ORIGINAL ARTICLE

Minority Groups and the Quest for Political Inclusiveness: the Communication Breach between Lagos Government and the Egun/Ogu Ethnic Group

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Abstract

In the first quarter of this millennium, we have been witnessing waves of minority groups actively fighting discriminatory injustice and assiduously pushing for political inclusiveness around the world. These minority group struggle has been one of the most pervasive forms of civil and human rights movement, as minorities are disfavoured in their areas within the borders of their own countries. This study attempts to find out the cause of the minority groups by observing their grievances, physical condition, treatment and breach of communication in their society. The researchers focused attention on a group of people in Lagos State, the Egun/Ogu ethnic group who occupied the Nigeria-Benin Republic border town of Badagry, with a population of over 300,000 people and 11 districts/wards. The research applied survey and comparative analysis to gather information on the peoples' predisposition towards the state government affairs. A questionnaire containing 14 items was drawn and distributed to a sample of 330 respondents selected through random sampling from the population of 241,093 (based on 2006 national census) people resident in the border town of Badagry. The study explores the Frustration-Aggression theory, Participatory theory and the Marxism Analysis to analyse the plight of the Egun/Ogu people among the predominant Yoruba tribe of Lagos. The study found that the educational system in Badagry was not bad as it seems and that the Badagry people do not need production because the region has a safer industry-tourism. In line with the Sustainable Development Goals, Badagry and the Egun people are the envy of all eyes so the government should act promptly in developing the region in line with the United Nations specification. This the government will achieve by establishing reliable communication channels with the Egun people.

Keywords: marginalization, polity, representation, fairness, discrimination

Introduction

In the first quarter of this millennium, we have been witnessing waves of minority groups actively fighting discriminatory injustice and assiduously pushing for political inclusiveness around the world. These minority group struggles have been one of the most pervasive forms of civil and human rights movement, as minorities are disfavored in their areas within the borders of their own countries. Scholars and social researchers may have various ways of describing minority group. There are some definitions which are commonly accepted due to their valid words and clear description of the concept. For example, Macionis (2005, p.356) defines minority as any category of people distinguished by physical or cultural difference that a society sets apart and subordinates. Healey (2006, p.12) when describing minority group warns that the term must not be taken or viewed literarily, as the mathematical connotation of the term is misleading because it implies that minority group can be quite large and can even be a numerical majority of the population. For instance, women are sometimes considered to be a minority group, yet they form a numerical majority in most societies. Another example is the South African society where whites are numerically few (less than 30% of the South African population) yet remain powerful and control the country, overtly and covertly.

Healey's premise is that minority status has more to do with the distribution of resources and power than with simple numbers. The most common feature of minority group is that they share visible trait, experience a pattern of disadvantage or inequality. Minority groups typically have lower income, lower occupational prestige and limited

schooling. Minority groups have less of what is valued by society and are treated as subordinate group, in a pattern of disadvantage caused by actions of another group who benefits from the unequal arrangement. The dominant group often holds in low esteem members of the minority group due to the visible trait in the latter's language, religion, speech patterns, dress style - in the case of the Egun, their dialect make them a mocking stock to the dominant Yoruba population of Lagos. The many challenges minority group members face include struggling to conform to two sets of cultural values: those of their ethnic group and those of the larger society (Markstrom-Adams, 1992). Many members of such groups, younger ones especially, are constantly making effort to reconcile the differences and decide where she or he stands. The emotional conflict minority groups face from majority prejudice contribute to the issue of wrong sense of identity. Some even deemed their own tribe in public places unworthy to be identified with. Many young ones from such groups suffer from low self-esteem and feelings of alienation.

Like every part of the world minority group status affects access to wealth and income, prestige and power as they control proportionately fewer wealth and success. The discrimination and prejudice minority groups face around the world can be felt in our immediate environment. It is still a mystery why humanity in all its advancement still harbours discrimination against minorities, starting from the early Greek society with powerful minds like Socrates who distinguished citizens of a state into different social strata (Davis & Vaughan, 1997, pp.71-73) to the United States of America, a nation which bears the touch of liberty and fairness yet minority groups in the country are still struggling to gain equality (Pascoe, 1997, pp.4-35). In our own nation, Nigeria, there are several cases of minority groups being marginalized by the dominant groups. While some suffer in silence, other minority groups protest and attract global attention i.e. the Ogoni of Niger-Delta region. However, the noble ethnic group of the Egun/Ogu people in Lagos who has endured in silence, this paper takes a cursory look at their plight in the twenty-first century.

Research Objectives

1. To verify the claim that the Egun Ethnic group lacks proper communication channel with those at the helm of power in Lagos and as a result, are politically marginalized in the Lagos polity.
2. To ascertain if the Egun town of Badagry lacks basic infrastructural amenities and these problems are communicated to the authorities
3. To find out the state of education in Badagry.
4. To find out why Badagry is not duly informed about development programmes and has little industrial sites among the major towns/district of Lagos.
5. To ascertain the state of social amenities in Badagry.

Literature Review

Minority Group Status - the Place of the Egun/Ogu People in Lagos

Our contemporary society with the high level of civilization still treats minority groups with contempt. Most minority groups are faced with difficulty in accessing common wealth and income, prestige and power within their own territories. An ethnic group like the Egun is a good example of what sociologists called stratified ethnicity, because in the rich state of Lagos Nigeria, this group receives less of valued goods, prestige and political power. Their case is important as they are denied powerful determinants of life chances, health, wealth and success. From a brief survey and visit to the territory, it was seen that the Egun people, being a minority ethnic group in Lagos, controls proportionately fewer resources and enjoys less privileges in the state. The town of Badagry, which is iconic in the history of Nigeria and the major town of the Egun people, now wallows in poor and bad road network, poor electricity distribution, less social infrastructure and social amenities. Many indigenes felt left out in the development of Lagos State, as they feel the political elite deliberately abandoned them.

This unfair inequality in societies has been a main concern to scholars like Walter Rodney (2009, pp.51-53) by attributing the mystery of the minority groups to social stratification in the society. He

believes that social stratification was the basis for the rise of classes and for social antagonism. Rodney narrated that African society, at some point in history, accepted the principle that some families or clans or lineages were destined to rule and others were not. Since that time, some families, clans, tribes with large economic means became socially and politically dominant. This social formation caused stratification of society and often breeds conflict- as seen when one group imposed itself by force on another, the result was invariably the rise of social classes with the conquerors on top and the conquered at the bottom. He believes that the system of conquerors and the conquered (dominant groups against minorities) was further entrenched in society by the advent of modern political state with concrete geographical existence. The Egun ethnic group perfectly fits into this intellectual description as we can see that toda, they are divided between two republics, Nigeria and Benin Republics. In the Nigerian border town, this group is treated as second-class citizens. They are not taken seriously in Lagos where they maintain a considerable population and major seaport. For instance, during the 2014 National Conference in Nigeria, the Lagos State governor did not include any Egu/Ogu native in the delegate list. The governor's belief was that the Egu/Ogu people are also Yorubas. This deliberate neglect attracted some sort of agitation from some of the people. In an article by Dr. Fasinu (2014), published on the Sahara reporters online, the writer lamented the pathetic state of the Egun people. In his article titled "The Exclusion of Ogu (Egun) People from the Lagos and Ogun National Conference Delegates' List", Dr. Fasinu wrote that since the demise of this Obafemi Awolowo (and the leadership style he represented), there have been spirited efforts to present the South-West Nigeria as a mono-ethnic region. In this vein, political representation (other than local elective posts) has largely excluded the Ogu people. He wrote:

> The indigenous Ogu people of Nigeria have had their fair share of the troubles with Nigeria. The Ogu are the typical victim of ethnic crisis in Southwest Nigeria. In recent times, there has been escalation of ethnic crisis between Ogu people and their majority Yoruba neighbours as often reported in Ado-Odo, Ipokia areas, and some parts of Badagry. A few years ago, Ogu people were, almost as a matter of policy, denied admission into Badagry Grammar School, Kakon Model College and other government-owned schools until sufficient pressure and protests were registered by their leaders. On account of the non-Yoruba names most of them bear (there are some who consciously and on account of accident of naming bear Yoruba names), Ogu people are still denied admission into the various tertiary institutions in South-West Nigeria today among other injustices arising from their minority status in the South-West in particular and Nigeria in general.

The writer passionately presented the case of the Egun people of Badagry by stating that the situation, sadly, at times suggests a systematic intention to single out this particular ethnic group for persecution. To many, the Ogu are Nigerians only when it is time to vote. Lagos traditionally has five divisions with Badagry (comprising mainly the Ogu people and the Awori sub-ethnic group of the Yoruba) as one of these divisions. It is however worrisome that a lot of political decisions and other moves for development often exclude the Ogu as seen in the nomination of delegates for the 2014 national conference.

Theoretical Framework

The theories examined in this study are the Frustration Aggression/Scapegoat theory, Participatory theory and the Marxism theory. They are society theories about the minority plight in the midst of the powerful.

Frustration-Aggression / Scapegoat theory

Also known as the scapegoat theory or hypothesis, the Frustration-Aggression theory links prejudice to the individual's need to deal with frustration and

express aggression (Healey, 2006, p.84). It is believed that frustration is a feeling of tension or unhappiness and is a natural response to the failure to achieve a goal or satisfy a need. Macionis (2006, p.361) writes that prejudice springs from frustration among people who are themselves disadvantage in circumstances in which targets are unavailable or inappropriate, a process called "displacement" might occur, in which the frustrated individual finds a substitute target- a scapegoat- on which to vent hostility and aggression. For example, instead of yelling at your boss, you might 'take it out' on your spouse, child or neighbour. Macionis concluded that a scapegoat, then, is a person or category of people typically with little power, whom people unfairly blame for their own troubles. Rathmus (1998, p.360) writes that the scapegoat group is likely to have certain characteristics that make it a safe and highly visible target. Typically, scapegoats are people who are too weak to defend themselves or who choose not to return the attack (like the people of Badagry). They are also likely to stand out because they look different from the majority. (The Egun dialect makes the people easily identifiable among the Lagos Yorubas). Because they are usually" safe targets", minorities are often used as scapegoats. Perhaps because the Egun people of Badagry have never produce governor of Lagos nor have any one wielding power in the state, they are used as the scapegoat. For example, during the reign of Bola Ahmed Tinubu as governor of Lagos state, he was embroiled in power tussle with the then president of Nigeria, Olusegun Obasanjo. Tinubu was denied federal allocation for almost two years, yet he raised internal revenue to fund the state budget. Perhaps he vent his anger on minority group like the Egun people, and since then the people have constantly been ignored by subsequent governments.

Participatory theory

Democratic-participant theory advocates media support for cultural pluralism at the grassroots level. Media are to be used to stimulate and empower pluralistic groups. Democratic-participant theory calls for development of innovative 'small' media that can be directly controlled by group members. If they cannot afford such media, then the government should provide them subsidies so they can do so. Government should identify and fund existing small media and establish training programs to teach group members how to operate small media. Baran and Davis (2012, p.150) assert that most Scandinavian countries practice some form of democratic-participant theory. Grass-root level media started the idea of Democratic participant Theory in 1960s. It emerged because of the dissatisfaction with other models such as Libertarian theory, social responsibility theory, etc. The democratic-participant theory believes there is democratic and professional hegemony in the media today and the media is totally commercial. All these ill practices should be removed for the media to be democratic and be easily accessible or participatory. It considers that there should not be monopolization (public/private), centralization of press and top down approach in the media. The press should be pluralistic, decentralized, bottom-up or horizontal and must have equality. The major concept is participation and full circular communication.

The theory places greater importance on the receivers. There are no political regulations but some legal regulations. The theory is also known as Democratization theory.

The Marxism Analysis

Long before the advent of Karl Marx's principle of struggle between the powerful citizen and the less privileged, classical minds like Socrates and Plato have attempted to explain the class struggle and inequality in human society. Socrates commented that every culture considers some type of inequality "fair" (Davis & Vaughan, 1997, pp.36-68). Karl Marx propounded a complex theory of history and social change in which inequality is a central concept and concern. Marx believes that culture and institutions combine to shore up established hierarchies have lasted a long time (Macionis, 2005, p.256). According to Healey (2006, p.15), Marx argued that the most important source of inequality in society was the economic production ownership, and that all societies include two main social classes

that struggle over the means of production. The bourgeoisie are the ruling class who control the economy against the proletariat the working class. Marx believes that conflict between these classes was inevitable and that the ultimate result of this class struggle would be the victory of the working class, followed by the creation of a utopian society without exploitation, coercion or inequality. Another sociologist Marx Weber, who agreed with Karl Marx on social inequality analysis, thought of "classes" not as a continuum ranging from high to low-inequality (economic inequality), prestige (esteem, status) and power (political power). These define minority groups in different societies. The Egun/Ogu people of Badagry as we shall see quite often suffer from economic inequality, less prestige and lack of power among other Lagosians.

Research Method

The most preferred method adopted for this study is survey because it helps us gather opinions and responses from the people of Badagry. Wimmer and Dominick (2011, p.185) writes that decision makers, in business, consumer and activist groups, politics and the media use survey results as part of their daily routine. Wade and Tavris (2006, p.45) explain that surveys are questionnaires and interviews that gather information by asking people directly about their experiences, attitudes, or opinions in other to get a representative sample of the people (in this case, the Egun people) to give their disposition on a given topic like this. Owning to the fact that this study is sensitive, survey is the most suitable method of gathering data about the topic in view. The research method is supported by a comparative analysis to help us do an actual assessment of the facilities in the Badagry town where the Egun/Ogu people are predominantly resident. The survey cuts across the over 241,093 people of Badagry (this figure is based on 2006 national census) with 11 wards. A questionnaire of 15 item is drawn to get the peoples' opinion. The analysis was based on the indices of industries, educational facilities, road network, recreational centres, social amenities and strategic political offices. A random sampling method was adopted by using the Taro Yamane formula given: n-N/1+N (e) ^2

Where n- Sample size

N- Population size

e- Level of significance (0.05)

Data Analysis

Distributed copies	330	100%
Returned copies	327	99%
Percentage	99%	

Of the 330 questionnaire printed and distributed, 327 copies were duly filled and collated. This gives a good response rate and a 99% of participation by the respondents.

Table 1. Gender

Item	Frequency	Percentage
Male	219	67
Female	108	33
Total	327	100

67 % of the respondents were adult males while 33 % of them were adult female, all resident in Badagry. The males participated more than the indigenous females who showed little interest in community discourse.

Table 2: Age bracket.

Years	Frequency	Percentage
16-20	6	2
21-25	48	15
26-30	75	23
31 above	198	61
Total	327	100

While Badagry is bubbling with able-bodied men and women, only 61% of the respondents above age 31 participated. 23% of the respondents fall within the age range of 26-30, 15% fall within 21-25 why 2% fall between 16-20 years old.

Table 3: Religion of Respondents

Religion	Frequency	Percentage
Islam	84	26
Christianity	225	69
Traditional Worship	3	1
Others	12	4
Total	327	100

69% of the respondents profess Christianity, 26% practise Islam, 1% openly attest to practising traditional worship system, why 4% were not specific about their religious status.

Table 4: the Egun/Ogu ethnic group doesn't have proper communication links with the state authorities and they are not well represented in the Lagos polity

Response	Frequency	Percentage
SA	177	55
A	63	19
N	27	8
D	39	12
SD	21	6
Total	327	100

In response to the above question 55% of the respondents Strongly Agreed, 19% Agreed, 12% Disagreed, 8% were Neutral, while 6% Strongly Disagreed.

Table 5: the Egun/Ogu people are not duly informed about developments in the state and they are not reaping the dividend of democracy

Response	Frequency	Percentage
SA	120	36
A	114	35
N	45	14
D	45	14
SD	3	1
Total	327	100

36% strongly agreed with the above state and 35% agreed, but 14% were neutral and disagreed respectively, while 1% strongly disagreed.

Table 6: the Egun/Ogu people have never occupied key political offices and suffer communication breach in Lagos State

Response	Frequency	Percentage
SA	102	31
A	84	26
N	48	15
D	66	20
SD	27	8
Total	327	100

In response to the question 31% of the respondents strongly agreed and 26% agreed, but 20% disagreed; 15% remained neutral while 8% strongly disagreed.

Table 7: the people of Badagry suffer poor means of communication and infrastructure than other areas of Lagos State

Response	Frequency	Percentage
SA	237	72
A	69	21
N	6	2
D	6	2
SD	9	3
Total	327	100

A whopping 72% of the respondents strongly agreed to this assertion and 21% agreed but 3% strongly disagreed while 2% were neutral and disagreed respectively.

43% agreed to the above statement and 38% strongly agreed. 11% were neutral, 4% disagreed and strongly disagreed respectively.

Table 8: the poor information channels and infrastructure in Badagry Local Government is a result of deliberate state government oversight

Response	Frequency	Percentage
SA	126	38
A	141	43
N	36	11
D	12	4
SD	12	4
Total	327	100

Table 9: the poor state of information channels and infrastructure in Badagry would improve when the Egun people occupy key offices in government

Response	Frequency	Percentage
SA	168	51
A	84	25
N	27	8
D	24	7
SD	24	7
Total	327	100

51% strongly agreed and 25% agreed, but 8% were neutral while 7% disagreed and strongly disagreed respectively.

Table 10: Educational system information channels in Badagry requires urgent intervention

Response	Frequency	Percentage
SA	159	48
A	123	38
N	27	8
D	9	3
SD	9	3
Total	327	100

48% of the respondents strongly agreed to this and 38% agreed. 8% was neutral while 3% disagreed and strongly disagreed, respectively.

Table 11: the information and educational system in Badagry LG was neglected by the state authority

Response	Frequency	Percentage
SA	66	21
A	102	31
N	63	19
D	63	19
SD	33	10
Total	327	100

31% agreed and 21% of the respondents strongly agreed to the statement above. 19% were neutral and disagreed respectively while 10% strongly disagreed.

Table 13: Badagry town has the least number of communication tie and industrial locations/ presence because the state government does not have interest in developing the region

Response	Frequency	Percentage
SA	162	50
A	105	32
N	27	8
D	21	6
SD	12	4
Total	327	100

50% of the respondents strongly agreed to the statement and 32% agreed. 8% were neutral, 6% disagreed and 4% strongly disagreed.

Table 14: Badagry could be a great industrial site if considered and well informed

Response	Frequency	Percentage
SA	240	73
A	66	20
N	3	1
D	9	3
SD	9	3
Total	327	100

73% of the respondents strongly agreed to this point and 20% agreed to it. 3% disagreed and strongly disagreed respectively; 1% were neutral on this point.

Table 15: Badagry LG is in dire need of social amenities like stadium, model museum, world-class resort centres and communication media.

Response	Frequency	Percentage
SA	255	78
A	66	20
N	3	1
D	0	0
SD	3	1
Total	327	100

78% of the respondents strongly agreed to this statement and 20% agreed. 1% of the people were neutral and strongly disagreed but none disagreed on this.

Table 16: the Lagos State government need to make Badagry attractive to investors by opening proper communication channels with the people.

Response	Frequency	Percentage
SA	252	77
A	60	18
N	6	2
D	6	2
SD	3	1
Total	327	100

77% of the respondents strongly agreed and 18% agreed to it. 2% were neutral and disagreed while 1% strongly disagreed.

Discussion of Findings Research Objective 1: *To verify the claim that the Egun Ethnic group lack proper communication channel with those at the helm of power in Lagos and as a result are politically marginalized in the Lagos polity*

From the questionnaire administered to the respondents, the result showed that 55% of the respondents strongly agreed that they are being marginalized in the government affairs of Lagos State, 19% agreed to this question, 8% were neutral while 12% disagreed, and 6% strongly disagreed. This is presented in table 4. The problem here is that continued ignoring of the Egun/Ogu people will end in a bad confrontation. For example, during the 2014 National Conference in Nigeria, the Lagos State governor did not include any Egu/Ogu indigene in the delegate list. The governor's belief was that the Egu/Ogu people are also Yorubas. This deliberate neglect attracted some sort of agitation from some of the people (Fasinu, 2014). There is a need for fair inclusion and representation among any group of people, just like Walter Rodney (2009) had narrated the reactionary chain among every oppressive society.

Research Objective 2: *To ascertain if the Egun town of Badagry lacks basic infrastructural amenities and if these problems are communicated to the authorities*

This question is answered in table 7. When asked if Badagry LGA suffers poor infrastructure system, 72% of the respondents strongly agreed to the question, 21% agreed to it, but 3% strongly disagreed and 2% disagreed while 2 % were neutral. In all, over 90% of the respondents attest that they are having poor infrastructure system in Badagry Local Government. As discussed in the above text, the state of the facilities in the Egun land is pathetic. With the huge capital accruing to the Lagos State Government annually, a place like Badagry should not be struggling with basic amenities at this point in time. Key parts of Lagos areas like Ikorodu, Epe, and others have enjoyed road dualisation and pedestrian bridges, but none has been done in the Badagry division.

Research Objective 3: *To find out the state of education in Badagry*

While the respondents agreed that the educational system in Badagry is not well catered for (see table 10), most of them blamed the state government for neglecting the local government in this regard. Table 11 records that 31% of the

respondents agreed and 21% strongly agreed that the state government neglected the educational system. About 19% remained neutral on this question, 19% disagreed while 10% strongly disagreed to the statement. The communication channels in Badagry are not explored in any way. With over forty media broadcast houses in Lagos and many print media, none of these is situated or operates from Badagry and Seme towns. Though educational system at the secondary level is fairly okay, higher institutions will bring development to the place and provide valuable education to the people.

Research Objective 4: *To find out why Badagry people are not duly informed about development programmes and has little industrial sites among the major towns/district of Lagos*

The respondents believe that Badagry has the least number of communication and industrial presence in Lagos areas. About 50% of the respondents did not only strongly agree to this statement, but also 32% agreed to it. Where 8% remained neutral, 6% disagreed and 4% strongly disagreed. These stats show that Badagry, which is the major settlement of the Egun people, have little or no communication and industrial presence. This point, which appears to be a punishment to the Egun people, is actually a blessing in disguise. Badagry and its environs have a more sustainable development means than people think. The natural terrain of Badagry places it as the most suitable place for world-class tourism in Nigeria. The state government should focus on making Badagry a major tourist destination in Sub-Sahara Africa. Again, the government should make Badagry a major sea port, a move which will benefit both government and the locals.

Research Objective 5: *To ascertain the state of communication and social amenities in Badagry.*

The people residing in the major towns of Badagry LG strongly agreed that they need social amenities like stadium, model museums, world-class resort centres, etc., as 78% of the respondents indicated. 20% agreed, a meager 1% was neutral on this why 1% disagreed. It shows the yearning for things missed by the people for a long time. From data presented it is evident that communication with the indigenous people of Egun is very poor. This shows a lack of interest by the government in the people. The state discussion makers must note that lack of proper communication with an integral part a society leads to break down of relations and invariably leads to severed ties. Modern communication scholars Harold Inis and Marshal McLuhan have proved that proper communication with parts of state keeps strong tie with the people. The Lagos state government must work on improving effective communication channels with the Egun people to avoid isolation and reactionary moves.

Discussion of Findings

The statistics gathered from the field research present some facts about the minority group of the Egun/Ogu ethnicity and their plight in Lagos State. Tables 4, 5 and 6 reveal the state of the people in the affairs of Lagos. The Egun/Ogu people of Badagry complain that members of their ethnic group have never occupied key political posts in Lagos. Though a former governor of the state Alhaji Lateef Jakande claimed to be a native of Badagry Local Government, many of the locals spoken with in the course of administering questionnaire believe that Lateef Jakande is not of Egun ethnicity but claimed the local government. They complained that the few public offices ever offered to their people were Special Adviser to the Governor of the state during Raji Fashola administration. However some of the respondents objectively stated that the participation level of the Egun ethnic group in the state is very low. Babatunde Mobee, who works at the Nigerian French Language Institute and hails from the royal clime, said the people of Badagry barely participate in the state affairs, especially during gubernatorial elections. "Our people make the least donations to the campaign effort of the dominant party, and that has always been the case. How would they benefit like those who are actively involved in the state politics". Other indigenes interviewed complained about the lack of unity among the ethnic group.

According to some of the laymen, their grassroots politicians often fight among themselves and lost focus on what will benefit the entire community. Doyin Adeniyi Mustapha, a citizen of Badagry, lamented about the local politician's conduct who fight each other instead of channeling their attention on societal projects.

On the educational system, some of the respondents do not really see any problem with the educational system in Badagry. The Badagry town housed several primary and secondary school both government and state school with fairly good structures. Though the researcher could not access the standard of these schools, they seem fairly okay. The town is also a site of three higher institutions, the Nigerian French Language Institute, Administrative Staff College of Nigeria (federal institute), and a satellite campus of the Lagos State University. The presence of these institutions makes education in Badagry fairly okay. However more is required as the people (52% of people as seen in table 11) agreed that the educational system here is neglected and needs government intervention.

The industrial presence is low and virtually unavailable in Badagry as seen in table 13 where over 80% of the residents agreed that the government is not interested in attracting industries to the local government. From a closer look, the government's inaction to locate industries in that place is not a disadvantage. As the government have identified the most suitable industry for the region. The Badagry Local government area is situated in the coastal region of southwest Nigeria; it is endowed with several beaches, permeated with fresh sea air and possesses every features of tourist destination. In fact production industries will pollute the air and land of the beautiful place. Following the prescription of the United Nations Sustainable Development Goals (www.ng.undp.org, 2018), a place like Badagry is now at advantage as a place with potential for sustainable development without causing harm to the environment. The Lagos State Government is currently renovating some of the museums in Badagry town and identifying other potential destinations within the local government. Curator of the Heritage Museum, Babatunde Ajose who studied Tourism Management at the University of Hertfordshire in the UK, believe that Badagry tourism will boom in the near future. The government only need to put the right infrastructure in place and create an enabling environment for the industry to thrive. These efforts include provision of good road network, proper housing and public facilities.

Recommendations

The Lagos State Government needs to take the Badagry and the Egun people seriously by creating an enabling environment for them to thrive. Since the place is most suitable for the tourism industry, the government must not relax but get into work with the community. It is good for the state government to make the people of Badagry feel the impact of the state. The government representatives must also include people from the Egun ethnic group in key decision-making portfolio in the state affairs. What happened in the 2014 National conference must not be repeated. As Pius (2014) rightfully wrote, the people of Egun should not be left out in times like that. Like Karl Mark warned in his work the *Communist Manifesto*, when an oppressed group is subjugated for too long, it breeds agitation and this naturally leads to uprising (Healey, 2006).

The following recommendations would help in improving the situation of the Egun/Ogu ethnic group of Lagos:

1. The state government should encourage investors to establish media houses in Badagry and Seme towns. For instance, there are over twenty private radio stations scattered across Lagos metropolis, one or two of these should be situated there to enable the people have quick access to making their needs known on time. Also one of the over twenty television stations in Lagos should be situated in Badagry/Seme as this would help improve communication between the Egun people and the state government.
2. On the part of the Egun people, they should unite and make concerted effort to

communicate their needs to the government whose attention is divided among many other interest groups across the state. They should establish more advocacy groups who should champion the cause of the people at the state level.

3. The youths of Badagry and Seme should take advantage of the social media to share their plight for the world to see. Every concerned youth of Egun should be actively involved in social media campaign for a better representation. Since there is no presence of established conventional media in Badagry and Seme, the social media is their quickest means to propagate their story to the authorities. It will yield positive result if well coordinated.
4. The Lagos State government should take the Egun people and their complaints very seriously because marginalized groups often turn to violence means when they are not attended to for long. A growing militia group sabotaging government-business installations along the Lagos creeks is the last thing the state government would wish for. The state government must establish a two-way communication channel with the people of Badagry as soon as possible to enhance a quick communication with the minority group.

Conclusion

Like every other minority groups worldwide, the Egun ethnic group of Lagos wants to be properly included in the society and fairly represented. This research has established the yearning of the Egun/Ogu people and their expectations from the Lagos State government. It is advisable for the state government to include this unique ethnic group in the state's affairs. After all, both parties will benefit from the mutual relations. The Lagos State Government should act promptly in developing Badagry into a world-class city.

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