Underdevelopment Of Sports In Africa, Or Africa In The Era Of Underdevelopment: A View From The Global South

Augustine Ejiofor Onyishi

University of Nigeria,
Department of Political Science

Femedein Timipre Okou

PhD, University of Calabar,
Department of Human Kinetics and Health Education

Abstract: The artificial historical border in African continent engendered by the divide et impera policy of the colonial masters which was empowered by monopoly capitalism culminated into a system of identity problem among Africans. And the institutionalization of the fact that the power to decide have been taken away from the local population by their colonial masters. These policies never took cognizance of the pre-colonial ethnic composition of the continents and their functional integrations. And because most, if not all of the African leaders in the wake of independence has no immediate answer to the prevalence social discordance engendered by the colonial encounter, they resorted to the use of sports. A popular western culture, to ameliorate the social tension that is in the process of formation, in an attempt to establish a nationalist consciousness. This study employed the world system theory as its framework of analysis and contends that the relationship between the African football and their European counterpart is a relationship of exploitation. Since the core countries dominate the global sport and preserve their domineering position by constructing a global sports relation that guarantees their elevated status through labour migration. The study also argued that the globalization of sports in the contemporary time has escalated inequality and further exacerbated the migration of talented African footballers to the core nations of the global north. It however concludes that the relationship between nationalism and sport in the African continent is under a serious threat.

I. INTRODUCTION

At the optimum level of analyses spots cannot be disputed as one of the most unifying attributes of social culture in the contemporary times. It is analytically and practically comprehensive to understand the degree to which the sports, especially football, more than any other types of social activities in global system facilitate national unity, especially the unanimous playing of the national anthem, both formally and informally. 'Formally' at special moments such as the opening ceremony of international events or medal ceremonies and 'informally' through the activities of supporters and fan clubs, before, during and after an international competition. In fact there are scholars who contend that by acting as such is a conspicuous medium for overt display of national consciousness and sentiments. It can at the same time blunt the edge of serious political discourse (Bairner, 2008). Nevertheless, despite the economic attribute of spots which has hitherto appear to be the motive force behind the

contemporary global sports, nationalism is also inescapable attribute of national sports considering the grotesque and often caricature modes of national behavior, and some kind of bizarre outfit that so frequently supply the desired colorful backdrop to important international sporting events. Ipso facto, it would be wrong in any way to contend that in the final analyses, sports one way or the other has a linear relationship with nationalism.

The role of sports in relation to national feelings is not dependent upon the scale or even the existence of the global sports competition. It has often been the case that beside the national flag and national anthem in an international events some renown sporting heroes are often required and have also proven to be very important factor in helping to reduce political tension and promote national unity among the people who has been brought together by the accident of history, within the same constitutional entity that owes her existence far more to the technique of the various European empires than any collective will of the people. And or a sense of shared

history among them (Bairner, 2008). Other scholars however, support the above postulates, specifically a school of thought in some governmental circle and even more apparent at the level of sports management contends that sports is a valuable tools mitigating international tension. And at the same time helps in brokering peace among nations. This process according to this school is called 'ping pong diplomacy' (2008). This would bring to mind the United States attempt in the early 1960s to improve their diplomatic relations with the Republic of China by establishing contact through the use of sports (table tennis players) as their pseudo or quasi envoy.

In recent times scholars has also argued that sports has played or can play an essential role in peace keeping process in such places like the Middle East and Northern Ireland (Allison, 2000). Nevertheless, while postulates of this kind have to be approached with a certain level of caution what is crystal clear is the degree to which the modern states has invested in it. Contemporary State or nations has invested substantial amount of money and other leisure facilities in an attempt to generally assuage the prevailing anti-social behavior within that collectivity. But particularly the social violent that is usually related to inter-communal tension. In synopses, all these benefits accruing from sport appears to be in great danger in the Third World countries considering the level of labor or sports migration that has confronted the African continents in recent times in the name of globalization, engendered by consumer capitalism. And has left them with no choice but to accept their fate. The prospect of wining the senior FIFA world cup by any African countries has long been abandoned to the hands of fate, since the players that would have done so have either adopted a new country from the global North or have forgotten the African style of play since they no longer play in the African league as a result of globalization.

One of the biggest challenges facing sports development in African continents is the contemporary transnational process unfolding under globalization, specifically the establishment of a new global production and finance system that is transnational in all ramifications rather than international in nature. Internationalization in this context is seen as involving the extension of sports/economic activities across national boundaries which is essentially a quantitative process that can lead to a more geographical pattern of such sports/economic activities. On the other hand by transnationalization this study is implying a situation that is qualitatively difference from internationalization process because it comprises not merely the geographical extension of the sports and economics activities across a national boundaries but also the transnational fragmentation of these activities and their functional integration (Dickson, 2003 and Robinson, 2004). This study however, intend to look at the impact and or effect of the current trend of globalization and consumer capitalism on sport development in Africa, specifically on football and the status of elite football players in the continents in the face of the ever increasing labor migration and its concomitant foot-drain engendered by globalization. We intend to present our discourse under the framework of the modern world's theory as expounded by Immanuel Wallenstein. Therefore we shall attempt a critique of the concept of globalization and the nature of contemporary capitalism after which we shall present a thematic appraisal of their impact on sports development in African continent.

II. THE THEORETICAL FRAMEWORK

The concept of sports is hitherto viewed as a cultural product that exists in the realm of economy. And it is argued that the percentage of the population participating in sports of British origin are dominating the world and that the United States sports are most of the time in the second or third position (Van Bothenburg, 1994). It is also assumed that the special diffusion of contemporary sports are determined by a combination of the major characteristics of the nineteenth century nationalism and the Wallenstein's world system analyses (Dejonghe, 2001). The world system theory, assumed that social change do not occur state by state or society by society but in a global scope. That is, a larger historical system in which both the societies and the modern states are located (Wallenstein. 1974). The defining boundaries of this historical system according to him are formed by the extent and reaches of a given social division of labor. For instance the Roman Empire can be called a world system in that all the lands and the people encompassed within its realm participated in a single empire-wide division of labor and were attached by some kind of specialized regional role and economic contribution and trading network among them. The existence of a division of labor indicates a specialized role among individuals and groups along with the coordination of these different roles or labor activities (Robinson, 2000). This division of labor is expressed in the relationship between the rich owners of sports clubs who control the resources generated from the sports competitions and the sports men and women whose energy, skills and strength ensured that the resources would keep rolling in.

It appears therefore, that the division of labour according to this theory naturally constitutes the outer boundaries of any social order, in as much as it set the boundaries for any social relations and interdependence (Wallenstein, 2000). This theory by implication is of the view that a world system which subsumes among other things the national sports, economy, geographical and political connections is a capitalist world economy. This has been around since the sixteenth century (1974). In Wallenstein's own word a world system is a "special/ temporal zone which cut across many political and cultural units. One that represent an integrated zone of activities and institutions which obey certain systemic rules" (Wallenstein, 2004; 17). Therefore, in order to analyze the contemporary north/south relationship vis-à-vis the global sports development. This study deemed it necessary to employ the Wallenstein (1974) global framework of capitalist economy as it is succinctly elaborated in his *magnum opus* "The *Modern World System; Capitalist Agriculture and the origin of European World Economy. Vol. 1"*. The analytical framework is built around three tier structure, namely; the 'core' which is made up countries mostly from the global North, with their domineering hegemony, the semi-periphery and periphery. And also the outside or the external zone. That is the part of the global system that is yet fully incorporated into the capitalist world economy.

The major tenets of the world system theory is that, the core countries dominate the global economy and preserve their domineering position by constructing a global trade relation that ensure their elevated economic status. This hegemons is the leading core states which exercise her socio-cultural and political domination as well as control over the system. It also imposes rules and norms that bring its disproportionate benefits as already highlighted above. However, beginning from the third quarter of nineteenth century, and the early twentieth century the hegemonic status of the hitherto hegemones become threatened. Although, Wallenstein himself made it clear that the core position is always an active contest among those countries located in the core, and that sooner or later the hegemone of today will give way for the hegemones of tomorrow (Wallenstein, 2000). He fervently contends that there has been a succession of hegemonies in the history of the modern world system (1974). Beginning from Spain, to the United Province of Netherland (UPN), later the Great Britain and the United States of America in the twentieth century. Though Wallenstein, in his *magnum opus* neverreally considered Spain as a full blown hegemon (Robinson, 2011)

III. DISAMBIGUATION OF GLOBALIZATION

Most would agree with me that if the twenty first century social development or change must be understood, then scholars must come to grip with what globalization is and what it is not. The concept of globalization become scholarly issue in the 1980s but the 1990s experienced raging debates on the nature, substance and the utility of the concept for social sciences and other related discipline. Nevertheless, by the beginning of the new century globalization has no doubt earned its place among the concerned discipline, and the debate shifted completely to the theoretical significant of the concept. But not all the scholars are completely happy with the ideal and notion of globalization. Some sees it as a process that is in continuum and would be beneficial to all and sundry. In so far as it enhances the global economic development and is also inevitable and irreversible (Onuoha, 2004). But other scholars view the concept of globalization with hostility and some with outright fear, believing that it enhances inequality within and between states, threatens employment and thwart social progress. It is also argued from this quarter that globalization reduces the standard of living of the majority of the people. Still others argued that it is an old wine in a new wine-skin (2004). Consequently, several perception of the concept emerged. But since the objective of this study is not to settle this perception controversy, at least not in this part, we intend to be eclectic in our discourse in order not to repeat ourselves and arrive at a definition that would help us navigate through the rest of the analyses.

One important issue inglobalization discourse and one that permeate into one of the underlying ontological issue on the study of globalization, is when does the concept of globalization starts?, what is the dimension of the process?. How a particular theory answer the above question will influence or even determine what we think when we mention the term globalization. Or if the term and the sequence of change in historical structures that the term is assumed to

explicate is worthwhile or just superfluous and misleading in any scholarly discourse or debate (Robinson, 2011). In one of his classic article tattled| "globalization and the sociology of Immanuel Wallenstein: a critical appraisal". William Robinson made a historical note concerning the issue of globalization. He contends that three broad approaches to the temporal question of the concept can be identified: he summarized this approaches thus;

That globalization is a process that date back to the down of history 'with a sudden recent acceleration; a process conterminous with the spread and development of capitalism over the past 500 years; and a recent phenomena associated with the social change of the late twentieth century (2011: 3).

The world system paradigm as expounded by Immanuel Wallenstein fervently contended the second of the above postulates. However, a number of world system theories have already argued in the 1990s that to mention the term or concept 'globalization' was merely to reinvent an already existing concept, since they does not see anything new in the concept. Anyway, that is not the issue in focus here. Hence, we shall not waste our valuable time on it now but we might come back to it latter.

In addition to the above paradigm two schools of thought has emerged in the present century to disambiguate the concept of globalization; the first is the classical or the liberal school of thought, while the second is the neo-Marxist or the radical school of thought. Among this different school of thought hundreds of definitions of the concept have been offered. But it is here argued that these different perceptions are, or can be reducible or even subsumed under the highlighted schools of thought. Just as expected the liberal argued that globalization is but a process of freeing the national economy so that business or trade between nations or sovereign states can take place more easily. As already noted by Clark (2000) globalization foster economic efficiency and encourage international institution and problem solving. He suggested that the process should be encouraged and generally accepted because of the effect it has in promoting social convergence built around the common recognition of the benefit of market and liberal democracy. The school sees the contemporary globalization as multi-dimensional and argued that while the economic dimensions constitute the heart of the process. The concept itself is far from being merely economistic. It is also applies to politics (globalization of democracy and governance), culture and the civil societies. The UNDP (2001) report on Human Development Project also concurred that economic dimension constitute the motor that drives the globalization process, and contends that the economic dimension of the concept loom so large that people generally equate globalization with macroeconomic process, such as trade flow, marketisation, capital flow, technological transfer and the dominance of transnational corporation (Onuoha, 2007). In addition, the report is of the opinion that the new information and communication technology ITC constitute the oil that lubricate and propels the process.

Wallenstein (2000) on the other hand see the concept of globalization in two distinct ways, primarily, he is of the view that globalization is an ideology of dominant group in reference to the neo liberal political ideology of global free trade and capital accumulation unrestricted by state. Indeed

considering what we have discussed so far Wallenstein appears to be absolutely correct in his line of argument. It is indeed a blatant ideology evoked by the ruling class mostly in Western Europe and the United States of America to justify capitalist globalization policies. At the same time he has also dismissed other social scientist's conception of globalization as simply a new and superfluous term for the same historical process that world system theory have been expanding on since the 1970s (2000). Olisa (1999) in a paper presented in a public lecture at the Center for American Studies at the University of Nigeria Nsukka, appears to agree with the above postulates when he contends that globalization is an on-going gigantic movement initiated and set into motion by the developed capitalist and industrialized western countries which is primarily aimed at removing or weakening the territorial and jurisdictional boundaries and the protectionist policies of the global nations especially the underdeveloped or developing countries of the global north. Olisa, maintain that its overall target is to establish a global free market economy, open and transparent political system that will bring the whole global population under one single structure, in which all the global nation would participate and operates along a set rules and convention (1999). He further argued that some of the essential attribute of globalization can be reducible into the following; (a) removing all barriers on investments and investment capital' (b) encouraging competition for agriculture and industrial product in the free market, (c) dismantling territorial boundaries, (d) Applying the vaccine for structural adjustment programme SAP to all nation so as to equip them for effective participation in the global economy. In synopses this school of thought is of the opinion that the globalization process is neutral and natural and also inevitable part of historical change. They fervently contend that it would increase wealth and prosperity for all countries and people, including workers (Clark, 2000). In corroboration of the above, the World Bank report (1990) opined that increasing globalization would definitely expand opportunities for nations and on average help workers in rich and poor countries alike.

Notwithstanding all the aforementioned essential attribute of globalization, the radical scholars or the radical school of thought did not concur with the above assessment. As a matter of fact, they collectively question the whole logic behind globalization and described it as an old wine in a new wineskin. It is argued among the scholars of this orientation that globalization in its current phase, is nothing but the universalization of capitalism in its speculative varieties (Asobie, 2002). He further argued that the contemporary globalization is synonymous with the emergence and dominance of an enormous amount of *virtual money* that is, a gigantic and highly mobile speculative capital. He is of the opinion that in its present manifestation, globalization is not simply a consequence of an inexorable match of market forces, as the liberal scholars had us believe. But the outcome of a conscious planning and execution, primarily by the super-large corporations located in the global south and subsequently by the government of the United States and United Kingdom. In synopses Asobie, is of the opinion that globalization is nothing but a technique of ideological marketing, designed by the dominant global entrepreneurs in the global north primarily to counter a rising trend in the underdeveloped economy of the global south. This is essentially trends towards tougher laws, especially in the area of transfer of technology, patents, and collection of levies, control of foreign businesses, and the prevention of drain of foreign capital (2002). Ibanu (2000) also in his study titled the *Reflection on globalization and American Pragmatisms; An African viewpoint,* questioned the whole argument concerning the concept of globalization especially the illusion of one world as the liberal scholars would have us believe, and the myth of inevitability and identical effects of globalization. On the issue of one world, he contend that while it is not arguable that problem are becoming global the world is still as it was, full of regional variations, as Wallenstein (1974) has also contended. Apart from central Europe Ibanu argued that all the global displaced persons or people are located in the third world. On the issue of the inevitability of globalization he opined that there is nothing inevitable about globalization (2000).

It is therefore, apparent that scholars of this persuasion have seen nothing new in the issue of globalization and resultantly have branded it a new form of imperialism or alternatively a neo-imperialism. The contested concept of globalization has also been termed as a new world war in an article titled, *An alternative view of Globalization,* according to this study;

A new world war has begun, but it is war against humanity as a whole, in the name of globalization. These modern wars assassinate and forget just like in all world wars. What is at stake is a new division of the world. This new division of the world consist of increasing the power of the powerful and the misery of the miserable (Abugu, 2010; 12).

In other words, scholars of this ideological orientation are of the view that globalization is increasing global poverty and unemployment and at the same time decreasing the living standard of workers while enhancing the gap between the rich and the poor. So much on the issue of globalization, we shall now turn to sports and the evolution of African states.

IV. SPORTS AND THE EVOLUTION OF THE AFRICAN STATES

Probably as a result of the socio-political and economic hangover, the African leaders never really rejected completely the western cultural pattern after the decolonization in the aftermath of the World War II. Specifically they embrace the western model of sports system to the detriment of their traditional ones. These leaders used it to install and maintain their political powers (Onimode, 2009). Ironically, this brings to memory the contention that African independence after World War II were never really as a result of the nationalist pressure on the imperial Lords, or even the so called triumph of the nationalist movement over the colonial masters, but merely as a direct consequences of deradicalization by association policy designed by the western powers to counter a rising trend in the colonies of Africa (Ake, 2003).

It is however, argued that such political behavior can only be attributed to the colonial legacy and the history of African continent. In the Berlin conference of 1884-85 the western

capitalist power that are present at the congress 'stake out their own spheres of influence in African continent…line on maps were drawn with no regard and respect for cultural and linguistic ties, or even regard to social relationship and or, lineages" (Corbridge, 1993; 176).

Studies have revealed that after the decolonizationera, these artificial historical borders coupled with the colonial generated ethnicity culminated into a form of identity problem (Dejonghe, 2001). He further argued that what was missing in this ethnically created society or nation state was a kind of national identity which would engendered a corresponding social consciousness among the people. And which would have created a 'we' feeling among them as the morality of national duty and honor. Having a national consciousness or identity involved being located socially and physically as well as emotionally within a given socio economic formation. The traditional identity is however rooted on membership as well as dependence on a common social group and the cultural identity which is constant (2001). Nevertheless, some of this traditional identity is a unifying tread with a territorial dimension that has been passed on from generation to generation. These inherited carnal of social intercourse creates a propensity for social connectivity "consanguinity", a people. An ethnical community can only exist when these attributes are present within that society, because a strong and unwavering solidarity can only be developed when it is anchored on a penal identification with this culture.

The bane of African cultural development is that, the colonial powers that divided the continent in the nineteenth century, in accordance with the principles of *divideetimpera*never really considered the pre-colonial ethnical composition of the continent and their functional integration. The colonial policy basically highlighted the fact that power to decide have been abstracted from the local population and handed over to the capitalist colonial power that have practically nothing in common with the local communities. However the local population did not establish a new national identity among them during the colonization epoch, consequently when the decolonization exercise began there was no collective consciousness upon which the national leaders could depend. Resultantly there was massive distrust among them. In fact:

While agitating to overthrow the colonial regime the constituent elements of the coalition were also trying to block one another from appropriating it (the political power). Increasingly their attention gradually turn from the colonial regime to one another and eventually the competition among these groups comes to dominate political life, while the colonial power, now resigned to the demise of colonialism becomes the referee rather than the opponent (Ake, 1996; 5).

Fieldhouse (1999), in his study titled *The west and the third world.* Also noted that "until then the colonial powers deal with localities rather than countries; it could rule by division without having to divide" (1999; 72). What happened is that after the decolonization process, the newly independent states found themselves with identities that were very difficult to use. And an abrupt return or resurrection of the pre-colonial culture of the people could be very dangerous and could degenerate into a political pandemonium or even to an outright civil war (Taylor and Flint, 2000). A closer attention would

reveal that the decolonization of the African continent after the World War II subsumes socialist inspired-revolution that has always been anti systemic in nature.

Nationalism in African continent has been argued to portray a combination of the creation of imagined community combined with resistance against the world-system center nations (Dejonghe, 2001). Most if not all the African leaders has no immediate solution for the social dislocation in Africa in the aftermath of the independence, hence they resort to the use of colonial or western popular culture known as sports to ameliorate the social tension that is in the process of developing and creates a form of nationalism. The important of sports highlight the fact that sited territorial societies and more importantly the symbolic national pride as essential issue in scholarly discourse. Sports are argued to explicitly participate in the territorialization process and at the same time contain the capacity to portray a strong catalyst for the creation of a national identity. "Sport globally is seen as an instrument of nationalism but in Africa it is perceived as a nation creating factor" (2001; 97). He further contends that sports were in the post-colonial Africa an instrument for national unification and cultural integration. And some time it even supplies the safety valve for emotional energy. This isquite different from what is obtainable in other part of the globe. Specifically the creation of nation in Europe and, or the independence in Latin America happened in a time when contemporary sports has not been developed.

On this note one can rightly argue that sports elucidate in a clear and proper manner the imaginary political community and at the same time provides a unique and effective means to determine or calculate national feelings. Some sports teams represents their local states (that is the component states within a federation) and by so doing enjoy and command the patriotic tendency of that collectivity. On the other hand the international sports competition becomes an avenue for the expression of national patriotism. Arnound, in his study titled*; The Sports; A means of national Representation,* contends that sports nationalism is; "The exacerbation of chauvinism, of xenophobia or, in a euphemistic way of a 'market preference' for one's country. It is vying for its honor, its reputation and its identity" (1998; 7). It follows therefore, that in a socio-political society the existing dominant political elite can encourage the sports achievement, in order to stimulate national success in international sports competition. It is argued that this type of policy has a symbolic function in the country, since it is the only opportunity for the underdeveloped or the developing countries of the third world to beat the developed or highly advanced capitalist nation of the north (Dejonghe, 2001). And at the same time providing an avenue for hierarchical classification of the society. In the early 1970s the Nigeria federal ministry of sports argued that "sporting achievement not only help to integrate the people but are also a measure of the nation's greatness" (Javie, 1990; 69). The founders of contemporary African states used sports as a commanding symbol for the formation of socio political consciousness and the struggle for global recognition. Sports, most especially football which is argued to be culturally neutral was used as the simple and easy method of establishing national unity and a 'we' consciousness. This positive correlation between sports and national patriotism is

such that the degree of the competence of the African nations is argued by some scholars to be associated with their performance on the field of play (Dejonghe, 2001). He further maintained that, the competence and the degree to which the African nations can develop is undoubtably associated with the performance of their national football team. And at the same time an indicator of the level of prosperity and expression of nationalism and Pan-Africanism.

However, this perceived positive correlation between football and politics in Africa can also be transformed into a negative correlation since the failure of a particular team (national) has also become attributed, or associated with the failure of the government of the day (Monington, 1990; Hayatou, 1998, and Corlbridge, 1993).

V. MONOPOLY CAPITALISM, GLOBALIZATION AND DEVELOPMENT OF FOOTBALL IN AFRICA

The African football is subsumed under a regional football organization called the Confederation of African Football, (CAF). While the global football competition is organized and managed by an international organization called the Federation of International Football Association (FIFA). However, it is here contended that the development of global football cam be analyzed succinctly with the Wallenstein's (1974) three tier structure of the modern world system. When we look at the Federation of International Football Association as a very big family with paternalistic and neo-colonial structure and vision on the global development the above line of thought will appear in a clear relief. The globalization of sports especially football and the decolonization in the post world war II triggered off a significant growth of Africans and the third world membership in the global football governing body FIFA. And by implication appears to have theoretically reduced the hegemonic European impact on the global sports in general but football in particular. These third world countries schemed to utilize the global football governing body as an avenue for the expression of their independence and national consciousness. This third world conscious planning seems to have manifested in 1974 when Joel Havelange from Brasil was elected the president of the global football governing g body after his little but pugnacious policy struggle with the Rous the former president of the body (Tomlinson, 1991).

As we have already highlighted the emergence of the periphery and semi-periphery in the global football governing body culminated or resulted into the drastic declining of European FIFA officials and an increasing pressure on policies (Wagg, 1995). However this change in the staff configuration of global football governing body led to the hosting of 2010 senior world cup in South Africa for the first time since 1930. Before that it was only countries located in the semi-periphery and the core nations of the modern world system that has the exclusive right of hosting the highest international football competition in the world. Nevertheless. The globalization process in the modern world system led to the increased resource transfer from the periphery to the core nations which also engendered a drastic rise in labor migration from the periphery to the semi-periphery and finally to the

core nations of the global north. These prevalent labor migrations can strongly be attributed to the cultural and economic globalization. Also the globalization of trade and social network in the world system led to unprecedented interdependence and labor migration from the periphery to the core nations. And since the African professional football is still at its latent stage and cannot compete with its European counterpart, in terms of player's remuneration, migration to Europe becomes the only way to access greener pastures by those who are able. Africa in this regard becomes the highest donor of football players to Europe to the detriment of football development in African continent. Example, between 1995 and 2010 more than fifty Nigeria elite football players has migrated to European football league on contract bases while over 25 has adopted different European countries as their new home and can nolonger play for Nigeria in global competitive football tournaments (see table 1).No wonder African countries have not been able to qualify to play in the last four of the highest global football competition, also known as the senior world cup, despite several attempts. Their best legs have been taken from them to represent foreign countries in form of labor migration engendered by globalization. In Wallenstein's modern world theory the core nations (Western Europe) given their dominance position over the world economy are equipped with the power to exploit and impoverish the periphery in all aspect including sports development, since the global exchange system is design by them to favor their interest. It is

Players	Country	Adopted country	Clubs: Former/Current	Caps	Date of birth
OguchiOnyewu	Nigeria	USA	Charlton FC	67	May 1982
Angelo Ogbonna	Nigeria	Italy	West Harm	10	May 23, 1988
Emmanuel Adebayo	Nigeria	Togo	Crystal Palace	68	Feb. 26, 1984
Denis Aogo	Nigeria	Germany	FC Shalke O4	11	Jan. 14 1987
David Alaba	Nigeria	Australia	Bayern Munich	42	June 24 1992
Stefano Okaka	Nigeria	Italy	RSC Anderlecht	3	Aug. 9 1998.
Gabriel Agbolaho	Nigeria	England	Aston Villa	4	Oct. 13, 1986
PatrickOwomoyela	Nigeria	Germany	BorussiaDortmond	11	Nov. 5, 1979
ChinedumOnuoha	Nigeria	England	QPR	21	Nov. 12 1986
Dele Alli	Nigeria	England	Tottenham	4	April 17, 1996
Sidney Sam	Nigeria	Germany	Bayern Leverkusen	5	Jan 31, 1988
Ross Efanga Barkley	Nigeria	England	Everton	19	Dec. 5, 1993
Emmanuel Olisadebe	Nigeria	Poland	Polonia	25	Dec. 22, 1996
Ikechi Anya	Nigeria	Scotland	Watford	16	Jan 3 1988
UgoEhiogu	Nigeria	England	Middleborough	4	Nov. 3, 1972
Innocent Emeghara	Nigeria	Switzerland	SJ Earthquake	10	May 27, 1989
Maurice Chinedu	Nigeria	USA	Stoke City	46	ND
Carlton Cole	Nigeria	England	Aston Villa	7	Oct 12. 1983
Tiago AbiolaIlori	Nigeria	Portugal	Liverpool	10	Feb 26, 1993
Jordon Ibe	Nigeria	England	Liverpool	3	Dec 8, 1995
George Ndah	Nigeria	England	Crystal Palace	1	Dec. 23 1974
Robin Okotie	Nigeria	Austria	Bayern Munich	14	June 6, 1987
Stephen Ademolu	Nigeria	Canada	Windsor FC	8	Nov. 20, 1982
Chinedu Ede	Nigeria	Germany	FC Twente	4	Jan. 5, 1987

Source: completesports.com

Table 1: Selected Nigeria elite football players that represent other countries

argued that the flow of sports talent from the periphery (Africa) to the core (Europe) is correlated with the ideas of hierarchical dependency and exploitation within the world system (Darby, 2001).

The core nation in the world system takes advantage of their dominant position to exploit and underdeveloped football region in the global periphery (Africa) in the post-colonial era. Issa, Hayatou, the president of the Confederation of African football CAF has already pointed out the effect and or impact of this develojnt (the migration of players) on African football development, according to him;

After the flight of brains, Africa is confronted with the muscle exodus. The rich countries import the raw materials

(talents from Arica) and they often send to the continent their less valued technicians. The inequality of the exchange term is indisputable. It creates situation of dependency… The elites of African football are out of the continent… prestigious clubs are regularly deprived of their best elements and even the junior ones cannot escape the veracity of the recruiting agent (Hayatou, 1998:37).

In addition, to the above postulates by President Hayatou. Dejonghe (2001) contends that the contemporary African football players migration to the European league and the resultant naturalization to the countries of the core is only an extension of the political and economic relationship between the periphery and the core nations. He is of the views that the ability of the African clubs in terms of financial base is limited; therefore they cannot pay the types of wages that are prevalent in the core advanced capitalist nations of the Western Europe.

The globalization of sports in contemporary time has resulted in an increased inequality and further exacerbated the migration of African talented football players to the core nations. Globalization is also responsible for the increasing naturalization trends that have become common among the African elite football players (see the table one above and two below). This exodus of African elite football players to the core nations, especially, the European league accelerated in the 1980s and through the 1990s to this very period, and presently do not exhibit any sign of slowing down in the foreseeable future. This increase in the transcontinental migration of African elite football players is also highlighted in Darby (2001) study of the 2000 African cup of nations co-hosted by Nigeria and Ghana. This study reveals that out of the 352 players that participated in the competition 178 players ply their trade outside the African continent. Most of them are playing in the European league. This reality however implies that as a result of globalization over 50% of African elite football players participate in the leading football competition of England, France, Belgium, Germany, Portugal, Spain and Italy. With England France dominating in terms of acquired numbers of the hired muscles from Africa. This type of development will always but not inevitably result in a higher percentage of naturalization of African elite football players in those core nations where they ply their football trade.

Players	Country	Adopted Country	Club: former/current	Date of birth
Steve Mandana	Congo	France	OlympiqueMarcelle	March 28, 1985
RomaluLukaku	Congo DR	Belgium	Everton FC	May 13, 1993
Vincent Company	Congo	Belgium	Manchester City	April, 10. 1986
Rio Mavuba	Congo	France	LOSC Lille	March, 8. 1984
Claude Makalel	Congo	France	Retired	Feb. 18, 1973
TheodoSalasie	Ethiopia	Czech Republic	WerderBremem	Dec. 24, 1986
Jerome Boateng	Ghana	Germany	Bayern Munich	Sep. 3, 1988
Patrice Evera	Senegal	France	Juventus	May, 15. 1981
Nani Louis	Cape Verde	Portugal	SK Fernarbach	Nov. 17, 1986
BlaiseMatuidi	Angola	France	Paris Saint German	April, 9. 1987
MamaduSakho	Guinea	France	Livrtpool	Feb. 13 1990
Samir Khadiri	Tunisia	Germany	Juventus	April, 4. 1987
Hatem Ben Arfa	Tunisia	France	OGC Nice	March, 7. 1987
Mario Baloteli	Ghana	Italy	AC Milan	August, 12. 1990
Danny Welbeck	Ghana	England	Arsenal FC	Nov. 26. 1990
Paul Pogba	Guinea	France	Juventus FC	March, 15. 1993
KarimBenzama	Algeria	France	Real Madrid	Dec. 19, 1987
Samir Nasri	Algeria	France	Manchester City	June, 26. 1987
Govou Sydney	Benin	France	Lyon FC	July, 27. 1979
ZinedineZidane	Algeria	France	Retired	June, 23. 1972
Christian Benteke	Congo DR	Belgium	Liverpool	Dec. 10. 1990
Patrice Viera	Senegal	France	Juventus	May, 15. 1981
MousaDambela	Mali	Belgium	Tothenharm	July, 16. 1987
BacarySagna	Senegal	France	Manchester City	Feb. 14. 1983
DirrickOriji	Kenya	Belgium	Monaco FC	Oct. 27. 1992
Ramires Santos	Swaziland	Brazil	Chelsea	March, 24. 1987
			Nice	March, 7. 1987

Ben Arfa	Tunisia	France		

Source: completesports.com

Table 2: Selected African Elite Football Players That Has Adopted New Countries

In addition, the study of the 30th edition of the African Cup of Nations also known as the Orange African Cup of Nations and which was hosted by Equatorial Guinea in January/February 2015. With 16 countries in attendance, reveals that out of the 329 players registered by clubs of origin 192 players, making up about 57.4 % of the total registered players in the tournament plays in European league, 135 in Africa while 8 players are spread in other continents (Chukwu, 2015). Chukwu's study also highlighted the dominant of France, England, Germany, Italy and Belgium as a transition country, (see table 3 below). Belgium is here seen as the transition country because of her relative lower football wages to other European countries such as France, England, Germany, Italy etc. coupled with their state of the art sports infrastructure and training facilities which made Belgium a perfect place for beginners. In addition, after the famous Bosman ruling of 1995 which gives professional footballers right to change clubs at will as long as their previous contract has expired, other giant European football clubs turn to Belgium as their potential source of top football players in Europe partly because of the large percentage of foreign football players already in the Belgium league competitions. This large percentage of foreign players in Belgian league also have majority of African players. Therefore, it will not be wrong to argue that the Bosman ruling also helped or accelerated the African players migration to the European countries.

Continents	Players	Countries in Europe	Players
Africa	129	France	62
Asia	7	Germany	19
Central America	1	Belgium	18
Europe	192	Italy	16
		England	20
		Netherland	11
		Turkey	10
		Spain	9
		Switzerland	8
		Greece	6
		And others	13
		Countries in Asia	**Players**
		China	3
		Singapore	2
		Indonesia	1
		Hong Kong	1
		Countries in Central America	**Player**
		Honduras	1

Source: Supersports.com

Table 3: Playing Continents/Countries of Players that participated in Equatorial Guinea 2015

VI. CONCLUSION

This paper concludes that the national pride and the quest for glory which is hitherto believed to be the motive force

behind African sports men and women no longer enjoy the type of tenacity it used to. Therefore it is argued that the link between nationalism and sports is under serious challenge and this nexus is becoming feeble to the extent that the very existence of international competition is threatened by the twin forces of globalization (Bairner, 2008). The migration of football players from the periphery to the core nations in increasing numbers as already discussed are no longer just to play for different clubs of their choice dreams. The migration now involves the adoption of an entirely new sporting nationality in the name of naturalization engendered by globalization. This process is not just restricted to football alone, it permeated all the facet of sports. One that easily comes to mind is the globalization of Kenyan athletes (runners who represent their own nation at one major event and foreign nation in another). In one particular case Stephen Cherono of Kenya not only adopted a new nation (Qatar) he also adopted a new name to complete the transnationalization, he become SaifSaeedShasheen, and won a gold medal for his adopted country (Qatar) in 2003 against his former compatriot Ezekiel Kemboi. Kenya was beaten to second position that year by one of her own as a result of globalization and monopoly capitalism.

In addition it is evidence that while some of these African football players continue to represent their mother nations in the national competitions and international tournaments their true allegiance or feeling of loyalties are still reserved for their various clubs located in the core nations, given credence to Susanta's theory of the captured mind. Nevertheless, we still cannot ignore the fact that the European Champions League UEFA is not just challenging and threatening the senior FIFA world cup in terms of popularity and followership it has also eroded the strength and enthusiasm always heralded by the number one global celebrated football fiesta. In terms of its significance to the elite football players globally. Players now prefer participating in the UEFA Champions League to representing their national flag in global competitions. The current globalization phase, apart from dominating the African markets and increasing the debt profile of the third world countries it also increased the dependency of sports development of African nations on their former colonial masters. This has resulted to the ever increasing drain of skilled footballers in the continent, 'that is, the labor migration of African sports men and women to the core nations'. Clubs such as the SKSBeveren and SP Lokeren, both from the Belgian side are now working together with some clubs in African to facilitate this labor migration in form of club transfer or outright purchase at a very cheap price. These clubs would in turn resale these footballers to the giant football clubs in Europe at a very high profit. African continent has thus, become more and more the major sources of cheap footballers to the semi-periphery and core nations of the globe. These promising footballers are handled and used as some form of raw materials to be processed and transferred from one country to another for profit. And sometimes outright ownership comes into play in form of naturalization, regardless of its general effect on their countries of origin. In synopses this process has ultimately resulted in the underdevelopment of sports in the African continent.

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