

**THE SETTLEMENT PATTERN OF THE PEOPLE OF
BADAGRY AND THE ADVENT OF WESTERN
EDUCATION**

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Abstract

This study investigated the settlement pattern of the indigenous peoples of Badagry Local Government Area of Lagos State and the advent of western education. These groups of people include the Aworis, the Eguns, the Ilajes, the Hausas and the Agonyins. The study exposes the origin of group peoples and how each of them became a settlement in the area. These people cherish their social and political organizations. The study also discusses the extent to which the hospitality of the Awori people contributed to their relegated status in the area. Despite the fact that the advent of western education in Nigeria was through Badagry, the rate at which education grew in the area is nothing to write home about, most especially tertiary education.

Introduction

Badagry Local Government is one of the local governments in Lagos State. Geographically, it is located at the extreme western part of Lagos State being bordered by the Republic of Benin to the west, and starting from the Seme Boarder town and extending through several villages and towns by Morogbo in the East. Apart from the international boundary at Seme to the west, Badagry local Government is bounded by Ogun State to the North, at Ado-Odo and by the Atlantic Ocean to the south.

The description explains the present geographical position of the Badagry Local Government. Prior to the creation of additional Local Governments in Lagos State in 1989 and 1997 respectively, the land area representing Badagry Local Government extended to the West of Apapa.

The people that make up Badagry Local Government area are of varied groups. However, the largest inhabitants is predominantly the Egun people. There are sizeable population of Aworis, and other groups including the Ilajes, as well as the Hausa speaking people within the Local Government. The Yoruba Language is however the most widely spoken and the most accepted means of communication while Egun and English are used alongside. This paper focuses on the growth of education in Badagry and how this determine settlement pattern. It also focuses on the activities of the Christian missions that influenced the growth and development of formal education in Badagry. It should be noted that the activities of the various Christian missions were similar in all parts of Lagos State. Their work of evangelism went hand in hand with the opening of schools which were seen as the means of assisting the missionaries in accomplishing their objectives. The main objective of the various Christian missions was to convert the indigenous. History has it that Badagry is historically significant in the introduction and development of western

education and schooling in Nigeria. It has the first western school in Nigeria with the nursery for infants which was established by the church, the Methodist Mission in 1843 and in 1876.

However, at the beginning of the 20th century, education in Badagry has come a long way, attendance is out of the shackles of religion as individuals see it as an instrument of personal and collective music and instrumental development.

Statement of Problem

The bone of contention on Badagry history is how is it that the Eguns are dominating the political, the economic and the educational scenes in the area:-

- (1). Is it because the largest population of the inhabitants is predominantly the Ogu (Egun) people?
- (2). What were the Aworis doing since they were the earliest settlers in the region before any other group?.
- (3). Why is it that the Aworis have little or nothing to write home about on the economic, political and educational achievement of Badagry Local Government Area?
- (4). How come that the Eguns dominate every aspect of the political, economic, social and educational lives of Badagry Local Government Area?.

And why is it that there is a slower growth of western education in Badagry compared to other parts of Yoruba land.

Historical Background

Historically, the Aworis, an ethnic Yoruba group, who have their origin in Ife appear to be the first group to settle in the Badagry Area and were later joined by their counterpart from the then Dahomey and other Yoruba speaking groups as time went on. Apa, the first established town in the area by the Aworis was a major centre in the area.

The Apa political structure was like that of any other Yoruba Town, with the Oba at the helm supported by his chiefs and other title holders. The Alapa, according to the records of the divisional officer for the Badagry Division in 1955, was not able to confirm his claims of having a beaded Crown given to him by the Alaafin of Oyo or alternatively, the Oni of Ife. However he must have had some position of importance for, it was an earlier Alapa, together with one MEWU and Aja descendant with the Fihanto chief of Wharako land, who signed the treaty of cessation.

Apa, because of its earliest formation, dictated the sway of life, initially. It was with the Alapa Whese, the eleventh Alapa who, according to a version of the formation of Badagry, gave the farmland of Agbada, one of his Aja serfs to Hendrick Meynheer Hertough referred to in Egun as Huntokonu to establish a trade post, which eventually blossomed to become Badagry. In return for the trading opportunity, Huntokonu was said to have given 100 (one hundred) canons to Whese for the defence of Apa. This was apart from other items like gin, kolanut and clothes as well as other items presented to the Alapa.

In the case of the Eguns, who were originally the Ajas who fled their areas because of the belligerent nature of Agaja Trudo king of Dahomey (1708-1740), from Whydah Alada, Weme and Jaku and so on, they fled to seek abode elsewhere and the place was not far from Apa, which could imply that it is not unlikely that permission to settle could have been requested from the reigning Alapa. This is considering the fact that the business deal to have Huntokonu settle in Badagry was also concluded at the period of Dahomean wars in 1732. Prior to this time, some Ajas might have moved to Badagry since it was a farmland owned by Agbada, Agbada himself of their descent and he was likely to have people working on his farm and living there, and probably settling those of his people coming before and later. The Aja people arrived in

Badagry at different times. The first group were the Heuda which were driven out of savi and jakin, it was they who founded Jegba and Awunjigon quarters in Badagry at about 1730. Between 1750 and 1755, none of them came to settle there as a result of Dahomean wars and they establish Boeko, Asago and Ahovikoh quarters. Later, land was granted other refugees from Wemenu, who set up Ganho quarter. Possukoh quarter was established under Akran Jiwa I; Possukoh occupied the very vulnerable part of Badagry by Ajas, the Wharakoh quarter and it still retains its traditions and relations with Porto-Novo. Besides, it is the largest Egun Settlement in Badagry, while most of the refugees came from Heuda Weme. Thus the Finheto, the title holders from Wharakoh quarter, still go to Port-Novo for installation.

The experience of the fleeing Ajas under their oppressive kings must have had tremendous impact on them. On their arrival in the Badagry area, rather than unite under a single head coordinating their activities, they opted for equal status of their different groups under each group leader. It was for this reason that all the quarters have equal political status without one dominating the other. The emergence of Jegba quarter as the king producing quarter could have arisen from the influence of the earlier mentioned Iuntokonu. In the intelligence report on Badagry District in 1921, the reporting officer referred to this Iuntokonu as 'George' and he said he was a slave trader. It was however claimed that Iuntokonu had a servant, who assisted him in his trade. The area where Iuntokonu settled was referred to as Jegba and naturally, Iuntokonu was the most prominent in the area. Upon his murder by a discontented youth who Iuntokonu refused to recognize as chief, Iuntokonu chief's servant was appointed by the new sprawling town to lead, and he was recognized as the head chief. This could be the reason why the Jegba quarter is the only one that has the right to produce the Akran up to this day. Iuntokonu chief

servant's name was Aga- foe, now referred to as Gbafoe, the first Akran of Badagry.

Another group of settlers are the Ilajes, it was through the grace of the Alapa (Adeniran Adewoga) the present monarchy, that the Ilajes, who for years had been occupying the coast in view of their profession - fishing-were given a land to settle in Apa.

Their presence in Badagry area was as a result of economic sojourn. They resided at the coast in view of the nature of their occupation. They came from Hupepe near Ilaje Esc-Odo in Ondo State. One Gabriel Okuta was the leader of the Ilajes who first came to Apa and he was granted the right to fish with his followers.

For one reason or the other, a group of Hausas from the northern part of Nigeria migrated to the coast of the Atlantic. The generous nature of the Aworis in welcoming other groups to settle in their midst must have encouraged the leader of the Hausa group whose name could not be recalled by the present generation, to seek permission to settle with the Aworis. They settled at Araromi, an Awori village, led by a *Baale* called Oshuku Ogabi Odan.

In 1916, the settlement of the Agonyins at the plain coast of Badagry was developed. The leader of this settlement was Yoyoyan Villet, a descendant from the present day Ghana. He came on fishing expedition at the coast of Badagry who obtained permission to fish from the colonial officer. As the fishing activities were going on, a community was established due to intermarriages between the Agonyins and the indigenous Badagry people. Other itinerant Agoyins were encouraged to settle at the coast.

From this, it is most possible that the hospitable nature of the kings of Apa had been a major factor in the large population of immigrants, who have now overshadowed the original settlers. However, there is no record that any tribute was being paid by any group to any Alapa at anytime which is uncommon with the traditional Yoruba culture. The Yorubas attached a great value to acquisition of land. The step taken by Alapa was contrary to old traditional Yoruba culture where one pays tribute to his host and in return enjoys the host's his protection. The gist was that one performed a task for his host to enjoy the latter's hospitality. The reason for the absence of such relationship in this case could be that the Apa monarchy was not politically strong to ward off stiff aggression or offer military protection of any importance.

According to "our town series, No 2, Badagry, Lagos State" it was recorded that traditionally, the occupation of the people are chiefly fishing, farming, animal husbandry, and cottage industries from time immemorial.

The economic life of the Badagry area from the early times, had been responsible for the rapid growth of the area economically in the colonial times. Apa, the first known Awori settlement in the area had earlier held the economic number one position. Fishing, the traditional occupation of the people and mat - weaving were their primary means of sustenance and farming was also engaged in.

The Ilajes who had been in Apa with original settlers for years, were satisfied with the economic vantage position of staying close to the coast and fishing. It was not until recent that a piece of land was apportioned to them to come inland and settle.

The coming of Huntokonu to establish a trade post in Badagry must have aided in no small measure, the blossom of trade in

Badagry. The initial coming of the whites to Africa and the natural geographical position of Badagry helped the area to over shadow Apa economically, and since the presence of large scale economic activities facilitates population growth, other communities started looking up to Badagry town as the economic outlet to the white man's land.

Badagry town is naturally endowed with geographical attributes to enjoy slave trade as a slave port. The slave traders were quick to realize this, took advantage and the economic prowess of Badagry drew the envy of its powerful neighbours to the east and west as well as to the north. This made them attack Badagry on a number of occasions.

Towards the close of the slave trade era, Badagry's geographical advantage of having many creeks linking the Atlantic Ocean was a major factor in prolonging slave trade. Slaves were smuggled through the creeks to meet big slave ships on the open sea. This was one of the reasons why the British had to include Mewu in the treaty of abolition signed with the then Alapa later on 7th July 1863 when the treaty of cessation was signed. The position of Apa had paled into insignificance, as Badagry chiefs were the sole signatories with the representatives of the Queen of England.

Today, geographical position has played a doubled-edged game on Badagry. The fact that it is a border town has checked massive investment and high federal economic preference, but its position has also given some of the inhabitants the opportunity to engage in smuggling across the borders. This fact has brought some people of dubious disposition to the town. However, coconut, the major traditional crop of the indigenes, still holds an agricultural position of influence as the town boasts of an industry using coconut for raw materials, apart from other industries like cottage industry and so on.

Badagry: A place of refuge, a starting point of Western Education in Nigeria

The Lagos State Ministry of Information publication on Badagry reveals Badagry's strategic natural position, as the gateway to maritime and international trade and also seat of wisdom, religion and understanding. Many European traders, Missionaries, explorers as well as other people of African descent and those within the country, principally those from neighbouring Dahomey (Now Republic of Benin), Abeokuta, the Egbado area of today's Ogun State and of course those from Lagos were attracted into Badagry. The people of Badagry were noted for their characteristic hospitality and had always resisted attacks from the neighbouring Dahomeans who envied her economic growth and potential. The resistance was through organized and effective security forces whose superior method of fighting became apparent during the raids in the seventeenth century.

Realizing with increasing certainty that it would be expedient for the presentation of friendliness and safety, king Adele of Lagos sought refuge in Badagry, his mother homestead; also king Akitoye took refuge in Badagry in 1845. Prior to this time king Akinsemoyin visited Badagry and stayed in voluntary exile, and married a Badagry Lady in 1725.

Several European traders were resident in Badagry including missionaries and explorers for personal and official assignments. Notables in this class are:

- Richard Lander and his brother's second visit in 1830
- Revd. Thomas Birch Freeman settled in Badagry in September 1842
- Revd. Townsend visited Badagry in December 1842

- Revd. Gollmer, Bishop Ajayi Crowther and others got to Badagry in 1845
- Revd. T.A.J. Ogunbiyi entered Badagry (April 1889)
- George Freemingo (Slave merchant) settled in Badagry around 1600 and was assassinated in 1620.
- Dr. Roland established the new Obada Market in 1887

Oyenike (1994), in her note "On Trend in the development of Education in Badagry" wrote that the varied opinions of the people are usually affected by what each predisposes to be the meaning of the word "Education" and what it should stand for. Hence various definitions have been given to education by educators, education philosophers and developers. According to Nwaboku (1996), education is the process through which adults of one generation transmit to the next generation the knowledge, skills, attitudes and opinions necessary to ensure survival of any ethnic group. There is the non-formal education, which could be made available to learners in non-school setting and as such, not foreign to the Ogu people because the same is obtained in Badagry.

Also, education is a social process by which people are subjected to the influence of a selected and controlled environment especially of the school so that they may attain social competence and optimum individual development. However it should be pointed out that education cannot be closely equated to schooling because schooling is just an integral part of education. Education in a wider sense is the training of the entire person to enable him not only to acquire the ability to read, write and calculate or to be proficient in a given job, but also to enable him fit himself for living in the society.

Falinwa (1966-1982) and Obayan (1984) had attempted or prescribed marriage of traditional education with the modern practices for the enrichment of education in Africa.

Prior to the coming of Christianity and Islam, there were no schools and colleges but Nigerian society had its own system of education which was of informal practices though not well organized as modern education. It is widely agreed that at least part of a child's education is acquired informally through contact with presents, other children around him and recognized tutors like the Zangan and Kregbetos who are responsible for the training of Zangbeto trainees.

Also the home was the school and the parents, grand parents, siblings and older members of the family constituted the teaching staff and the educational content was strictly based on the need of the society.

Another trend in the form of education obtained in Badagry is that which is inherited through contact with the western world brought about by missionary activities with the primary aim of evangelization which was later knot with western education that converts might be able to read the Bible. However later converts were helped in the area of practical agricultural land. The aims and objectives of the western education introduced by the missionaries were summed up by NSSAU (1876) when he asserts that the two objects of all school instructions are to impart knowledge, saving the soul and to fit the converts for practical usefulness in life. It therefore became a slogan that the Bible and the plough must regenerate Africa.

Western or Christian oriented education in South Western part of Nigeria dates back to September 24th 1842 when Rev. Birch Freeman and William De Graft landed in Badagry. Within a few

days of their arrival they opened "Nursery of the infant church" consisting of 50 pupils, mostly children of Sierra- Leone emigrants. Later, they established primary school, St. Thomas Primary school in Badagry in 1843. It was the first in Nigeria. In 1878, the first industrial technical school was established for delinquents in Topo. In 1875, the Roman Catholic Mission established at Topo Island, occupying a large coconut plantation with a convent school, dispensary and other technically oriented projects operated by over sixty Reverend Fathers and eight Reverend Sisters in charge. Badagry, from what seems an insignificant beginning such as this, developed 49 primary schools and 11 secondary schools in Badagry Local Education District.

Later Moslems found out that they were missing a lot and would continue to lose if nothing was done to save the situation. Hence they considered it imperative to establish their own form of education where western education will be blended with Islamic education having realize both could co-exist. Today there is one Muslim secondary school in Badagry, A.U.D secondary school and four Muslim primary schools. Information gathered reveal that the Ogu people of Badagry were many in the early civil service organization in Nigeria because of the joint effort of western and Islamic education on the people in the area.

The development of education made the people develop a conscious desire to maintain solidarity within the groups in their community. The education development made the people to inculcate the spirit of individuality in the people, it also integrates the individual within his community and environment to equip him for a productive life and for full participation in the progress of that community. One needs to agree at this point that before 1847 Badagry had three primary schools, one being the first of the type in Nigeria. Surprisingly, it did not have a secondary school

until more than a century after (1955, Badagry Grammar School) whereas Lagos had its first secondary school, the CMS Grammar School (also the first in Nigeria) in 1859; Abeokuta had its first secondary school - the Abeokuta Grammar School in 1908. Added to these, the Methodist group which opened the first school in Badagry opened two secondary schools (Methodist Boys High School, 1876 and Methodist Girls' High School 1879) in Lagos less than fifty years after. The question here is why did Badagry go into education oblivion between 1850 and 1900AD.

This position treats Badagry as a transit camp and fits her in a situation similar to ancient Ghana, in the gold trade, but while Ghana maximized hers and became a powerful kingdom, Badagry could not, hence she is not an educational giant among her contemporary Nigeria towns; missionaries contended themselves with opening a mission at Badagry.

This clearly shows the economic position which Badagry had come to occupy. Treaty of commerce was signed between Badagry and the British crown on 19th June 1861. Badagry was an international import and export centre. Commercial information on early business activities in Badagry reveal that the titled deed in respect of a Badagry factory was executed and signed on 2nd November 1855, in favour of Thomas Hutton, while another factory owned by J.M. Jambo and Imnao was closed down and its affairs wound up in 1864.

Other towns in the Local Government Area apart from Badagry, notable for economic activities are Apa, Mowo, Aradagun, Alc, Araromi, Magbon, Iragbo and Iragon, Gbaji, Topo, Ajara and a host of others, which engage in fishing, mat weaving, farming, buying and selling and manufacturing and boat building, hi Mowo, a town in the area, used to be a provisioning and resting point of caravans leaving or entering Badagry Posukoh before

Badagry's slave market was scrapped in the 1880s. Most of the out towns and villages brought food stuff and other edible items to Badagry for sale and still do so because the population to consume the produce is in Badagry main town.

Methodology

The study adopted the survey design.

The target population involved adult teaching and non-teaching staffs from selected schools in Badagry Local Government Area of Lagos State and selected personalities in the community.

The number of schools used were limited to four. These schools were stratified according to their location. And the following schools were selected randomly.

- i. Badagry Senior Secondary School, Badagry
- ii. Model Senior Secondary School, Kankon-Badagry
- iii. Ikoga Senior Secondary School, Ikoga-Badagry
- iv. Ajara Senior Secondary School Ajara - Badagry

Only civil servants and secondary school teachers were used due to the large number of adults involved. The teachers were selected randomly from both social science and art classes, since they all live in Badagry and since the content of their subject area is historically related.

The sample involved 160 teaching and non-teacher staff together from the four schools. This means 40 adults were selected from each school. Alongside with this, 40 adults were also selected from the community.

A Questionnaire was designed by the researcher and reliability was ascertained with the use of Kuder Richardson Formula. The questionnaire was designed for teachers and members of the

community. The questionnaire consists of 20 items concentrated on the general perception of Badagry people and the growth of education in Badagry Education District.

Copies of the questionnaire were administered to selected teachers from each school and people in the community.

These respondents were allowed to read the items and researcher explained only when they demanded for it.

The data collected from selected people and teachers were used to represent the population of secondary schools and people in Badagry Local Government Area.

Data generated were presented in simple number counts and simple percentage

Results

Data generated is presented in tabular form according to research question.

Table 1: The historical origin of different group of people in Badagry

S/NO	RESPONSES	SA	%	A	%	D	%	SD	%
1.	The Largest population of inhabitants of Badagry is predominantly Egun	115	57.5	57	28.5	18	9	12	6
2.	The Egun in Badagry are the only people of the helm of the political, social and education life in Badagry	24	12	50	25	48	24	41	20.5
3	The Aworis who were the earliest settlers in Badagry Local Government Area	19	9.5	53	26.5	48	24	51	25.5

TABLE II: The early organization based on the political, social, religion, and economic life of Badagry people

S/NO	RESPONSE'S	SA	%	A	%	D	%	SD	%
1.	The origin of Agonyin in Badagry could be traced to the support given by the Egun but not the Awori.	85	42.5	90	45	18	9	7	3.5
2.	The Egun and the Hausa became lineages to the traditional title in Maghon because the people could not allow themselves to be relegated to the back ground.	36	18	78	39	48	24	38	19
3.	The Awori did not struggle for power of traditional supremacy in Badagry Local Government Area because of the original linkage that the Awori had with Yoruba who believe in peaceful co-existence.	19	9.5	53	26.5	48	24	51	25.5
4.	The Hausa who came to settle in Badagry Local Government Area now hold the claim to be indigenous to Badagry.	56	28	64	32	48	24	38	19
5.	The Hope in Badagry Local Government Area contributed to the economy of the area through fishing in the sea.	80	40	82	41	19	9.5	19	9.5

The table presents the early organization according to social, political religion and economic life of the people of Badagry local government area. The result shows that about 42.5% strongly agreed that the origin of Agonyin in Badagry could be traced to the support given by the Egun but not the Aworis and 45 also agreed. About 18% and 39% strongly agreed and agreed that the Egun and Hausa become the two family lineages to the traditional title in Maghon because the Egun people could not allow themselves to be relegated to the background while 19% and 24% strongly disagreed and disagreed respectively.

About 5% strongly agreed that the Awori did not struggle for power of traditional supremacy in Badagry Local Government Area because of the original linkage that the Awori had with the Yoruba who believe in peaceful coexistence; 64% also agreed on this.

Likewise 40% and 4% strongly agreed and agreed that the Ilaje in Badagry Local Government Areas contributed to the economy of the Area through fishing in the sea, while 9.5% strongly disagreed.

From the above, one could see that the different areas contribute their quota to the development of the area either politically or economically.

Table III: The coming of Christian missionaries and their activities on western education.

S/NO	RESPONSES	SA	%	A	%	D	%	SD	%
1.	The advent of western education could be traced to early Christian Missionaries who arrived in 1842	142	71	47	23.5	6	3	5	2.5
2.	The indigenous people of Badagry were not easily converted to Christianity as earliest envisaged by the early missionary	110	55	66	33	15	7.5	9	4.5
3.	Few of the people in Badagry Local Government Area embraced western education despite the fact that they had the earliest means of doing so.	64	32	88	44	28	14	20	10
4.	The growth of western education in Badagry is slower than in any other	58	29	84	42	30	15	28	14

	part of Lagos State									
5.	There is slower growth in the education of the people of Badagry Local Government Area because of the fact that Badagry Local Government Area has not been provided with enough secondary schools	30	15	39	19.5	83	41.5	48	24	

This table indicates that about 71% of respondents strongly agreed that the advent of western education could be traced to early Christian Missionaries who arrived in 1842. About 55% strongly agreed that the indigenous people of Badagry were not easily converted to Christianity as earliest envisaged by the early missionaries. Some 76% of the respondents strongly agreed and agreed that few of the people in Badagry Local Government Area embraced western education despite the fact that they had the earliest means of doing so.

Table IV: The effect and failure of western education in Badagry Local Government Area

S/NO	RESPONSES	SA	%	A	%	D	%	SD	%
1.	The education of female children is still insignificant because of the Apbalata market and smuggling market	39	28.5	53	26.5	57	28.5	33	16.5
2.	The boarding system adopted by the model Secondary School, Kankon made access to secondary education difficult for the people of Badagry Local Government Area especially those living in Kankon area.	41	22	66	33	52	36	42	24
3.	The Vocational school for fishing at Yovoyan is the main contribution of Lagos State to tertiary education in	40	20	66	33	52	26	42	21

	Badagry Local Government Area.								
4.	Teacher training education that was eradicated by the Federal Government might be a significant excuse for Badagry people not to fancy education.	23	11.5	36	18	67	33.5	74	37
5.	Because the French Language village is a language school and the only tertiary institution established in Badagry made it difficult for the majority of the indigenous people of Badagry to pursue higher education.	30	15	29	14 5	74	37	67	33.5

Table IV shows the effects and shortcoming of western education in Badagry. About 28.5% of respondents strongly agreed that the education of female children is still insignificant because of the Agbalata market and smuggling business and 28.5% also strongly disagreed with the statement some 33% of people agreed that the vocational school for fishing at Yovoyan is the main contribution of Lagos State to Tertiary education in Badagry Local Government Area.

Summary

From this study it could be discerned that Badagry local government area has gone through a lot of changes which have all culminated to make the area what it is today, an admixture of the old-tradition and the new official. What however stands out is the fact that the Badagry Local Government, has evolved to the benefit of the indigenes and strangers as well as to the advantage of Nigeria at large. With the well tarred roads, street-lights, telephone facilities, hospitals, clinics, jetties, motor parks and schools as well as other infrastructures of modern day, Badagry Local Government has surely come a long way.

Through this study it has been discovered that the traditional council of Badagry Local Government is headed by the Akran as chairman, and for a long time now this has been the practise. The body is made up of Obas and recognized chiefs in the Local Government and officially known as the Badagry Local Government chieftaincy committee, and it is a sub-committee of the council of Obas and chiefs in Lagos State. The committee deliberates and advises the Local Government on chieftaincy issues.

The study examines the impact of economy on the region, which today, geographically, has played a double edged game on Badagry. The fact that it is a border town has checked massive investment and high Federal Economy presence, but its position has also given some of the inhabitants the opportunity to engage in smuggling across the borders. This fact has brought some people of dubious disposition to the town. However, coconut the major traditional crop of the indigenics still holds an agricultural position of influence as the town boasts of an industry using coconut for raw materials, apart from other cottage industries and so on.

Other towns in the local Government area apart from Badagry, notable for economic activities are Apa, Mowo, Aradagun, Ale, Araromi, Magbon, Ilogbo and Iragon. Gbaji, Topo, Ajara and a host of others who engage in fishing, mat weaving, farming, buying and selling and manufacturing and boat building. Most of the out towns and villages brought food stuff and other edible items to Badagry for sale and still do so because the population to consume the produce is in Badagry main town.

This study reveals the activities of Christian missionaries and the growth of western education. It was recorded that the first group of Christian missionaries in Nigeria settled in Badagry in 1842.

These missionaries established the first mission school in Badagry. Badagry then became a dispersing centre for other Christian and educational activities all over Nigeria.

Recommendations

The researcher would like to suggest the following as a means of improving the standard of education in Badagry Local Government Area of Lagos State.

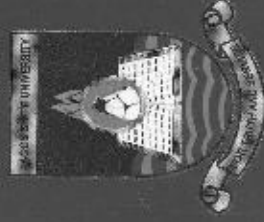
It is obvious from observation that the rate at which Badagry indigenes value secondary education is very low, compared to other regions in Nigeria. Also the influence of Aghalata market and smuggling business have contributed to the deterioration of educational achievement especially that of females.

It is therefore recommended that parents should use all avenues possible to discourage their children from any form of business when they are in schools and government must also provide incentives for the younger generation in Badagry to arouse their interest in education.

The Egun/Awori relationship should be improved upon; each of these groups should realise that no group of people is an island, none of these groups can live in isolation, they have to live together as good neighbours for peaceful environment. This will, in addition, encourage others that have come to settle in their midst to live successfully in the region without any fear or doubt.

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