QATAR 2022 FIFA WORLD CUP: MULTI-CULTURALISM OR CLASH OF CIVILIZATION

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ABSTRACT
This paper examines FIFA World Cup 2022 in Qatar in order to ascertain whether the event will promote multiculturalism or lead to a clash of civilizations. Qatar is the host nation for the 2022 FIFA World Cup and is a relatively small, but wealthy nation located in the Middle East, and is home to a diverse array of ethnic and cultural groups. The paper will analyze the potential benefits Qatar may gain in hosting the 2022 FIFA World Cup and how these benefits may lead to increased multiculturalism in the region. Additionally, the paper will examine the potential for the event to lead to a clash of civilizations, and the implications that could have. The Theory of Cultural Pluralism was adopted to serve as a theoretical base for this paper. The paper adopts qualitative analysis to serve as a method for data collection; it draws on a variety of research sources, including academic journals, news articles, and reports from international organizations. Overall, this paper assess Qatar's motives for hosting the event, the potential for increased multiculturalism, the potential for a clash of civilizations, and the potential implications for human rights in the region.

Introduction

Multicultural situations are not a new phenomenon in the world history, a multiplicity of cultures coexisted in States across the globe. Civilizations generally embrace a number of cultures. Most countries of the world today are, internally plural. They have people of different religions, races and cultures living within their boundaries, they generally consider that between culture and civilization, there is a difference of scale, and not a difference of nature.

Culture is the whole of human-specific knowledge, belief and behaviour and the sum of the material and spiritual values that are the parts of this whole. It is the whole of elements such as language, tradition, thought, law, rule, moral values, science, philosophy and works of art that enable individual and communal living to occur. In this respect, culture is express as the sum of the accepted values that are formed

jointly by all the individuals of the society (Ismail, 2018).

Contemporary multicultural situations differ however by many features from their antecedents. The process of globalization, which started at the time of the Discovery, was dramatically speeded up in the second half of the 20th century by the new technologies of rapid transportation and telecommunication. Because of the increased mobility linked with air travel, people in remote areas are discovering new styles of life through their contacts with tourists. International migrations develop and a growing number of foreign groups settle in the great cities of the developed or developing countries. Because of the new facilities of telecommunication, it is easy for migrants to maintain contacts with their home countries: it gives to their cultures more chance to survive (Claval 1995).

Qatar 2022 was the first FIFA World Cup to be held in the Middle East and the Arab World. Over a million fans visited the region over the course of the tournament, many experienced Arab culture and traditions for the first time. Qataris are accustomed to living with foreigners and the World Cup is yet another chance to display their affinity with multiculturalism to counter the Western stereotype of the 'fanatic Muslim'. The Arab world is full of literary minds that have tackled stereotypical representations and unequal encounters in their works and that can serve as inspiration as the region looks to host the world on its terms.

The FIFA World Cup should be a shared space for a new modernity that isn't white or colonial. A modernity that speaks to Arab, Asian, African, Indigenous and Latin values of tolerance, human rights and good governance, and challenges the stereotypes that are often thrust upon the Global South. The fiesta should also represent an opportunity to celebrate cultural diversity and promote tolerance and coexistence between cultures and peoples.

It is against this background that this article will establish and ascertain whether Qatar 2022 FIFA World Cup promote multiculturalism or lead to a clash of civilizations.

Statement of the Problem

The Muslim world in the 21st century is likely to be one of the battle grounds of the forces of globalisation, for better or for worse. Qatar is a relatively conservative country, but extremely welcoming. Hospitality is a cornerstone of local culture and everybody is welcome. However, differences exist in many aspects of life between the indigenous Qataris and their guests often from Europe, the Western World and across the globe. The most conspicuous among which are in the area of clothing, family, alcohol, public display of affection, photography, tipping, weekends, access to service and traditional attire. This will verify Qatar's causes for hosting the event, the achievable for increased multiculturalism, the achievable for a clash of civilizations, and the practicable implications for human rights in the region.

Methods

This article adopted the secondary type of data collection approach through which textbooks, journals, and other materials were consulted to review scholarly works on Multiculturalism and Civilizations while using same to explain the scenario in Qatar 2022 World Cup and how it affects socio-cultural development in the Country.

Review of Related Literature

This paper utilize**s** thematic styleof literature review whereby the authors place the items base on the themes they occupied in the paper to enable the work provides adequate knowledge on the research topic.

Multiculturalism and the Dynamic Nature of Cultures

Multicultural structure in the modern world is aimed at social integration on the ground of emphasis on political commitment (citizenship). Multiculturalism means that cultural diversity is right and all cultures are respected rather than participation of individuals in the dominant culture. Multiculturalists think that intercultural equality should not renounce the cultural values of minorities and that cultural freedom is a right (Akça&Vurucu, 2010). The policy of multiculturalism is regarded as the end of the monocultural modern society. There is the influence of postmodernism in reaching this point. Postmodernism has a mission to protect the differences. However, this thought system aims to integrate with communities rather than to separate from others. Different dimensions of multiculturalism have been revealed in this

framework. These are factual, ideal and normative dimensions. Multiculturalism as factual refers to the societies created by individuals with social, religious, ethnic and national origins. Multiculturalism with its ideal dimension means that the cultural multitude in one place is praised and encouraged. Lastly, normative multiculturalism is defined as the state's abandonment of assimilation policies, its recognition of different cultures and its support for their development (Cevat, 2009). Multiculturalism, seen as a dream of the democratic contemporary world in the 1960s and the following years, is now perceived as a threat to some communities. In particular, the concept which is thought to damage the homogenous structure of the nation-states has an understanding which is discussed in the intellectual framework inthis respect but is practically avoided. Multiculturalism, expressed in the recognition of cultural differences, is, according to some analysts, transformed into a political project that allows the nation to be reformed by interrogating the moral foundations of the society in favour of different cultures, not ending the nation-state (Milena, 2013). Multiculturalism may lead to cultural conflict and change. For instance, at the event of the FIFA world cup in Qatar, people from different parts of the world, are mixed up in an affair between the cultures they are carrying and the culture they are acquainted with, and therefore are carrying different National identity.

However, cultural identities that emerged at a more local level especially in the Arab world appear to erode national identities in the framework of globalization (Vatandaş, 2001). Along with globalization, there are those who think that national identity has lost its importance and nation-states have completed their lives. The differences attempted to be dissolved in the face of national identity reactively revealed multiculturalism. The recognition and tolerance of different cultural identities has been the product of this new idea (Will, 2014).

Cultures are not static realities, they are dynamic. Culture establishes strong links between the individual and the collective past since much of it has been inherited. It is geared to the present thanks to personal experience. It opens perspectives towards the future because of the values it includes and the horizons of expectation everyone is building as a result of his encounters and the models he chooses in his society or elsewhere. Because their culture is an in heritage, the members of a community have generally similar attitudes, preferences and values. Since everyone is responsible for the construction of his horizons of expectation, an anarchic dimension is at the same time always present in the cultural field.

Understanding Multiculturalism

In reference to political science, Multiculturalism can be defined as a state's capacity to effectively and efficiently deal with cultural plurality within its sovereign borders. It tends to contemplate society as a 'salad bowl' and as a 'cultural mosaic', in contrast to a 'melting pot'. Multicultural theories have both drawn from liberalism and attempted to go beyond liberalism. Liberal multiculturalism is rooted in a commitment to freedom and toleration: the ability to choose one's own moral beliefs, cultural practices and way of life, regardless of whether these are disapproved of by others.

To eliminate culture-related discriminationin liberal democratic polities, multiculturalism recommends policies that enhance cultural diversity in society. Protecting and promoting cultural diversity is a primary value within multiculturalism and it strongly favors them for the sake of i) minimizing minority discrimination; ii) creating conditions in minority cultures survive and flourish. Multicultural theorist argues that policies of liberal state put external pressure on minorities to assimilate into the minority culture (Mustapha 2002).

According to Charles Taylor, if we cannot contribute to our inheritance we must at least ensure that diversity that exists survives and does not perish. Multiculturalism advocates that the presence of several cultures contributes to the overall richness of society.The central theme within of multiculturalism is that individual identity is culturally embedded, in the sense that people largely derive their understanding of the world and their framework of moral beliefs from the culture in which they live and develop.Distinctive cultures therefore deserve to be protected or strengthened, particularly when they belong to minority or vulnerable groups, thus, practices politics of recognition (Okin, 1999).

Characteristics of Multiculturalism

Multiculturalism in most cases is often linked to the doctrine of minority rights to the promotion of social justice on the part of groups that have been marginalized or disadvantaged within conventional Western society. The attraction of multiculturalism is that it seeks to offer solutions to challenges of cultural diversity which cannot be addressed in any other way (Ruthven, 2002).

- Multiculturalism reflects, most basically, a positive endorsement of communal diversity, usually arising from ethnic, racial and language differences. As such, multiculturalism is more a distinctive political stance than a coherent and programmed political doctrine.

- Multiculturalism begins with the assumption that minority cultural groups are disadvantaged in relation to majority, as state policies embedded in majority culture do not take into account culture specific needs of minorities.

- Multicultural theorists advance two broad sets of arguments in favour of communal diversity, one based upon its benefits to the individual and the other based upon its benefits to society. For the individual, multiculturalism recognizes that human beings are culturally embedded and derive their understanding of the world and sense their of personal identity from the culture in which they live and develop. Distinctive cultures therefore deserve to be protected or strengthened, particularly when they belong to minority or vulnerable groups.

- This leads to the idea of minority or multicultural rights, including the right to representation, the right of respect for cultural, and usually religious, practices that may otherwise by prohibited by law or regulations, and the right to recognition through the preservation of symbols that help to promote collective esteem.

- For society, multiculturalism brings the benefits of diversity: a vibrancy and richness that stems from cultural interplay and encourages tolerance and respect for other cultures and religions, while at the same time strengthening insight into one's own culture

- Multicultural theorist considers recognition of different cultural identities as first step towards recognition of specific needs of minorities.

- Multiculturalism argues different measures to ensure cultural diversity, for example, recognition and respect to cultures, different set of rights to minorities such as self-government rights, and representation rights.

The Clash of Civilizations: Institutionalizing Islamophobia

The mass media as well as many articles and commercial publications concerning Islam and the Arab culture have tried to explain to non-Arabs and non-Muslims what Islam maybe (Trifkovic 2002). Rather, what they tend to showcase to thereader is a distortion and ugly image of it (Poole 2002). It is not through the labellingof physical characteristics that Islamophobia spreads, but through the misconception and misrepresentation of the Muslim world in general, and the representation of their life-style as alienfrom Western World. The reproduction of orientalist, the misuse of Islamic texts, and colonialist images of Muslim men as violent and patriarchal and of Muslimwomen as oppressed and submissive, of which also academia is not spared (Shankland 2003), facilitate the representation of Islam asbarbaric culture, and hence founded on anti-Western values and culture. In this way, Arabs and Muslimsare increasingly represented as members of a threatening 'transnational society', in which people want only to 'cut throats', 'stone women' and 'beat their wives'.Inevitably, of course, some people may then feel the need to defend the'Western culture and civilization' against this 'enemy within'. To use the words of the Italian prime minister, Silvio Berlusconi:

> *We are proud bearers, conscious of the supremacy of our [Western]civilization, of its discoveries and inventions, which have brought usdemocratic institutions, respect for the human, civil, religious andpolitical rights of our citizens, openness to diversity and tolerance ofeverything …*

> *Europe must revive on the basis of common Christian roots. (The Guardian 2001)*

Before Berlusconi's statement, an influential Italian journalist, OrianaFallaci wrote an essay concerning what happened in September 11th 2001. In this essay she argued:

> *I consider them [the terrorists] people who want to show-off and nothingmore. And, in the case of those who pray to Allah, [they want] a place inthe Paradise of which the Koran speaks: the paradise for heroes [sic.] Isay: Wake up, people, wake up! … you don't understand, or don't wantto understand, that what's under way here is a reverse crusade.Doyouwant to understand or do you not want to understand that what's underway here is a religious war?Awar that they call Jihad.A Holy War.Awarthat doesn't want the conquest of our territories, perhaps, but certainlywants to conquer our souls.They will feel authorized to kill you and yourchildren because you drink wine or beer, because you don't wear a longbeard or a chador, because you go to the theatre and cinemas, becauseyou listen to music and sing songs… (Fallaci 2001)*

Fallaci's words may be seen as a furious and irrational reaction to thetragic events of September 11th. Yet her emotions and sentiments have similarity with some (but recently not only) right-wing Europeanpoliticians, who strongly believe that the Western world is threaten by some-thing called 'Islamic civilization'. Among others, one of the most explicitIslamophobic politicians was the Dutch media presenter and politician PimFortuyn. He published a book entitled Against Islamicization of our culture (Fortuyn 2001), in which not only did he try to show how Islam was incompatiblewith Western culture, but also dangerous for the survive of 'Western civilization'.In 2001, he defined himself as the 'Samuel Huntington of Dutch politics' and stated 'I am in favour of a cold war with Islam. I see Islam as an extraordinary threat, as a hostile society. IfIcan legally manage it, I would say: noMuslim comes into this country any more' (Lunsing 2003). Are Berlusconi, Fallaci, and Fortuyn1, alongside many other politicians, Islamophobic? If we look at the definitionprovided by Runnymede Trust Commission in which they see Islamophobia as an unfounded hostility towards Islam. It refers also to thepractical consequences of such hostility in unfair discrimination againstMuslim individuals and communities, and exclusion of Muslims from mainstream political and social affairs. (Runnymede Trust, 2023).

We could only believe that they are, because of their idea of Islam as monolithic and fixed. It would be quite easier to apportion blame on Berlusconi, Fallaci, and Fortuyn of ignorance and mass media reliance. Yet it is important to attest that their Islamophobic attitudes are rooted into a complex socio-politicalideology. Samuel Huntington has argued that: *the fundamental source of conflict in this new world will not be primarilyideological or primarily economic. The great divisions among humankindand the dominating source of conflict will be cultural. The fault liesbetween civilizations will be the battle lines of the future*. (Huntington,1993).

He further indicated that eight 'major civilizations' that will mingle and interact with each other indifferent possible ways. However, He asserted that, the main conflict will be between the 'Western civilization' against the Confucian and Islamic civilizations. Huntingtonhas further emphasized that the struggle: occurs at two different levels. At the micro-level, an adjacent group along the fault liesbetween civilizations struggle, often violently, over the control of territoryand each other. At the macro-level, states from different civilizationscompete for relative economic and military power, struggle over thecontrol of international institutions and third parties, and competitivelypromote their particular political and religious values. (Huntington 1993).

It is to the cultural and religiousvalues that Huntington emphasized, particularly in his book The Clash of Civilizations (1996), in which thequestion mark of the previous essay (Clash of Civilizations?) was removed. According to Him the 'Velvet Curtain of culture' would replace the 'Iron Curtain',by finding its most dangerous front in the historical, military confrontationbetween the Christian civilization and the Islamic civilization. We may therefore try to understandwhat led Huntington to interpret the nexus between Islam and 'Westernculture' as a conflictual dichotomy. It was the assumption that Islam (and at acertain level Confucianism), challenges the 'perfect'

and progressive Greek-Ju-daeo-Christian heritage on which all the West is, according to him, founded. Of course, Huntington's theory has several weak points as, for instance Fox (2001) and Pippidi and Minreuda (2002) have argued. They have suggested thatHuntington has a confusing and broad definition of civilization has sharply triedto define where one civilization ends and the other begins, and finally, has amonolithic perception of the West and Islamic cultures. In particular, Pippidi andMinreuda (2002) negatively commented on Huntington's attempt to absorbAmerican and European cultures into a single model. The tensionsbetween the United States and France about the 2003 Gulf War may show thatPippidi and Minreuda's critique was certainly well-founded. Hussein (2003) madeanother interesting remark. He suggested that the most important weak point inHuntington's model is his view that there would be a transnational link betweenConfucianism and Islam. Hussein has challenged Huntington's knowledge aboutIslam, arguing that in both his article and book Huntington seemed unaware ofthe Islamic theological divisions between 'People of the Book' (Jews and Christians) and kafir, disbelievers (Polytheists). Indeed, Hussein (2003) has showedthat, for theological reasons, if transnational links might exist between Islam andother 'civilizations' these could only be developed alongside the Judaeo-Christian line. WhatHuntington has expressed in his academic research, is what, many people perceive in their everyday lives and what is often suggested in thecurrent political discourse. Today, the idea of a clash of civilizations is not only afashionable theory, but also a cultural and social reality for a large percentage ofWestern people.

Qatar 2022 World Cup and the Cultured Arabia

Qatar 2022 was the first FIFA World Cup to be held in the Middle East and the Arab World. Over a million fans visited the region over the course of the tournament, many experienced Arab culture and traditions for the first time. The event can help decolonize biased thinking about Arab and Muslim cultures. Qataris are accustomed to living with foreigners and the World Cup is yet another chance to display their affinity with multiculturalism to counter the Western stereotype of the "fanatic Muslim" as seen in Islamophobic and racist French cartoons depicting Qatar's national team (Aljazeera, 2023).

The people of Qatar have increasingly transformed themselves into enthusiastic information technology users. Doha hascontinued to be modernized at a swift pace, from a pearling village into a smart city and home to different and diverse expatriate communities. It is beautifully equipped with state of the art technology, giving the people of Qatar greater digital connectivity and accessibility, whether in efficient banking, e-governance or health.

How else can one adumbrate the manner in which Qatar has been subject to vilification like no host before it? Not other small nations with extreme weather, such as Switzerland in 1954. Not superpowers like the United States of America, where the Los Angeles area hosted the World Cup final in 1994, just about two years after witnessing some of the country's worst race riots in decades. Not Argentina's brutal military junta and Mussolini's fascist regime. Not Brazil, where people living in favelas were evicted as the country looked to hide its poverty from supporters travelling for the 2014 World Cup. Not Russia, which held the 2018 event at the eve of rising homophobia.

These nations were seen as legitimate hosts no matter what they did because, somehow, football was and is seen as belonging to them. However, Qatar was ridiculed the moment it won its bid to host the World Cup, treated as an outsider gatecrashing a party of the elite.

The FIFA World Cup must not be simply an exercise in new forms of cultural mimicry of former colonial powers. Even as football in the Western World struggles to address racism, Brazilian player Richarlison had a banana thrown at him in a Paris friendly match, the Qatar edition of the World Cup could help decolonize biased thinking about Muslim and Arab societies by using their diverse cultures to enrich the global experience in the game of football (Aljazeera, 2023).

Dynamic realities of Cultures

Clothing

In Qatar especially during the FIFA 2022 World Cup, People can generally wear their clothing of choice. Shoulders and knees should be covered when visiting public places like museums and other government buildings.

Swimwear is commonly worn at hotel beaches and pools.

Traditional attire

While international visitors and residents wear a wide variety of clothing styles, Qatari citizens usually wear traditional attire. Visitors are welcome to wear traditional Qatari clothing if they choose to.

Families

Qatar has a very family friendly culture. Children are welcome in almost all premises, including restaurants, malls, cultural establishments and fan zones, all day and late into the evening.

Alcohol

In Qatar, alcohol is not part of local culture, but hospitality is. Alcohol is served in licensed restaurants, bars and hotels. Drinking alcohol outside of designated areas is prohibited. It is not permitted to bring alcohol into the State of Qatar. Visitors should avoid travelling with alcohol from their country of origin or purchasing duty free products en route to avoid confiscation upon arrival into Qatar.

Qatar's alcohol-free stadiums during the World Cup could set an example. They will allow a broader section of people to come to matches without worrying about the alcohol-fueled violence, racism and foul language that's common in European football arenas. As Qatar hosts fans from around the world, it can showcase an alternative way to enjoy the sport, one that does not import a generic experience of being a football fan while ignoring Qatar's local values.

Public displays of affection

Public displays of affection are not part of local culture, but making new friends and celebrating together are.

Photography

When taking pictures, common courtesy should be exercised and fans are advised to ask permission before photographing/filming members of the public.

Tipping

Qatar has an optional tipping culture. It is common to carry cash to provide a discretionary tip for services such as hospitality.

Weekends

The first day of the week is Sunday and the weekend is Friday and Saturday.

Access to services

Friday is Holy Day in Qatar and access to services is limited. Banks and other services usually close in the morning before reopening after midday. Some supermarkets and pharmacies will be open 24/7. For visitors that need Consular support, they usually contact their respective Embassies and Consulates in Qatar.

Theoretical Framework of Analysis

The theory of Cultural-pluralism was adopted to serve as a theoretical base for this paper. Crawford (1979) posits that a plural society is composed of socially or culturally defined collectivities demarcated by wholly separate and autonomous institutional structures. The collectivities are close corporations; they are bound within a state framework through the domination of one group, for whom the state becomes the agency of subjugation. Thus, pluralism has as its natural corollary, inequality and stratification.

The cultural pluralism as a theory focuses on the social structure and identifies the socio-cultural forces that influence the political process that determine the structure of political relations in society. The theory here considers Qatar as a society that host many ethnic groups of varying sizes and influence. These groups are seen as culturally distinct from each other on the basis of language, social organization, values, beliefs and other cultural characteristics. These various groups also have different interest and aspirations and tend to assert their differences to other groups. This theory is analytically geared to the existence of groups vying for influence, control and domination (Barongo, 1983).

Here, the theory lays more emphasis on the endemic antagonism in socio-cultural life

between various interests and principles. That is the contradiction arising from differences in interests, ideas, orientations, perceptions and tendencies among others. In this situation, there is competition or struggle over values and claim to status which ultimately lead to confrontations, domination and marginalisation syndrome. The theory emphasizes the role of culturally induced confrontations. Ethnicity, language, region and religion interactively form Qatar's FIFA football fiesta. Identity is thus seen to be the reason for social conflicts. The theory argues that social conflicts become possible when some groups are discriminated against or deprived of satisfaction of their basic (material) needs on the basis of their identity (Best, 2006).

Qatar as an Arabian country, hosted people from across the globe in 2022 for FIFA world cup. This means that the country at that particular time was made up of different ethnic groups of varying sizes and influence. These groups are to a large extent culturally distinct from each other on the basis of language, values, beliefs and other cultural features. They also have various or different interests and aspirations and tend to use them in relation to other groups. This and other related factor informed the researcher to adopt cultural-pluralism to serve as a theory for this study.

Discussion and Conclusion

The world embraced the local Arab and Islamic culture in FIFA World Cup Qatar 2022. The competition to host World Cup has been intense since its first edition in 1930 in Uruguay. It was destined after 92 years of its inception that, Qatar would be the first Arab country and the first country in the Middle East to change the course of the history for organizing and hosting the World Cup after strong competition between Qatar, Australia, Japan, South Korea, and the United States of America.

This translates to different perspectives to the history of organizing the championship of this nature after Asia hosted it for the first time in 2002 in Japan and South Korea, and after South Africa hosted it as the first and only African country in 2010 in the brown continent. Everyone have the believe that the Qatar's organization of the World Cup is a distinguished milestone in the history of the championship historically, geographically and culturally in many ways, after multiple attempts made by the Arab countries in the Middle East to host it were not successful.

Gleaning from what transpired before the World Cup, one can assert that this global football event is an opportunity the Arabs and Muslims have long waited for, to reflect their true appearance and pictures to the whole world, away from distortion and stereotypes. The question that arisesis, what are the features of the local Arab and Islamic culture that the organizers sought to point out to the guests of Qatar while hosting the first global football event in the region? First, the specifications of universality and the acceptance of cultural diversity Life is a beautiful fabric with multiple cultures and human civilizations, and it is obvious that any global event will necessarily reflect images of these diverse human cultures and civilizations. Therefore, Qataris must first salute and appreciate the deep mentality that accepted this fact, then, they should consider highlighting cultural features and showing them to the guests of Qatar, so that, they can get to know them in terms of history, heritage and local traditions. Qataris can also identify the convergence between global and local culture with the most splendid images of cultural diversity, harmony, coexistence, and the embodiment of these meanings to the world in reality, that "local values continually remain in the society, whoever quits them, shall quit them with a choice, and he will be held accountable for his choice".

In addition, the State of Qatar would not have been able to host World Cup, had it not been for its demonstrations of universality and the fulfillment of its standards. The demonstrations of the universality of the State of Qatar are represented in the cultural intellectual domain (Its Intellectuality), the administrative framework characterized by accompaniment and seriousness (Its Management), the infrastructural development (Its Aggregate Infrastructure). The rise of the thought of Qatar and its vision gives birth to its ambitious management in ascending to the throne of the world in all fields, including sports. Therefore, the FIFA World Cup in Qatar in the year 2022 is more of multi-culturalism than a clash of civilization.

The FIFA football fiesta (World Cup) should be a shared space for a new modernity that isn't based on complexion white or colonial. A modernity that speaks to Asian, Arab, African, Indigenous and Latin values of human rights, tolerance and good governance, and challenges the stereotypes that are often thrust upon the

Global South.A modernity that seeks a more equitable, just and truly decolonized world: and questions and resists neo-colonizing hierarchies. A modernity that demands rights to cultural self-determination, asserts shared futures and experiences on terms of mutual respect. Through Qatar's World Cup, "the beautiful game" can help subvert colonizing tendencies and cultural narcissism in our multicultural world.

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