (UNN), NLA, LRCN
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INAUGURAL LECTURE SERIES 55

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Preamble

My inaugural lecture today is like a debt payment since it is the culture of the University that when you are promoted to the rank of a Professor you present your inaugural lecture. This inaugural is very special being the first in the Department of Library and Information Technology. It is also an avenue to present my research findings in a very important aspect of education and information management that has often been neglected over the years - the **Africana**.

Explanation of some Major Terms

It is important that some major terms mentioned in the title be explained along with other terms that will be used in this inaugural lecture. These terms include culture, information, sustainable development, Africana, information professional, etc.

1.0 Culture

The word 'culture' was first used by the pioneer English Anthropologist, Edward B. Tylor in his book, *Primitive Culture*, published in 1871. Tylor defined culture as "that complex whole which include knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of the society.

A catalogue of definitions of culture as outlined by Li and Karakowsky (2001) are as follows:

- Culture is the systems of knowledge shared by a relatively large group of people. Culture is communication, communication is culture. Culture in its broadest sense is cultivated behavior; that is the totality of a person's learned, accumulated experience which is socially transmitted, or more briefly; behavior acquired*

through social learning. Culture is symbolic to communication. Some of its symbols include a group's skills, knowledge, attitudes, values, and motives. The meanings of the symbols are learned and deliberately perpetuated in a society through its institutions. Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols; constituting the distinctive achievement of human groups, including their embodiments in artefacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action. Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another. Culture is not about dancing because it is not limited to music; it is not about costume alone. It is beyond pattern of social celebration, rituals pertaining to birth and marriage, cuisine or sport. Culture is about people's total way of life; the way people live, eat, worship, produce, create and recreate. It is the totality of a set of bequeathed ideas, belief system, values and norms, which constitute the common bases of generally agreed social action.

Charles A. Ellwood, an American also tried to capture the various meanings of culture thus:

Culture is a collective name for all behavioral patterns socially acquired and transmitted by means of symbols; hence a name for distinctive achievements of human groups, including not only such items as language, tool making, industry, art, science, law, government, morals and religion, but also the material instruments or artefacts in which cultural achievements are embodied and by which intellectual cultural features are given

practical effect; such as buildings, tools, machines, communication devices, art objects, etc. The essential part of culture is to be found in the patterns embodied in the social traditions of a group, that is, in knowledge, ideas, beliefs, values, standards, and sentiments prevalent in the group. The overt part of culture is to be found in the actual behavior of the group, usually in its usages, customs, and institutions.... (Cited in Amponsah, 2010).

Culture can therefore be summed up to be the collectivity of human activities and general principles that tend to guide ideas of a group of people with shared traditions (with general acceptability), which are passed on, instilled into generations and reinvigorated or sustained by members of the group.

The continent of Africa is indeed so rich and diverse in its culture that at the background of every African is her culture and these African cultural practices have experienced decline in recent times.

Before 1950, not much was documented on the African rich culture because publications on Africa were controlled and directed from outside the continent, (Fyfe, 1950). As at 1959, the number of African authors could be counted in units. The publications that existed in the monasteries at Ethiopia and Eritrea were limited to religious and affiliated political activities, (Harlan and Arbor, 2006). When the white man initially came to Africa in the 15th and the 16th century, it was not for diplomatic or cultural reasons but to facilitate the slave trade in Africa. Their publications therefore centered on social anthropology which was their major interest.

In fact there was need for Africans to awake to the responsibility of contributing more to the few writings on ground on the

continent. Afigbo (1990) narrated how he visited some universities in the United Kingdom. He was not satisfied with what he observed and therefore declared his observations in the following statements; '...the study of Africa is thus a responsibility which Africa must recognize lies completely on their shoulders. They may receive help and encouragement from outside-Europe, but they must face the overall responsibility. This imposes on the African an awesome responsibility in the preservation of the African culture'.

He also observed that there were very few copies of documentaries on African works in the universities he visited in the United States of America and this was attributed to low patronage of African works in the university libraries overseas and back home only very few university libraries kept them. He warned that Africa will lose her unique cultural features through the intrusion of modern uses and behaviors alien to her values if African culture is not utilized and preserved. It looks to me that his warning was a prophecy that has come to fulfilment today.

It is therefore likely that the African continent will definitely lose her cultural heritage if she does not rise to preserve the unique cultural features that set her apart. Any society without culture obviously has no identity. Culture is by its essence, the foundation on which all societies are built and as such the foundation of any prevailing social order. It is therefore advised that an understanding of Africa's cultural heritage be part of the quest for a sense of African identity. But if cultural artifacts are not preserved, how then can these rudiments be transferred to future generations. This indeed, is worrisome.

One-time President of Zambia, Kenneth Kaunda stated that it is important for African national identity to be preserved, for it is their presence that gives each country a cultural soul and

individuality. The preservation of a nation's heritage is necessary to the life of men and women for whom they represent a powerful, physical, moral and spiritual regenerating influence. The documentation and preservation of our national identity (our culture) therefore is the first step towards regaining the nation's creative and inventive abilities. As Mushlin (1998) rightly summarized, in one of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) conferences in Washington D.C, thus: Common history, language, religion, custom and geography, as well as literature, music and visual arts create special characteristics of a people and this identity must be understood, respected and preserved. The unique traditional culture of a country is amongst the important components necessary for its social development and this heritage must serve prominently as the essential foundation for modernity and innovation.

Culture is therefore the bedrock on which the development of a country is built; it can therefore not be ignored and if it cannot be ignored then it must be documented and preserved both for the present and future generations. By this, Sir, the role of the library and information professionals as information custodians, disseminators and conservators is grounded in terms of the actualization of the above professional objective. The question is, 'whether the conservation and the preservation of our rich African culture is gradually eluding us as information professionals'.

1.1 Cultural Information and Sustainable Development

Sustainable development is the organizing principle for meeting human development goals while at the same time sustaining the ability of natural systems to provide the natural resources and ecosystem services upon which the economy and society depend. The desirable end result is a state of society where living

conditions and resource continue to meet human needs without undermining the integrity and stability of the natural systems. If culture is who we are and what shapes our identity, then, no development can be sustainable without culture.

1.1.1 UNESCO on “Culture for Sustainable Development” reported in September 2015 that the United Nations General Assembly adopted the “2030 Agenda for Sustainable Development”, with 17 ambitious universal goals to transform our world; culture was the central focus for the 2030 transformation. **UNESCO** ensures that the role of culture is recognized through majority of the Sustainable Development Goals; including those focusing on quality education, sustainable environment, sustainable economic growth, sustainable consumption and production patterns, peaceful and inclusive societies, gender equality, food security, etc.

Culture is both an enabler and a driver of the economic, social and environmental dimensions of sustainable development. It is indeed worthy of note that **UNESCO's** objective of promoting cultural diversity and organizing Cultural Conventions to this effect are indeed keys to the implementation of the 2030 Agenda for Sustainable Development. If culture stands out as the key to sustainability of any sector; then the acquisition, documentation, preservation and dissemination of the African culture in our libraries is therefore a task that must be done.

1.1.2 Information

Many people have various understandings of the term 'information'. Some might simply refer to it as data that is meaningfully transmitted to different avenues or to different people and group of people or organizations for various purposes or reasons.

The concept of information is one of the most complexities that confront mankind. This is because information is huge and complex, intangible, encompassing and interwoven in all human activities. Owing to the nature of information, it has many perspectives as the human discipline. The way telecommunications engineers view information is very much different from geneticists, lawyers, librarians, etc. Aina (2004), opines that “the telecommunications engineers associate information with bits and data, while librarians associate information with recorded knowledge and the microbiologists consider information as genes in DNA, which are transmitted from one generation to the other.”

Categorically, according to Chaim Zins (2007), the word “information” is used to refer to a number of different phenomena. These phenomena have been classified into three groupings: (1) Anything perceived as potentially signifying something (e.g. printed matters); (2) The process of informing; and (3) that which is learned from some evidence or communication.

All these definitions are appropriate for the information professional and thus relevant in this lecture. Information is synonymous with knowledge and I will like to define knowledge simply as whatever you are professionally or even unprofessionally; e.g. an Agriculturalist, Medical Doctor, PhD or a Professor in whatever field or even a mechanic, a bricklayer etc. Information promotes knowledge and knowledge promotes creativity, innovation, general development and economic growth of any society. The more information one accumulates, the more knowledgeable and productive one becomes. Information cuts across all fields of knowledge and all human endeavors.

Information and knowledge are concepts that are interwoven

and they constitute the building blocks for development. White (1979) quoted Benjamin Disraeli, a one-time British Prime Minister, as stating: "As a general rule, the most successful man in life is the man with the best information. There is no doubt, that even in this millennium, information has become more critical as we are all moving towards an information society. The importance of information can never be overemphasized. No wonder Martin (1995) described information as the life blood of any society. Information is therefore data that has been processed into a form that is meaningful to the recipient.

But for the purpose of this lecture, I will define information as knowledge, ideas, ways of life and traditions which could be passed from one person to another. These could be in form of oral traditions or contained in a printed format or in an artifact format (painting, drawing or graphic format). It can also appear in signs or signals.

The problems that hamper or hinder the proceeds of information are; lack of proper management; utilization, lack of awareness, illiteracy, low availability and accessibility of information, low infrastructure in the information generating sector; etc.

The various information on African culture are essential categories of information that are still facing the problem of none recognition and utilization in Africa and Nigeria in particular because of huge and diverse influence of Western culture. Taking a close analysis of the characteristics enumerated above, one observes that one thing common to the characteristics of an ideal information society is that it consciously remits adequate revenue to constantly develop the information content providers to meet up with best practices in the world in the area of acquisition, processing; accessibility; utilization; dissemination, conservation and preservation of information.

1.1.3 Informed Societies

It is important at this stage to look at an informed society and information utilization pattern or characteristics.

As contained in a UNESCO publication; informed societies have three main characteristics. First, information is used as an economic resource. Organizations make greater use of information to increase their efficiency; to stimulate innovations and to increase their effectiveness and competitive position, often through improvements in the quality of the goods and services that they produce. There is also a trend towards the development of more information-intensive organizations that add greater amounts of value and thus benefit a country's overall economy.

Secondly, people use information more intensively in their activities as consumers: to inform their choices between different products, to explore their entitlements to public services, and to take greater control over their own lives. They also use information as citizens to exercise their civil rights and responsibilities. In addition, information systems are being developed that will greatly extend public access to educational and cultural provision.

Thirdly, the function of the information sector is to satisfy the general demand for information facilities and services. A significant part of the sector is concerned with the technological infrastructure, that is; the networks of telecommunications and computers. Increasingly the necessity is also being recognized to develop the industry generating the information that flows around the networks: the information-content providers.

These characteristics portray ideal situations of proper and adequate management; utilization of information and the consequent flow of results that cut across every sector of the

society. This is an ideal situation whereby adequate concern is also given to the information generating sector.

The problems that hamper or hinder the proceeds of information are: lack of proper management, utilization, lack of awareness, illiteracy, low availability and accessibility of information, low infrastructure in the information generating sector, etc.

The various information on African culture are essential categories of information that are still facing the problem of none recognition and utilization in Africa and Nigeria in particular because of huge and diverse influence of Western culture. Taking a close analysis of the characteristics enumerated above, one observes that one thing common to the characteristics of an ideal information society is that it consciously remits adequate revenue to constantly develop the information content providers to meet up with best practices in the world in the area of acquisition, processing; accessibility; utilization; dissemination, conservation and preservation of information.

1.1.4 Sustainability

Sustainability has often been defined as how systems endure and remain diverse and productive. But, the 21st-century definition of sustainability goes far beyond these narrow parameters. Today, it refers to the need to develop the sustainable models necessary for both the human race and planet Earth to survive.

Sustainability means to keep alive, to avoid extinction; to preserve; to conserve; to maintain at a certain rate or level; to avoid depletion of natural resources in order to maintain an ecological balance, e.g. the pursuit of global environmental sustainability... (google.com.)

The United Nation's 1987 Report of the World Commission on Environment and Development acknowledges the importance of

human civilization resources in the sustenance of modern way of life. There are countless examples throughout human history where a civilization has damaged its own environment and seriously affected its own survival chances. Sustainability therefore takes into account how we might live in harmony with the natural world around us, protecting it from damage and destruction. In the present context it means how Africa can develop without destroying her culture. Development is built from the parameters or principles of known to the unknown. Africa must not destroy the very heritage for which she is known. Her dignity and culture must be sustained.

1.1.5 Africana

Africana include written and oral information by Africans or non-Africans about Africa. They are documentaries of all works on Africa; they are information sources on the various aspects of the African culture. They are therefore essential information sources that ought to be documented and preserved for present generation and generations unborn. Africana has its origin therefore from indigenous knowledge of the Africans. Africana was also given a more general definition by Creighton (1965) who defined the resources as any work in which an African setting is authentically handled or to which experiences which originated in Africa are integral. His emphasis was on culture as a strong factor in the identification of Africana materials. These also include oral and written materials by or about peoples of African descent, including folklore, history, literature, religion, politics, psychology, sociology, traditional medicine, cuts across science and the arts), etc.

Africa has a rich body of indigenous knowledge which for many decades has been handed down essentially by word of mouth from generation to generation, and is gradually disappearing in this generation (Okore, Ekere and Eke 2009). The African culture

also cut across various subject areas like agriculture (food items, crops, food preparation, plants, farming, animal behavior, food preservation, etc) and traditional medicine (bone setting, use of natural herbs for different ailments etc). The resources also cut across different subject formats like almanacs, charts, pictures, subject files, internet information resources, CD-ROM, etc. Africana also includes collections on people of African descent in America, (particularly the United States), and the Caribbean (Mufflin, 2007). However it is worrisome that these rich African cultural information are not well documented in our libraries today and the very few that are available are seldom consulted and are also gradually disappearing. To buttress the consequences of this disappearance of Africana resources in our libraries; the Organization of American States (2017) emphasized the need for maintaining culture stated; 'In culture as in other sectors, the availability of good data is critical in policy design, implementation and evaluation. The organization also stated that maintaining an effective culture was one of only four core requirements for success. Policy makers need to know who and where their target population is and is coming from and also where they will head to. Therefore, supporting member States in their efforts to build capacity to measure the social and economic impact of cultural activity and to gather, analyze and disseminate information on culture is very important'.

1.1.6 The Information Professional

An Information Professional is one that applies **specialized** knowledge and skills to collect, record, organize, store, preserve, retrieve, and disseminate printed or digital information. Information professionals work with the intent to get the right information from the right sources to the right clientele at the right time frame in the format most suitable for the use to which it is to be put and at a cost that is justified by its use.

According to **Special Libraries Association (2017)**, an Information Professional strategically sources for the right and current information and uses it to advance the mission of the organization or the individual. This is accomplished through the development, deployment, and management of information resources and services. The Information Professional harnesses technology as an essential tool to accomplish goals. Information Professionals also include knowledge managers, chief information officers, web developers, information brokers and consultants.

Librarians as information professionals traditionally control the access to information and knowledge. In controlling access to information, they perform the role of a catalyst, gatekeepers and add value to any activity that will meet the needs of an information user. Librarians as information professionals perform this role creditably by providing optimum services to their clients. Such services include selection of books and periodical titles, audio-visual materials, preservation and distribution of information, organization of knowledge (cataloguing and classification, indexing), compilation of metadata, reference services, selective dissemination of information of all sorts, current awareness services, and provision of information literacy programs. As gatekeepers they connect users with appropriate information resources and sources.

2.0 Effects of Western Civilization and Culture on Africa

It will not be an over statement to state here that the western civilization has negatively affected the African man and his culture in many ways. These effects span through social, political to economic issues.

On 2nd February, 1835, Lord Macaulay addressed the British

Parliament and said, 'I have travelled across the length and breadth of Africa and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this continent, such high moral values, people of such calibre, that I do not think we would ever conquer this continent, unless we break the very back bone of this continent, which is her spiritual and cultural heritage. And therefore, I propose that we replace her old and ancient education system, her culture. For if the Africans think that all that is foreign and English is good and greater than their own, they would lose their self-esteem, their native culture and they would become what we want them to be, a truly dominated nation'. They appear to have succeeded today.

As early as the late nineteenth century a learned African among other Africans, Edward Wilmot Blyden a cultural theorist had shouted out the gross negative effects of the so called western civilization on all spheres of the African culture, (as cited by Ali Mazrui as "the triple heritage") in (Irele, 2010). The coming of the white man as they are popularly addressed has affected in no small measure everything that makes the African who he is and what he is known for as an African.

2.1 Political Effect

The white mans' arrival brought huge distortions of the well-established and organized African cultural rulership of their societies organized in clans and villages. They disorganized African natural boundaries and indigenous institutions, Age grades and other traditional institutions that not only maintained peace and order in the societies or clans but are custodians of the African culture. When disputes arise between brothers in a family, uncles in that family amicably settles this; so also disputes that arise within villages, or between other villages and even clans. This pattern of settlement has always worked positively well; one wonders whether the introduction of legal tussles that result in imprisonments, hangings introduced by the

white man has positively resolved these legal tussles or successfully curbed crime in Africa. Africa had their own pattern of punishing criminals and people who committed one offence or the other accordingly. Mimiko (2010) is of the view that western civilization and the western governance submerged the African democracy that was in existence before the western civilization was forcefully introduced. Today in Nigeria we run Presidential system of governance in which a child of 18 years old has equal rights with his father in decision making through one man one vote. This is contrary to our culture which dictates that elders' councils take decisions for the society. Where has this system led us to – chaos and confusion?

2.2 Economic Effect

According to Harlan and Arbor, (2006), when the White man initially came into Africa in the 15th and the 16th century, it was not for diplomatic or cultural reasons but to facilitate the slave trade in Africa. So they were economically motivated to come initially to Africa and the havoc of that slave trade is still glaring in our eyes till this day. The aftermath of their presence today is also that the African established local markets are no longer what it used to be; those natural artificial free local farm products are gradually going into extinction. Not many want to engage in farming again, the few that farm cannot do without using artificial fertilizers that are highly chemicalized and therefore injurious to our health today. Everybody became 'Oyinbo' but the appearance of different categories of cancer and the likes and the consequent alarming increase in death rates; decrease in lifespan has put everybody on their toes today. We are all going back to nature as nobody wants to die. The point is that the group farming system has since disappeared. The result is unimaginably pathetic; we now battle with different kinds of diseases that were hitherto alien to African soil and the African and the consequence is that our life span is constantly lowered.

While countries in Asia and Europe are witnessing increase in life span, African countries are experiencing lower life span. According to the World Health Organization (2017), life expectancy in Nigeria is 54.07 (male-53.7 and female-55.4). This gives Nigeria a world life expectancy ranking of 216 and 16th in Africa, it keeps fluctuating, God knows what next.

2.3 Social Effect

One of the negative effects of the coming of the white man and his inherent civilization is the destruction of extended family structure which has given way to nuclear family pattern in Africa; giving away also the huge advantages of the extended family structure. No wonder the traditional African family values are breaking down very rapidly. No wonder also that (borrowing the words of a famous writer, Chinua Achebe) 'things have fallen apart and family issues are no longer at ease'. Lots of marriages are breaking per seconds daily because these marriages are now easily contracted anyhow, anywhere even without parents' consent. It could even be between the 'guy' and the 'babe' as they commonly address themselves with borrowed parents even when their parents are alive. In some cases their friends stand in for parents. They agree to forget the old man and the old woman (as parents are commonly addressed) who have become 'ju guys'. Some even go ahead and live together as husband and wife without any formal marriage and children are produced. Single parenthood is shamelessly and proudly talked about. The ones getting married may not have been properly trained because many parents are too busy with their official functions and businesses. These illustrations from our old African extended family structure were abominations and are regarded as untold stories but they are acceptable now especially if the culprits come in contact with money. Then, they can even be invited to take chieftainship titles or be voted in as Senators or Governors if not Presidents of countries.

There is no more respect for elders and seniors, or for values that we held strictly in Africa; if you exhibit any of your cultural attitudes you are looked down upon and regarded as archaic or uncivilized, younger ones now find it very difficult to greet elderly ones. These are alien to the African culture, no matter the part of Africa you hail from.

But, just as the British colonized Nigeria, they also colonized India. India absorbed their technology but rejected their culture. Today, India is advancing in British technology but with Indian culture. This is unlike Nigeria where you must speak and behave like the British or Arab so as to be relevant.

The decadence or lapses observed among us and our children could be as a result of our failure to pass on the baton very well to our youth and it will surely get worse if the issue concerning the preservation, documentation and the dissemination of our culture is not addressed now starting right from our different homes.

2.4 Physical And Psychological Effects

There is a mass exodus from the rural to the urban areas just to catch up with modernization. Modern medicine has largely taken precedence over traditional methods in matters of health.

The different African languages spoken in the different part of Africa is now gradually going into extinction except few of the languages that are still being maintained.

Chairman, Sir, Ladies and Gentlemen, it may please you to note, that from one of the researches I carried out with my Masters students in 2015 and 2016 using the three major tribes in Nigeria (Igbo, Hausa, Yoruba) on the extent of western influence on some aspects of our African culture, it was found that the Yoruba language is one of those that has the least western influence.

Unfortunately, the Igbo language on the other hand is the worst hit by western influence.

In the past, vernacular was one of the subjects taught in both primary and secondary schools but that has become story in some schools today. As we are seated here, some of our children cannot speak our native languages well except English because that was what we exposed them to from infancy to show that we are educated and civilized. For some of us, some circumstances constantly arise that make us regret this daily.

Another area of great negative effect is the impact of some western dressing on our youths, both the male and the female. The issue of dressing has become something else including hair styles, etcetera. Why must lawyers in Nigeria dress in wigs similar to an old white man's hair like their counterparts in the UK? Why must a Professor delivering his or her inaugural lecture dress like a Professor in Oxford University?

3.0 African Taboos and Proverbs

African culture has taboos and proverbs that shape our behavior.

Yoruba

- Omode ko gbodo wo agba loju; lati fi han pe omo naa ni iberu ati owo fun agba (a child must not look at the elder by the eye; to show that the child has respect for the elder). It is a culture in Yoruba land that children must not look up when elders are talking. It is a sign of disrespect for a child to look up and stare at the elders' face.
- Omode ko gbodo da si oro agbalagba; lati fi han pe omo naa ni eko iwa rere (a child must not talk when elders are talking; to show that the child has home etiquette). When elders are talking, it is improper for children to talk because such behavior does not portray good home training and it is a sign of disrespect for elders.

- *A ko gbodo ro ala ni osan, ki ala naa ma baa se.* (dreams should not be relayed in the afternoon, so that the dream will not come to pass). Whoever relay dream in the afternoon is termed to be a jobless person.

Igbo

- *Aka aja aja na-eweta onu mmanu mmanu.* This means, hard work brings success.
- *Awo adighi agba oso ihihe na-efu.* The toad does not run in the afternoon in vain. There is a reason behind every rumour. Whoever that is pursuing a fowl will be the person that will fall and the fowl will escape.
- *Okokporo teta ura na ututu pua ekpoghi ntu, obatakwa ntun'echeya.* If a bachelor leaves his house in the morning without packing the ash that accrued while he cooked in the night, the ash will be there for him to clear when he come back. If one fails to do what is required of him to do at the right time, it will turn out to be a stigma sometime in the future.

Hausa

- *Me rabon duka bai jin bari.* This means the person who is destined to be beaten will never accept reconciliation in a fight. It is normally used in reference to destiny.
- *In za ka haka ramin mugunta, haka shi gajere:* Be careful not to be caught in your own trap. (If you dig a pit of evil, dig it short).
- *Wanda bai ji bari ba zai ji oho:* The person who doesn't hear 'stop' will hear 'oho'.

3.1 Benefits of Cultural Awareness in the Society

From the few exposure of the bane of western civilization on Africa and African culture; like food, dressing, language, marriage, it is clear that there is gradual extinction of the African

culture. There is therefore great need for Africans; you and I, to consider seriously ways of bringing to fore the need to create awareness of the African culture starting right from the home. Awareness of issues concerning the African culture could also be done through encouraging the information professionals and the libraries to source and assemble, document and disseminate documentaries on Africana materials. This is very essential because in recent years, cultural information has been identified as an important factor in any country's economy because of its major role in all levels and aspects of social life and the economic merits derived from its management. Preservation and conservation of cultural information represents an extraordinarily effective way to sustain the link with a nation's history for the present generation and for generations unborn. It safeguards specific structures, sites and artifacts significant for a particular development or historic event. At the same time, it creates not only economic benefits but also job opportunities in a number of sectors related to culture, tourism, entertainment, creative and service and the information industry.

3.2 The Yoruba Attire

Yoruba has Aṣo-Oke (very prestigious clothing), which comes in three major colors. There is also the Adirẹ – cloth with various patterns and designs, dyed in indigo ink (Ẹlu).

Yoruba wares are gender sensitive. Men wear Kẹmbẹ, Dandogo, Danṣiki, Agbada, Buba, Ṣokoto and matching caps such as (Eleti-Aja), dog-shaped cap, fila-ẹtu. Women wear Iro (wrapper) and Buba (the top) with a matching head-gear (gele). For important outing, Yoruba woman will add a Shawl (Igele/Iborun) always on the shoulder over a loose-fitting, short-sleeved blouse. A larger cloth serves as a wrap-around skirt. Very elegant as can be seen below:



Fig. 1: Yoruba Traditional Attire

Source: Akin, 2017

3.3 The Igbo Attire

The Igbo traditional attire of the past generally consisted of little clothing, as the purpose of clothing originally was simply to conceal private parts, although elders were fully clothed. Both men and women wore wrappers. Men would wear loin cloths



Fig. 2: Igbo Traditional Attire

Source: Akin, 2017

that wrapped round their waist and between their legs to be fastened at their back, the type of clothing appropriate for the intense heat as well as jobs such as farming.

Modern Igbo traditional attire is generally made up, for men, of the Isiagu top. Isiagu (or *Ishiagu*) is usually patterned with lion heads embroidered over the clothing; it can also be plain (usually black). It is worn with trousers and can be worn with either a traditional title holder's hat or with the traditional Igbo striped men's hat. For women, an embodied puffed sleeve blouse along with two wrappers and a head gear are worn.

3.4 The Hausa Attire

In the Hausa traditional attire, the men adorn the *Dogonriga* which is a long kaftan that extends from the shoulders down to the ankle. The *Babariga* is like the Yoruba Agbada which is worn on top of the *Dogonriga*. *Hula* is the cap that is worn to match the attire.

The women dress according to the tenets of Islamic religion wearing the veil or the *pujab* but with their beautiful and sometimes expensive wrappers and jewelries (most times gold worn under the veil or *pujab*).

An example can be seen below:

#



Fig. 3: Hausa Traditional Attire

Source: Akin, 2017

4.0 My Contributions

- Within the past two decades, I carried out researches to determine:
 1. The extent of utilization of Africana Resources by Post Graduate Lecturers and Post Graduate Students in the Nigerian University Libraries. (Udensi and Dike, 2011).
 2. The influence of users' discipline (arts and science) on the utilization of Africana Resources in Nigerian University

- Libraries (Udensi and Dike, 2011).
3. Perception of Post Graduate Students on Africana Resources and Strategies Usage in University Libraries (Udensi and Akor, 2013).
 4. An investigation into the Factors that affects the utilization of Africana Resources in Nigerian University Libraries (Udensi, 2011).
 5. Cultural Values and Norms in three major Nigerian tribes (Udensi, 2015).
 6. How different Traditional Practices sustained our identity and Cultural Heritage (Udensi, 2016).

4.1 The extent of utilization of Africana resources by PG lecturers and PG students in Nigerian university libraries

PG lecturers and students in the 13 first and second generation university libraries formed the sample for the study. A questionnaire on the extent of utilization of Africana resources by PG lecturers and students was used to collect data. Librarians were also interviewed. Analysis of data is revealed on Table 4.1, which displays the results of the analysis of the response of (PG lecturers and PG students) on the extent of the Africana resources in Nigerian University Libraries.

The table shows the means of the usage of Africana resources by Postgraduate Lecturers and students. Items 1, 3, 6, 10, 11, 12, 13, 14, 15, 16, 17 and 18 have a sparing mean rating of 1.87 - 2.47. However, items which were not often sparingly used include: Education 2.68; Folklore 2.48; History 2.69; Politics 2.54; Literature 2.54 and Language 2.50. It is observed with reference to Table 4.1 that the extent of usage of Africana materials has a direct relationship with the availability of the resources in Nigerian university libraries.

The librarians interviewed stated that the extent of usage of Africana resources depend to a great extent on marketing these

Table 4.1: Mean response of users (PG lecturers and PG students) on the extent of usage of Africana resources in Nigerian University Libraries

Items	Master	PhD	PG	Total	Decision
	Students	Students	Lecturer		
	\bar{X}	\bar{X}	\bar{X}	\bar{X}	
1. Anthropology	2.46	2.52	2.45	2.47	S
2. Education	2.71	2.75	3.06	2.68	O
3. Economics	2.49	2.62	2.34	2.46	S
4. Folklore	2.59	2.38	2.34	2.48	O
5. History	2.70	2.61	2.69	2.69	O
6. International relations	2.37	2.39	2.58	2.44	S
7. Politics	2.51	2.41	2.64	2.54	O
8. Literature	2.62	2.51	2.41	2.54	O
9. Language	2.64	2.44	2.26	2.50	O
10. Religion	2.52	2.45	2.14	2.40	S
11. Psychology	3.02	2.00	2.02	2.21	S
12. Sociology	2.43	2.38	2.06	2.31	S
13. Traditional medicine	2.40	2.31	1.93	2.25	S
14. Physics	1.99	1.90	1.73	1.90	S
15. Chemistry	1.95	1.92	1.70	1.87	S
16. Biology	2.06	2.02	1.67	1.94	S
17. Mathematics	2.06	1.95	1.72	1.94	S
18. Geography	2.21	2.07	1.86	2.08	S
Overall Mean	2.39	2.33	2.17	2.32	S

Where 'S'=Sparingly, 'O'=Often.

resources and they confessed that the libraries have not been engaging in any form of marketing strategies to advertise the Africana resources (Udensi and Dike, 2011).

4.2 Extent of users' discipline (arts or sciences) on utilization of Africana resources in Nigerian university libraries

To determine the extent of users (Arts and Science) discipline on utilization of Africana resources in Nigerian University Libraries, a sample of Arts and Science PG lecturers and students in the first and second generation Nigerian University Libraries were used

to collect data using questionnaire. Result of the analysis of data is shown on Tables 4.2 and 4.3.

Table 4.2 displays the results of the analysis in respect of users' discipline (Arts or Sciences) influence on the usage of Africana resources in Nigerian university libraries.

Table 4.2: Mean of the response of users' discipline on extent of usage of African resources in Nigerian university libraries across the disciplines (arts and science)

Items	Arts Users	Science Users	Total	Decision
	\bar{X}	\bar{X}	\bar{X}	
1. Theses	3.04	2.58	2.82	O
2. Government Documents	2.78	2.29	2.57	O
3. Monographs	2.45	1.93	2.25	S
4. Magazines\Magazines	2.93	2.62	2.80	O
5. Journals	2.84	2.45	2.68	O
6. Charts	2.32	1.74	2.08	S
7. Pictures	2.38	1.84	2.15	S
8. Maps	2.28	1.75	2.06	S
9. Subject Files	2.22	1.66	1.99	NO
10. Almanacs	2.23	1.74	2.02	S
11. CD-ROMs	2.21	1.71	2.92	O
12. Video Recordings	2.37	1.97	2.20	S
13. Internet Information Resources	2.46	1.98	2.26	S
14. CDs	2.15	1.66	1.94	S
15. Slides	2.19	1.64	1.96	S
16. Projected Films	2.14	1.63	1.93	S
17. Microforms	2.03	1.47	1.79	S
Overall	2.41	1.92	2.21	S

Where 'O'=Often, 'S'=sparingly, 'NO'=Not often

The table shows the means of the response of users (PG lecturers and PG students) on the extent of usage of Africana resources (print and non-print) across the disciplines (Sciences and Arts). Print media like; theses, government documents, magazines and Journals (1, 2, 6, and 7) with mean of (3.04, 2.78, 2.93, and 2.84) are often used by all the users respectively. However Art users often use print media like; monographs, charts, pictures, maps, almanacs and subject files, (3, 6, 7, 8, 10 and 9) with mean (2.45, 2.32, 2.38, 2.28, 2.23 and 2.22) respectively. The Science users do not often use non print items like CD-ROM, video recording, internet information resources, CDs, slides, projected film and microforms (11, 12, 13, 14, 15, 16, and 17) and also print items like pictures, charts, almanacs, subject files, monographs and maps(7, 6, 10, 9, 3 and 8) as can be seen in the mean responses of (1.71, 1.97, 1.98, 1.66, 1.64, 1.63 and 1.47) and (1.84, 1.74, 1.74, 1.66, 1.93, and 1.75) respectively. Table 4.2 shows also that Africana resources were used more by the Arts students than the Science students in the University libraries. The responses revealed therefore that users' disciplines affect the usage of Africana resources in Nigerian University Libraries favoring Arts users.

Table 4.3 is in agreement with the finding that Arts students utilize Africana resources more than Science students (see Table 4.3).

Table 4.3: Mean, Standard Deviation and t-test for difference between the mean rating of the Arts and Science users on usage of Africana resources in Nigerian university libraries

Discipline	N	Mean	Stand. Dev	Df	T	Sig (2-tail)
Arts	630	2.41	0.75	1086	10.88	0.00

Table 4.3 revealed the mean, standard deviation and t-value for difference between the mean of the Arts and Science users on Africana resources in Nigerian University libraries. The result showed that mean for Arts Users was 2.41 and 1.92 for Science

Users giving a t-value of 10.88 significant at 0.05 ($t = 10.88$, $df = 1086$, $P < 0.05$). Therefore, there is significant difference between the Users on usage of Africana resources in Nigerian university libraries favoring the Art Users with a mean value of 2.41 (Udensi and Dike, 2011).

To determine the Perception of users (PG lecturers, masters and doctoral degree students) on the usefulness of Africana resources in Nigerian University Libraries, sample of PG lecturers, masters and doctoral degree students in the 13 first and second generation Nigerian University Libraries were used to collect data using questionnaire. Result of the analysis of data is shown on Table 4.4.

Table 4.4: Mean of the perceptions of users (PG lecturers and doctoral degree students) on the usefulness of Africana resources in Nigerian university libraries

Items	Master Students	PhD Students	PG Lecturers	Total	Decision
	\bar{X}	\bar{X}	\bar{X}	\bar{X}	
1. Africana resources are vital information sources for my research	2.97	2.99	3.00	2.98	A
2. Africana resources have wide coverage of both the arts and sciences	2.98	3.01	2.91	2.97	A
3. Africana resources are only useful to researchers on culture	2.38	2.51	2.29	2.37	DA
4. As local publications Africana resources have poor physical quality	2.42	2.28	2.37	2.39	DA
5. Africana resources are often not well researched	2.54	2.51	2.29	2.46	DA
6. Africana resources provide information not available in other sources	2.64	2.73	2.45	2.59	A
7. ICT has broadened the scope of Africana resources	3.90	2.98	2.78	2.87	A
8. Africana resources are out dated in this age of ICT	2.23	2.20	1.86	2.11	DA
Overall	2.63	2.65	2.49	2.59	A

Where 'A'=Agree, 'DA'=Disagree

Table 4.4 shows the mean of the perceptions of the users (PG lecturers, masters and doctoral degree students) on the usefulness of Africana resources in Nigerian university libraries. Table 4.4 also shows the overall users perception on each of the items. The users agreed that Africana resources are vital information sources for research (2.98), Africana resources have wide coverage of both arts and sciences (2.97), Africana resources provide information not available in other sources (2.59) and ICT has broadened the scope of Africana (2.87) respectively. The users however disagreed with items like; Africana resources are only useful to researchers on culture (2.37), as local publications Africana resources have poor physical quality (2.39), Africana resources are often not well researched (2.46) and Africana resources are outdated in this age of ICT (2.11). The perception of the Africana resources varies from user to user. For instance in item 5 (Africana resources are often not well researched), while the masters and PhD students agreed that Africana resources are not well researched, the PG lecturers disagreed, that is, that Africana resources are well researched. But despite the fact that the preference of Africana resources differ from one group of users to another, the mean responses also indicated that the general perception of the users on the usefulness of Africana resources in Nigerian university libraries was low. However the doctoral degree students' perception on the usefulness of Africana was higher than the masters' degree students with mean responses of (2.65) and (2.63) respectively. The responses of the PG lecturers indicated that they had the least perception on the usefulness of Africana resources in Nigerian university libraries. The Africana librarians interviewed stated in clear terms that there was clear evidence indicating poor usage of Africana resources in the university libraries.

Table 4.5 displays the summary of the ANOVA that tested further the significant difference among the mean ratings of the

perception of PG lecturers, master degree students and doctoral degree students on the usefulness of Africana resources in Nigerian university libraries. The table showed that the doctoral degree students had more positive perception of Africana resources than the rest of the other users.

Table 4.5: Summary of the ANOVA table for the significant difference among the mean ratings of the perception of PG lecturers, master degree students and doctoral degree students on the usefulness of Africana resources in Nigerian university libraries

Sources	Sum of Squares	Df	Mean Square	F	Sig
Between Group	49.083	2	24.541		
Within Group	605.122	1086	557	44.04	0.000
Total	654.205	1088			

The result showed that F (44.04) is significant at 0.05 (F-44.04, df=55, P<0.05). Therefore, there is significant difference among the mean ratings of the perception of PG lecturers, master degree students and doctoral degree students on the usefulness of Africana resources in Nigerian university libraries. Post Hoc test was carried out to determine the area of significance.

Table 4.6 displayed the post hoc test result on the significant difference among the mean ratings of the perception of PG lecturers, master students and doctoral students on the usefulness of Africana resources in Nigerian university libraries.

The table showed the results of post hoc test on the significance difference among the mean ratings of the perception of PG lecturers, master students and doctoral students on the usefulness of Africana resources in Nigerian university libraries. From the result, there is significant difference between the mean

Table 4.6: Post Hoc test for significant difference among the mean ratings of the perception of PG lecturers, master students and doctoral students on the usefulness of Africana resources in Nigerian university libraries

Level (i)	Level (j)	Mean Diff (i-j)	Std Error	Sig
Master	PhD	-0.20196*	0.06988	0.016
	PG Lecture	0.40141*	0.05081	0.000
PhD	Master	0.20196*	0.06988	0.016
	PG Lecture	0.60337*	0.07522	0.000
PG Lecturer	Master	-0.40141*	0.05081	0.000
	PhD	-0.60337*	0.07522	0.000

*The mean difference is significant at the .05 level

ratings of the perception of master students and Ph.D students; master students and PG lecturers and Ph.D students and PG lecturers. (Udensi and Akor, 2013).

Factors affecting the usage of Africana resources in Nigerian university libraries

PG lecturers and students in the 13 first and second generation university libraries formed the sample for the study. Questionnaire on the perception of PG lecturers, master and Ph.D students on the factors affecting the usage of Africana resources in Nigerian University libraries was used to collect data. Analysis of data is revealed on Table 4.7

The Table shows the mean of the response of users (PG lectures, masters and doctoral degree students) on factors affecting usage of Africana resources in Nigerian university libraries. The table also shows the total response of the users combined. The users agreed that items such as; restriction on borrowing limit use of Africana resources, poor acquisition make access to Africana resources very difficult, poor library services discourage use of Africana resources, the staff in Africana are insufficient to render adequate library services, ICT tools are not effectively applied in

Table 4.7: Mean of the response of users (PG lecturers, master degree students and doctoral degree students) on the factors affecting the usage of Africana resources in Nigerian university libraries

Items	Master Students	PhD Students	PG Lecturer	Total	Decision
	\bar{X}	\bar{X}	\bar{X}	\bar{X}	
1. Restriction on borrowing limit use of Africana resources	3.00	3.03	3.24	3.07	ME
2. Poor acquisition makes access to Africana resources very difficult	2.88	2.73	3.00	2.86	ME
3. Poor library services discourage use of Africana resources	2.87	2.72	2.76	2.82	ME
4. The staff in Africana are insufficient to render adequate library services	2.55	2.52	2.73	2.60	ME
5. Africana unit is not comfortable for reading	2.30	2.20	2.55	2.36	LE
6. Africana staff are not helpful to users	2.29	2.24	2.28	2.28	LE
7. The location of Africana collection limit use	2.54	2.29	2.46	2.49	LE
8. ICT tools are not effectively applied in accessing Africana resources	2.80	2.59	2.82	2.78	ME
9. Users are not aware of resources available in Africana	2.73	2.70	2.73	2.73	ME
10. Africana collections fail to meet the information needs of users	2.52	2.38	2.49	2.49	LE
11. Many Africans do not value their own culture	2.61	2.31	2.47	2.53	ME
12. The organization of Africana is poor	2.51	2.21	2.32	2.32	ME
Overall	2.63	2.49	2.65	2.62	ME

Where 'ME'=Moderate extent, 'LE'=Low extent

accessing Africana resources, users are not aware of resources available in Africana and many Africans do not value their own culture (1, 2, 3, 4, 8, 9, and 11) are factors affecting the usage of Africana resources in the Nigerian university libraries with the mean of (3.07, 2.86, 2.82, 2.82, 2.60, 2.78, 2.73, and 2.53), respectively. The users disagreed with items such as Africana unit is not comfortable for reading, Africana staff are not helpful to users, the location of Africana collection limit use, Africana collection fail to meet the needs of users and the organization of Africana is poor, (5, 6, 7, 10 and 12) as factors affecting the usage of Africana resources with the mean of (2.36, 2.28, 2.49, 2.49 and 2.32), respectively.

To add to these factors, the Africana librarians interviewed were of the view that lack of a separate index for Africana, lack of an up-to-date catalogue for Africana and where it exists, it is normally fragmented, affect the usage of Africana. Some of them were also of the opinion that lack of tools for using the resources, lack of open access, the poor location of the resources and lack of adequate staff were also factors that affect the usage of the resources in university libraries.

Table 4.8 displays the summary of the ANOVA that tested further the significant difference among the mean ratings of the users (PG lecturers, master degree students and doctoral degree students) on the factors affecting the usage of Africana resources in Nigerian university libraries.

The Table shows the summary of ANOVA on significance difference among the mean ratings of the perception of PG lecturers, master degree students and doctoral degree students on the factors affecting the usage of Africana resources in Nigerian university libraries. The result shows that $F(1.99)$ is not significant at 0.05. Therefore, there is no significant difference among the mean ratings of the perception of PG lecturers, master

Table 4.8: Summary of the ANOVA table for the significant difference among the mean ratings of the perception of PG lecturers, master degree students and doctoral degree students on the factors affecting the usage of Africana resources in Nigerian university libraries

Sources	Sum of Squares	Df	Mean Square	F	Sig
Between Group	2.59	2	1.30	1.99	0.14
Within Group	703.60	1086	0.65		
Total	706.19	1088			

degree students and doctoral degree students on the factors affecting the usage of Africana resources in Nigerian university libraries.

The analysis is a further proof that the factors elicited from the response of the users in table 4.8 really hindered the utilization of Africana resources by lecturers and post graduate students, such factors include; poor acquisition of the resources, poor publication of the existence of the resources, poor organization of the materials, negligence, etc. If the factors are not addressed, how then will the African culture not go into extinction? If information on our culture is not properly documented by information professional and utilized, the African culture will soon be gone forever. Further analysis showed that there is no significant difference on the rating of factors affecting the perception of PG lecturers and students on usage of Africana resources in Nigerian University libraries. (Udensi, 2011).

Strategies for the improvement of the utilization of Africana resources in Nigerian university libraries

To determine the strategies on the improvement of the utilization of Africana resources in Nigerian University Libraries,

a sample of PG lecturers, students and Africana librarians in the 13 first and second generation Nigerian University Libraries were used to collect data using questionnaire. Result of the analysis of data is shown on Table 4.9

The Table 4.9 displays the results of the analysis in respect of the response of users (PG lecturers, master degree students and doctoral degree students) and the Africana librarians on strategies for the improvement of Africana resources in Nigerian university libraries.

Table 4.9: Mean of the response of users (PG lecturers, master degree students and doctoral degree students) and the Africana librarians on strategies for the improvement of Africana resources in Nigerian university Libraries

Items	Users	Librarian	Total	Decision
	\bar{X}	\bar{X}	\bar{X}	
1. Provision of adequate and relevant Africana resources	3.38	3.50	3.38	ME
2. Provision of photocopying facilities	2.91	3.38	2.92	ME
3. Provision of good library environment (lighting, ventilation, air conditional and neat environment)	3.24	3.38	3.24	ME
4. Provision of sufficient and comfortable reading chairs and tables.	3.09	3.54	3.10	ME
5. Provision of experienced and qualified librarians	3.20	3.38	3.20	ME
6. Provision of good communication systems like telephone services	2.70	3.42	2.72	ME
7. Provision of internet services	2.91	2.92	2.91	ME
8. Provision of exhibition/display of Africana resources	2.84	3.12	2.85	ME
9. Provision of visual and audio Africana resources	2.73	3.23	2.75	ME
10. Provision of leisure facilities	2.53	3.31	2.54	ME
11. Improve assistance to users	3.08	2.92	3.07	ME
12. Timely delivery of information in Africana unit	3.10	2.96	3.10	ME
13. Creation of awareness programmes for Africana resources	3.00	3.15	3.00	ME
14. Provision of open access to Africana resources	3.00	3.19	3.01	ME
Overall	2.98	3.33	2.99	ME

Where ME=Moderate extent

The table shows the mean of users (PG lecturers, masters and doctoral students and Africana librarians) on the strategies for the improvement of Africana resources in Nigerian university libraries. The respondents, that is the users and the Africana librarians agreed that all the items 1-14; provision of adequate and relevant Africana resources, provision of photocopying facilities, provision of good library environment (lighting, ventilation, air conditioner and neat environment), provision of sufficient and comfortable reading chairs and tables, provision of experienced and qualified librarians, provision of good communication systems like telephone services, provision of internet services, provision of exhibition/display of Africana resources, provision of visual and audio Africana resources, provision of leisure facilities, improve assistance to users, timely delivery of information in Africana unit, creation of awareness programmes for Africana resources and provision of open access to Africana resources were strategies for the improvement of Africana resources in Nigerian university libraries with the mean 1-14 respectively. Although the users and librarians had elements of variations in their agreement, but they all agreed with the items. However the table also revealed that the strongest strategies agreed upon by the respondents were the provision of adequate and relevant Africana resources in Nigerian university libraries with a mean rating of (3.38). This was also followed by the provision of good library environment, provision of experienced and qualified librarians, provision of sufficient and comfortable reading chairs and tables, timely delivery of information in Africana unit, improved assistance to users and provision of open access to Africana resources. The t-test analysis on the mean rating of users and librarians on strategies for the improvement of usage Africana resources in Nigerian University libraries revealed a significance difference, (see Table 4.10).

Table 4.10 displays the t-test for the difference between the mean

ratings of users and Africana librarians on strategies for the improvement of the usage of Africana resources in Nigerian university libraries.

Table 4.10: Mean, Standard Deviation and t-test for difference between the mean rating of the users and librarians on strategies for the improvement of the usage of Africana resources in Nigerian university libraries

Status	N	Mean	Stand. Dev	Df	t	Sig (2-tail)
Users	1089	2.98	.89	1113	-1.97	.049
Librarians	26	3.33	.97			

The table shows the mean, standard deviation and t-test of the ratings of the users and librarians on strategies for the improvement of the usage of Africana resources in Nigerian university libraries. The mean rating of users was 2.98 while that of librarians was 3.33 giving a t-value ($t=1.97$, $df=1113$, $P=0.05$). Therefore, there is significant difference between the mean ratings of the users and librarians on strategies for the improvement of the usage of Africana resources in Nigerian university libraries. (Udensi, 2013).

From the above studies it is deduced as follows:

1. PG lecturers, master's and doctoral students have varying perceptions on the usefulness of Africana resources, and these affected their usage of the resources.
2. The extent of usage of the various Africana subject formats differ from one user to another. However, items like anthropology, economics, international relations, religion, psychology, sociology, traditional medicine and geography are sparingly used. Education, history, politics, literature and language are also not often used while physics, chemistry and mathematics are not frequently used.

3. There is a relationship between availability of the Africana resources on subjects and formats and their usage. Education, history, politics and literature are the most available and the most used in Nigerian university libraries.
4. Users discipline influenced the usage of the Africana resources with Arts users consulting Africana resources more than the Science users.
5. Poor library services, lack of staff, lack of effective use of ICT tools, lack of users' awareness of available Africana resources and lack of appreciation for their own culture are the factors that hinder the use of Africana resources in Nigerian university libraries. However, restrictions on the borrowing of Africana resources, poor library services and poor Africana acquisitions are the strongest factors expressed by the respondents that hinder usage of Africana in Nigerian university libraries.
6. The finding on the strategies to improve the use of Africana include that there should be provision of sufficient and comfortable reading tables and chairs, provision of qualified and experienced librarians, provision of internet services, improved assistance to users, timely delivery of information in Africana unit and creation of awareness programs for Africana resources.
7. But provision of relevant and adequate Africana resources, provision of good library environments and provision of experienced and qualified librarians were the strongest strategies raised by the respondents.
8. There is no documentation on oral tradition in Nigerian university libraries.

5.0 Conclusion

The importance of cultural information for life sustainability cannot be overemphasized. Culture gives identity and shapes

who we are as Africans. We have underscored the importance in our traditional food, attire, artifacts, norms, values and beliefs. It behooves on the information professional to systematically acquire, analyze, store, disseminate and preserve the information value in our culture. Modernization is a welcome development but should not entirely overshadow our cultural values; rather, it should sharpen and sustain it.

5.3 Recommendations

The following recommendations are therefore made:

1. The library management should vigorously pursue the establishment of different marketing or awareness strategies so as to create awareness of the usefulness of Africana resources in university libraries in Nigeria. This will go a long way in changing the perception of users about the resources thereby increase the usage of the resources by both the Arts and Science users. It will also make users to be aware of the Africana resources that are available in the library. The findings of this study on the strategies that will improve usage of Africana resources should be implemented in Africana units in Nigerian university libraries.
2. The University librarians should endeavor to send qualified and experienced professions as unit heads in the Africana units and also adequate library staff should be sent to the units so as to increase users' assistance in the retrieval of information.
3. The Africana unit should be equipped with ICT information retrieval tools and Africana staff should be trained and retrained in the knowledge and use of ICT in the Africana unit. Apart from improving the quality of service offered, it will greatly reduce the amount of time spent in retrieving information in the unit
4. New arrivals in Africana should be displayed at strategic

places so as to attract more users to the use of the resources.

5. The reading environment in the Africana unit should be made more comfortable by providing better chairs and reading tables and by also installing air conditioners in the units.
6. Semi open access should be considered for the Africana resources. It is a situation where users are allowed to retrieve what they want as it is done with the other books. They are however not allowed to borrow the resources out but are allowed to photocopy in the Africana unit only and every Africana unit should be provided with photocopiers.
7. The factors that limit usage of the resources as revealed by this research work such as restrictions on borrowing, poor acquisition of the resources, poor awareness of the existence of the resources, poor value placed on African culture by Africans, etc. should be avoided.
8. Federal Government to increase the subventions given to the libraries and a large sum of the fund should be used for the purchase of Africana resources for the next four to five years. This will increase the purchase of the different forms of Africana resources in the university libraries giving Africana a wide coverage of all the formats and subjects and current publications will also be taken care of. Increase in the subventions given to the libraries also implies that more Africana librarians will be employed and trained for the Africana units. Increased library fund will also help in equipping the Africana units with ICT tools which will facilitate information retrievals in the unit.
9. The University librarians should endeavor to see that only qualified and experienced librarians are in-charge of the Africana units as this will help to reduce users' frustration

in the library and thereby increase the usage of the resources in Nigerian university libraries. The implication is that the absence of a qualified and experienced professional in Africana unit will result that users' information needs may not be properly met which may lead to users' frustration and a further drop in usage of the resources. It also implies that the existing staff will not be properly supervised on proper organization and retrieval of the resources.

10. Parents should teach their children cultural norms and values.
11. Parents should ensure that children know their roots.

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All praises, glory, honour, adoration, dominion, worship, majesty, thanksgiving... be ascribed unto your Holy Name Lord forever and ever in the mighty name of Jesus Christ. Amen. For You alone are worthy, and awesome to receive all the glory for the mercy of the gift of life and what You have done in my life and that, celebrate today, I am most grateful, Lord.

My Parents

I am most grateful to my late parents, Mr. and Mrs. Jacob Onwubiko. They by the Grace of God, were educated and therefore understood the importance of education right on time. They afforded my siblings and I the opportunity to be educated. It grieves my heart that today they are not here to witness the proceeds of their efforts on me today. My dad spent many years in Britain - Birmingham as a Railway Engineer and really strived to take care of us from there. He felt training us in Nigeria was the best because of the moral decadence he saw in Britain (I still don't know whether it was really the best decision at that time). But tragedy struck in 1967 when the war broke out in Nigeria. But after that ugly war you immediately connected us and it was indeed glorious visiting Britain at that tender age. The times I spent with you during our holidays in Britain remained unforgettable memories. Though you died suddenly and untimely in Britain at 55 when I was a final year student at ABU, Zaria but planned and saved money for the education of my siblings ahead as if you knew you were going to die.

The Nigerian Civil war turned you mum into a man as you had to face the challenges of taking care of six very young children alone. You took appointment (amidst several other menial jobs) with a Fuel Directorate working tirelessly day and night just to make ends meet and I don't think they ever met. That was how you

single-handedly evacuated six children from one place of safety to another amidst air raids as war planes attacked from time to time. But because of your hard work none of my siblings at that tender age was malnourished or suffered kwashiorkor then as it was popularly known. It is indeed very painful that you are not among these dignitaries to be specially recognized by the Vice Chancellor today. I remain ever grateful.

My Mother In-Law

I was opportuned and therefore blessed to have had two mothers (exaggeration?); no it is not. I was so much pampered when I was growing up that I knew little about house chores. Then marriage came knocking immediately after my university education. That was how I found myself in the warm hands of my sweet mother in a large family of six hefty men with huge appetite for food. My sweet mother unannounced observed me and quietly trained me. She will only come into the kitchen when it was my turn to do anything associated with housework, and jokingly taught me the right things to do. We were very close that she was accused of favoring me but they did not know as it is in her nature that she was meeting a need.

My sweet mum, thanks so much for making me a good wife, all what you taught on how to build a family are not in vain; I wish you were here to see the proceeds; the family has turned out to be a bundle of testimonies. You saw me obtain a masters degree and you urged me to get a PhD but death came calling. My heart is heavy that you are not here to witness this but I am so sure you are in the bosom of the Lord (died at the age of 84), rest on mum, we shall finally meet to part no more.

My Siblings

I am very appreciative of my dear sisters and brothers, Patricia, Prof. Henry Onwubiko, Irene, Ndidi and Alexander and their

husbands, wives and children who in one way or the other have contributed to my academic success today through their tireless prayers and many other contributions. I appreciate you all, thank you so much.

To my wonderful brother in-laws: Samuel, Jojo, Okechukwu, Alex, Christopher and their wives especially my friend, Ifeyinwa. Thank you all for the peace and unity in the Udensi's family which in very many ways has contributed to the academic success I celebrate today. I am so grateful to God for making me a part of this godly family.

My Wonderful Children

To you my wonderful and amiable children, Architect (Mrs.) Ijeoma Okoduwa (UK), Mrs. Ifeoma Uzochukwu (Island), Engr. Emeka Udensi and Engr. Chinedu (Christ ambassadors); I thank God always for all of you. You are always ready to constitute prayer partners when I come calling with one prayer point or the other. What kind of children would I have asked from You Lord than these ones? I am most grateful. From my heart I appreciate you all. I also appreciate my sons-in-law who have become my sons: David and Dr. Ikechukwu Uzochukwu who have also contributed in some ways to the success of this day, thank you so much. I also say a big thank you to my in-laws the Okoduwas and the Uzochukwus, may the Lord bless all of you and preserve all of us to continue to enjoy the fruits of our labour.

I am indeed grateful to Mary Onwubiko, whom I consider as my daughter. Mary is biologically my sister's daughter, but has spent a good part of her life with me.

My Husband (Emmy)

To my mentor, my spiritual father, my teacher, my first and final supervisor, my Professor, my Senior colleague, my brother in

Christ, my darling, my lover, my own very husband; Professor Emanuel Emeka Udensi.

When my Professorship came out what you wrote in the Facebook really amazed me and I quote: *"Darling, I have long waited for you here and here you come, you are welcome and to God be all the glory."* Thank you so much for this love that started since 1984 in ABU and that is still waxing very strong. You have demonstrated this love in every area of my life that in every academic level you passed through you will always encourage me to come up. When you talked about my getting a Masters degree, I initially rejected it. I told you that with a degree in educational administration and planning I could work in any administrative set up and that was okay for me. You persisted and got work for me in the library. I was then mandated to go for my masters in library science. I told you that I could wait since our third child then was just one year old and none of the three children we had then could bath themselves. But you single-handedly took care of three toddlers because you wanted me to get a masters degree.

When you got your PhD you also reminded me that it was time to go for it and when I got admitted at Nsukka, you disagreed that I should be coming home every two weeks. You gave me a mandate to emulate you who finished yours in a record time of 24 months. I thank God that I did not disappoint you, I was able to complete mine though not in 24 months but in less than three years which is still a record nobody can ignore at UNN till date. When I got the PhD you encouraged me to embark and publish researches in my area of specialization. Thank God we are now enjoying the entire success together today.

You have not been just a father figure to the children and I, but a mentor, a spiritual father who showed us the way to Jesus Christ and together we have produced godly children to His glory who

are an extension of the family of God here on earth. Thank you my love. I love you so very much and appreciate the efforts you have made to make me what I am by His Grace today.

The Vice-chancellor, Professor M. A. Akanji

Thank you sir for being an inspiration to me throughout my work with you in FUT, Minna Management and, you have always been concerned on how I fared thereafter.

Sir the work ethics that you thought me in my work with you in management still dwells inside of me. Time consciousness, work consciousness, diplomacy, good relationships, contentment, good financial planning, forgiveness, hard work, distaste for artificial drinks, etcetera.

Your care for the very few women that worked with you in management was amazing to me. In one of the many occasions that we all had to walk to a function, when we got to where we all had to cross a gutter; the other men crossed you drew back looked back and told us to watch out and be careful. This has always been your caring attitude to the female gender. You surprised us in very many ways. I appreciate you sir.

I will describe you as the man from another planet. Your actions and reactions to your fellow human beings (both enemies and friends) and to administrative issues are unparalleled to none since the inception of this university (my own opinion). May the good Lord reward you and your family in very special ways.

Professor (Mrs.) V. I. Ezenwa

I appreciate in very many ways my own senior sister, my friend and my academic mentor, Prof. (Mrs.) Victoria Ezenwa.

First she encouraged me to start writing and when I took my very first paper to her; she literarily drew the map of Nigeria on it with

her red biro and when I got back to my office I asked myself 'who sent you'. But to God be the glory by the second and third corrections I picked up from there. Our first meeting was in the church premises and I was still looking very slim being new in marriage. But she came the following day with a bottle of multivitamins for me and ever since then she took part in everything that concerned me. In my PhD she was my second home supervisor after my darling husband. When I finished the first draft of this lecture, you insisted that I send it to your mail even from far away Lafia on Sabbatical. But the amazing thing is that while on your sick bed, you still requested to go through this final piece. Your immense contributions to this work are greatly appreciated.

In my trying periods in this University, you were by my side throughout. May the Lord continue to care for you and to meet you at your own time of need in Jesus Name. Amen.

The Vice-Chancellor Designate

I appreciate Prof. Abdullahi Bala, the Vice-Chancellor designate. When I joined the management team (as a representative of the University Librarian) when Prof. Bala was the Deputy Vice-Chancellor. He was the most friendly person I met; very passionate, very articulate in the handling of issues. He displayed an in-depth and unbiased mastery of discussions on any issue he handled. He earned my respect from that time till date. But I appreciate you most sincerely sir for the advice and the concern that you gave and showed to me at a critical time in this University when I needed it most. Sir, you left your exalted Office to come to my office in GK Library on some of those sad moments and your expressions to me was Madam IT SHALL BE WELL, DON'T WORRY ALL THINGS WORK TOGETHER FOR GOOD. These words really consoled me a lot and today sir, indeed all things have worked together for my good and to God be all the

glory. I am grateful sir and God has also answered my prayers for you.

Prof. (Mrs.) Irene Mogbo

I also appreciate Prof. (Mrs.) Mogbo, my conference leader. Thanks for those encouragements that paved way for the beginning of my conference presentations. On several occasions you encouraged me to write and follow you to Jos for conferences. Thank you ma, the Lord reward you.

The Immediate Past University Management

My appreciation also goes to the immediate past Management team of the Federal University of Technology, Minna headed by the immediate past Vice-Chancellor, Prof. M. S. Audu. Other members of the team are: Prof. A. O. Osunde, DVC Academic; Prof. Abdullahi Bala, DVC Administration; Mal. M. D. Usman, Registrar who was later succeeded by Mrs. V. N. Kolo and Mr. M. A. Bello, Bursar for their encouragement.

The Present University Management

I appreciate the Vice-Chancellor and his united team for the cordial relationship I enjoyed while I worked with them. I really enjoyed the coordination and the sweetness of the Vice-Chancellor's leadership. I thank my sister and friend, the Registrar, Mrs. V. N. Kolo. I appreciate the special relationship we shared in management. We thank God for His mercies and to Him be all the glory.

My Teachers and Supervisors

I am very grateful to all my teachers and academic supervisors; from primary to all levels of university education. Prof. Musazi, Prof. O. Neil, Miss Monica A. Greaves, Prof. B. C. Edoke, Dr. Ekere, Dr. Ugwu, Prof. Nsotta, Prof. Nancy Achebe, Prof. V. W. Dike and Dr. Victor Nwachukwu. Indeed they are too numerous to mention here and I can only mention these few. The seeds you sewed in me

have really matured and have brought forth many fruits of which I have cause to celebrate today. May the good Lord reward you all and for one or two of you that are late, your children will not escape the reward of your labour in me.

My Colleagues in The Library

I sincerely appreciate my colleagues in the library services; the University Librarian Dr. Jibrin Alhasan, the Deputy University librarian, Dr. Bitague, Dr. (Mrs.) Salamatu, Mallam Ibrahim, Alhaji Saidu and the others who space and time will not permit me to mention here. The challenges of those years in the Library really contributed immensely to this glorious turn around today.

One thing that I glorify God for today is that we are now friends. I appreciate you all. The Library was where I started the academic career of which I celebrate today. Though it did not come easy; but to God be all the glory.

I appreciate most specially, Fatimah and Austin who in very many special ways contributed to my success here today. In the rains they were with me and in sunshine they stood by me, may the good Lord also stand by you in your own time of need.

My Spiritual Fathers

To my spiritual fathers in the Anglican Communion especially Veñ. and Mrs. Mgbemene, members of St. Andrews Anglican Church, Minna, my bishop, brothers and sisters in the Evangelical Fellowship in the Anglican Communion (EFAC), my fellow members of the Guild of Stewards, thanks so much for your prayers.

My Friends at FGBMFI and APU

I also appreciate the members of the Full Gospel Business Men's Fellowship International (FGBMFI), Minna especially the Ladies

of the Fellowship for their prayers and Akokwa Progressive Union (APU), Minna.

My Lovely Students

I am grateful to the entire students of the Federal University of Technology, Minna (the Great FUTMites) especially the LIT students for the peace on the campus without which this achievements today would have been thwarted. I appreciate most especially my academic children: Ayo, Julie, Sandra..., I love you all. I will not forget my wonderful Masters students.

My dearest FCS children, thanks for your prayers.

Others

I am very grateful to the Vice-Chancellor of Federal University, Lafia - Prof. M. S. Liman and the entire staff and students of the University where I am currently on my Sabbatical. I acknowledge the tremendous goodwill of my immediate boss at Lafia, Dr. (Mrs.) Rebecca Ape, the University Librarian.

Finally, I also appreciate the Chairman and members of the University Seminar and Colloquium Committee for a job well done.

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PROFILE OF THE INAUGURAL LECTURER

Prof. (Mrs.) Juliana Nkechi Udensi was born in October 16th 1959 and hails from Umuahia in Ikwuano Local Government Area of Abia State. She had her Primary and Secondary Education at St. Michael Primary School and Ovom High School in Aba, Abia State. She completed her Secondary School education in 1978 and thereafter proceeded to the Federal College of Education, Katsina for her NCE certificate. She was at Ahmadu Bello University between 1982 and 1984 for her B.Ed Degree programme. Her further quest for knowledge took her to the Nigerian premier University, the University of Ibadan where she had her Masters Degree in Library Science. She later went to the University of Nigeria Nsukka in 2007 for her PhD programme which she finished in 2010.

Professor (Mrs.) Udensi joined the services of F.U.T., Minna in 1986 as an Assistant Librarian. She rose through the ranks to become the first Deputy University Librarian in 2011. In 2013, she crossed over to the Department of Library and Information Science from where she became a Professor of Library and Information Technology in 2014. Professor (Mrs.) J. N. Udensi is the first Professor in the Department of Library and Information Technology.

For about five years she represented the University Librarian at Management meetings and Senate. She has served the University meritoriously in different areas and capacity. Her practical administrative experience covers academic and professional areas such as:

Head of Circulation Unit, University Library Federal University of Technology, Minna	1990-1991
Head of Serial Unit, University Library, Federal University of Technology, Minna	1992-2005

Head of Reference Unit, University Library, Federal University of Technology , Minna	2004-2014
Chairperson, Library Promotion Committee	2004-2006
Deputy University Librarian	2011-2014
Represented the University Librarian in Management and Senate Meetings	2010-2014
Supervision of all the Units in the University Library in Gidan Kwano and the Bosso Campus libraries	2012-2014
Library Staff administration and supervision	2011-2014
Library Representative on Consultancy Service Committee	2001

During those periods, she also served the University on numerous committees and some of these include the following:

University Disciplinary Committee	2005-2012
Congregation Representative in University Staff School Board	2010-2011
Represented the University Librarian in 'Tenders' Board	2011-2014
Started the process of automation of library materials in FUT library with the collaboration of University of Ilorin	2014
Committee on SSTE NUC Accreditation	2015
Student Disciplinary Committee (Chairperson)	2000-2013
Library Junior Staff Training Committee (Member)	1990 -2008
University Library Committee (Member)	1991 -2014
Library Department Promotion Committee (Member)	1994 -1997
Chairperson, Reference Unit Seminar Committee	2011- 2014
Reference Librarian/Deputy University Librarian	2011- 2014
Committee to look into the operation of academic staff taking up visiting appointments in other institutions	2015

The professional Librarian and versatile academic has attended several National and International conferences. Her research area is USER STUDIES where she has supervised many postgraduate students. As a scholar and astute researcher, she has published extensively in leading local and International journals. She has more than 50 publications in different learned journals and three books in Library and Information Technology and User Studies to her credit.

Professor Juliana N. Udensi is a philanthropist per excellence, funding education of some indigent Youths in Tertiary institutions in addition to establishing a cooperative for widows in Ikpa Community in Akokwa, Imo State.

She loves reading, evangelism and helping people in need.

She is happily married and blessed with four wonderful children.