

# The Political Function and Inference of the World Cup 2022 in Qatar Lingua- Franca and Language Chants

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## Abstract

The purpose of this paper is to examine the political function and inference of the World Cup 2022 in Qatar Lingua- Franca and language chants, a symbol of Arabs nationalism and unity. This has always been implied in negative concepts, but this research argues that such understanding misrepresents most football chants. The discourse involving football in World Cups' interaction is frequently positive and integral. Language chants function as a lingua franca amongst football fans. This linguistic coding is however both inclusive and selective. Multilingual football fans/supporters such as Arabs may appreciate the resentful reputation of being nationalists and united as the situation may be, but the jeopardy of political uncertainty when all the language chants are not dealt with justly. The jeopardy of politicizing linguistic bias or disparity is high in multilingual sports arenas where one nation or language is viewed to dominate others. In the World Cup 2022 (in Qatar), Arabic and English are the official languages with equal positions. However, the strong institutionalization of linguistic stance has generated intricacies of superiority and inferiority among Arabs and others (English, French, Spanish, etc.) Arabs interacted in the fight between two language movements: Arabic-only movement performing as defensive nationalism and English-only performing as offensive Westernism. The two movements that involve the origins of nationalism and Westernism are in rivalry for endurance in sports arenas, and in attempting to do so, they recreate national and political identities grounded on language affinities. The research views that the use of lingua franca and language chants can be inferred as a symbol or linguistic umbrella for defensive nationalism and unity, which oblige political claims that may go as far as questioning the spirit of nationalism and unity.

**Keywords:** Lingua-Franca, Chants, Sports Arenas, World Cup 2022, Nationalism, Symbol, Discourse Analysis

## 1. Introduction

The perfect model of nationalism exists in a significant measure based on the acceptance that each state of a particular nation involves a distinct linguistic entity that connects with other states through a single lingua-franca (Emenajo, 2002). Though, the total of formal languages symbolizes nationalism and unity. In a nation with linguistic diversity, a lingua-franca can perform as a unifying element reliant on how linguistic societies act against linguistic changes. Politicians also have a significant contribution in defining the extent to which the use of a lingua-franca creates a difference concerning defensive nationalism and unity (Bouamor et al., 2013).

Linguistic inequality is an image of a national catastrophe to confirm equality in the candid and neutral use and considering at least the Arabic language as a lingua-franca preserved in the Arab world league. As lingua-franca's shaping entity, the Arab

the world is anticipated to treat, reflect and arrange linguistic differences out of anomic routes into a basis that confirms nationalism and unity (Diab & Habash, 2014). The use of *Lingua-Franca* symbolizes a significant element of defensive nationalism and unity because of the jeopardy of it being politicized. The jeopardy of political variability and shattering is elevated in a nation with linguistic and dialectal diversity with biased language preferences and practices.

Nations that have constitutionally a single language (*Lingua-franca*) and succeed to put it into practice can send back the risk of inviting external offensive intrusions such as Westernized influence that may dare to interrupt national unity and bring linguistic injustice (Majtoomy, 2019). The jeopardy of politicizing language use is high in a diverse nation where one language is seen as the dominant language. Similarly, linguistic equality is probably, related to issues being equal, to develop and tolerate defensive or offensive nationalism and political unity. There is a constructive and practical connection between linguistic equality, nationalism, and unity. The Arab world is a bilingual/ multilingual nation in which Arabic, English, French, and other global languages are constitutionally recognized as foreign/official languages with equal status. Though, the proposed or accidental nationwide domination of English or French or relevant global languages during the World Cup 2022 event in Qatar has aroused feelings of linguistic underrepresentation and marginalization among Arab and Muslim football fans/supporters of typical foreign linguistic expressions (Al-Hajri & Al-Marr, 2021). To explore whether the use of *lingua-franca* has been detrimental to Arabs' defensive nationalism and unity, the attitude of Arab football fans/supporters' chants and use of Arabic language as a *lingua-franca* and how it affects their perception and relation to developing nationalism and unity are examined.

## 2. Statement of the Problem

In Qatar 2022 world cup, there is a clear repertoire of defensive nationalism chants and songs available to provoke a forceful unity amongst nations of the same race as a positive reaction from Arabs as opposing fans. If any Arab or Muslim team is playing, their supporters can refer to the Palestinian Cause, where Arabs and Muslims are humiliated and their nations are being raped/colonized by external forces. In addition, Qatar 2022 world cup has had a significant influence on the development of Arabian national unity. Ultimately, this paper is an analysis of the political function and inference of the World Cup 2022 in Qatar *Lingua- Franca* and language chants.

## 3. Study Objectives

This study intends to achieve the following objectives:

1. To examine the connection between linguistic inferiority, superiority, and national unity.
2. To investigate the national implications of the use of Arabic as a *lingua-franca* in sports arenas and events such as the World Cup 2022 in Qatar.
3. To explore to what extent Arabic as a *lingua-franca* has been detrimental as a symbol of defensive nationalism and unity.

## 4. Study Questions

The study addresses the following research questions.

- i. What is the connection between linguistic inferiority, superiority, and national unity?
- ii. What are the national implications of the use of Arabic as a *lingua-franca* in sports arenas and events such as the World Cup 2022 in Qatar?
- iii. To what extent has Arabic as a *lingua-franca* been detrimental as a symbol of defensive nationalism and unity?

## 5. Significance of Study

The world cup tournament is a phenomenon that is watched with interest and thirst worldwide. The prevalent goal of politics is to reach crowds and get their support. It has been a recurrent legacy since early times that politics has taken the sport to follow crowds and to guide them. Sports arenas and gatherings are one of the most significant bodies of free-thinking, critical thinkers because sports arenas are fed from different nations, races, religions, beliefs, ideologies, and ethnic backgrounds. One of the most significant ideologies is politics which possesses the power to change mentalities and thinking. It is believed that it has significance for the study aimed at sports arenas and grounds for this reason as well. The goal of the study, in particular, Arab nations today, is to be assumed what range politics is connected with sport and what range it should be from national perspectives.

It is also significant to study in terms of understanding the issues that affect the connection between language, national identity, and sport regardless of the participant's gender, follow-up of the political and athletic bulletin, sports arenas, and active contribution in games. Also due to the absenteeism of a lot of work connected to athletic-political interaction, particularly in the Arab world, the study is reflected to contribute to developing the literature.

## 6. Sport and Language

The analysis of language and sport by researchers has taken the interest of socio-linguists. Scholars in the field define the language of sport as a variety of youth languages (Luhrs, 2014). Therefore, the definition of the language of sport is based on three different views text-linguistic view, the pragmatic view, and the cognitive view. The language of sport represents involve many features over different linguistic levels such as phonetics, syntax, morphology, communication, and discourse analysis. Such genre comprises the languages of the press, TV sports programs, sports fans, regulations, stadium announcers, radio sports programs, sports interviews, and sports conversations. It reflects both internal and external communication (Shaw, 2011). Studies in this field concluded that the language of sport is specialized in football chants, talks, and related fields, including its lexis, terms, concepts, and conventions (Bergh et al. 2013).

Though, the language of sport is reserved entirely for the sphere inside the stadium or strictly interconnected settings on match days. Sport language is underpinned by the code of concurrent derogation and superordination whereby supporters ridiculed their rival's supporters whilst keeping positive features (Hurrey, 2014). Yet, despite the prompt growth of discourse analyses of football lately, discourse analysts have not gotten involved in the field of football and sport language considerably. This research intends to support handling this.

## 7. The Positive Framing of Sports Language Chants

Politicians, linguists, and football authorities have shown great interest in the practice of language in the sporting arena locally, regionally, and internationally (Ross, 2019). The focus of this interest was mainly reflected in issues such as sexism, nationalism and identity, racism and discrimination, and religious affairs as represented by football fans' chants against their rivals from other nations, most remarkably from fans of teams from western states when playing teams from the Arab regions such as Saudi Arabia, Morocco, Egypt, and Tunisia, which is the case of the World Cup 2022 in Qatar. These linguistic occurrences are commonly framed within an extensive discourse of nationalism and conflict which highlights their fundamentally defensive nationalism and civilized connotations. This powerful symbol of defensive nationalism appeared in the contemporary World Cup Games. This study examines this positive discourse in detail, but it also investigates other practices of language chants around football that have quite different connotations.

The practice of national and defensive Arabic songs, and chants is a longstanding characteristic of the top tier of the Qatar 2022 Football World Cup. It is commonly felt that these arose in their contemporary forms in the Arab world lately as part of the extensive development of football hooliganism (Frosdick & Marsh, 2005). Positively national and Islamic chants were used between crowds of organized supporters recently. In the present world cups, there is a clear repertoire of defensive nationalism chants and songs available to provoke a forceful unity amongst nations of the same race as a positive reaction from Arabs as opposing fans. If any Arab or Muslim team is playing, their supporters can refer to the Palestinian Cause, where Arabs and Muslims are humiliated and their nations are being raped/colonized by external forces.

Many chants and songs were also made "Arabs Unite", which is the anthem of one of the biggest football rivals in the 2022 World Cup. This event spreads to non-Arabs, and Muslim countries, such as Pakistan, Malaysia, Indonesia, Turkey, and others as witnessed through sports channels and media during the world cup in Qatar. Arab and Muslim fans responded to their opponents' chants by raising the "Arab nations' flag", "Arabs", "Unity", "Nothing can separate us", "Arabs are one", and "we differ in the skin but gather under one nation; Arabs" and many more chants which highlighted apparent differences in accent, dialect, and appearance in a harmonized and unified nation "Arabs". The matter of defensive language in sports games such as World Cups reached a new level of prominence in the Arab world with the verbal defensive clash between Arab football fans and opponents of football supporters such as Argentina, England, Spain, Portugal, and Brazil. These language chants remained a determined trope within Arabic football during the world cup in Qatar. Early that time, the head of the FIFA League was direct and open to intense media coverage about the magnificent organization by an Arab nation such as Qatar, which is conflict-free, crime-free, and assault-free as well. He announced that Qatar 2022 world cup is the best version of the entire world cup that have been organized earlier. He stated, it is a family-friendly cup.

This was compounded by a claim that "Arab people are generous and very welcoming" as a response to western media propaganda against Arabs as cruel and savage. While such practice is provocative, for the irresistible majority of Arab fans and supporters it is applied with pride and dignity. Indeed, some Arab fans use these expressions, signs, and symbols with the meaning that the Qatar 2022 World Cup signifies strong support against external intrusion, which claims a "Nation's Unity" and Arabism. The certainty surrounding the use of Arabic as a Lingua-franca by supporters from Arab regions in both Africa and Asia developed to be politicized in the 2022 World Cup when the then president of France, attended France and Morocco match, and the Saudi crown prince attended a Saudi and Argentina's football match, which is the case for other country presidents. The use of Arabic throughout the stadiums in Qatar with different chants made all Arabs regardless of their skin, religion, race, and culture describe themselves as "Arabs", "One Nation", and "Unity".

These chants are positively used to defend nationalism but not as an insult. Arab supporters were motivated by western hate chants to Arabs in particular and Muslims in general. Eventually, the objection from anti-Arab countries to raising the Palestinian flag after any game won by Arab football teams such as Saudi against Argentina, Tunisia Against France, Morocco Against Portugal, and Spain. This was taken as an excuse for a certain country to call for not mixing sports with politics.

There were further events of western sports media reporting negative culture in conducting the 2022 World Cup in the Arab World (Qatar) throughout the competition phase in 2018-2019. The most noticeable centered on the attitude of some Western football fans at the Al Bait Stadium during the football matches. They were recorded on different media channels attempting to break into the host country's culture or to be specifically the Arabian culture by showing their support and marketing Homosexuality.

Many Western football supporters tried to express their orientation and self-esteem concerning homosexuality but faced strong unwelcoming invitations from all the Arabian folks found on the ground with state security support. They also assaulted Arabs and accused them of inequality and anti-homosexuality, as state police repeatedly pushed them out of the stadiums as those western supporters tried to join the crowds in the arenas to cheer their teams wearing homosexuality chants but were sent back strongly by both Arab fans and policemen. Homosexual supporters were warned by being jailed and financially fined when caught wearing posters and chants that claim homosexuality rights or any abusive comments against the host country's culture.

There is a strong sign that language practiced at sports arenas by supporters can be negative, positive, defensive, offensive, abusive, provocative and in extreme situations unlawful. Indeed, this is the dominant explanatory atmosphere within which sport, particularly football, is intellectualized and described in the mass media. It reflects a venerable, broader discourse that represents football as civilized with restraint and morality. Though, this is the whole idea. This study argues that there are other genres of language use related to sports games such as football that assist to bring supporters together into a mutual cultural background that promotes communication with foreigners and creates a shared interactive terrain.

## 8. Sports' Chants as Lingua Franca in 2022 World Cup

Lingua-franca is a language of broader communication (Ross, 2019). It is practiced by speakers who do not know each other's languages. English currently is the common lingua franca; speakers refer to English whenever they see themselves in cases where speakers do not speak or comprehend the other's language and the same goes for the other side. Therefore, the researcher proposes that Arabic can be looked at as a lingua franca to interact with other Arabic speakers whose spoken dialects are not understood, such as those in some parts of Africa, Asia, and the Gulf states.

Thus, MSA Arabic can be applied as a lingua franca between native and non-native speakers of Arabic on the one hand, and between native speakers of diverse spoken Arabic varieties since it is commonly speaking understood throughout the Arab world (Salma & Tom, 2017). In this regard, the researcher will provide personal knowledge aiding this argument. When the researcher was watching the World Cup 2022 in Qatar, found that the Arab fans could scarcely understand Moroccan Arabic. So, the Arab supporters resorted to MSA as a lingua-franca that assisted the fans to spell out expressions to defend their nationalism and unity. Of course, this strong need for a lingua franca will be invalidated after a definite time through which one achieves adapted to the fresh dialect. This apparent necessity to market MSA as lingua-franc does not mean overlooking revealing fans to related spoken diversities throughout the Arab nations. This postulation can be reinforced when football supporters view the close connection between language, Arabic culture, and Islamic religion. All cultural and Islamic rites are done through Standard Arabic (SA, hereafter); a point that indicates that Standard Arabic is accepted commonly speaking by all Arabs and worldwide, and to a restricted level by all non-Arab Muslims (Al-Hajri & Al-Marr, 2021).

The 2022 Qatar World Cup helped them identify themselves through the Arabs football teams that included Morocco, Saudi Arabia, Tunisia, Algeria, and Qatar. Many Arab supporters whether males or females would identify themselves by the team they support. Sometimes opponents will discover a commonality in mutual support but more often than not they will support diverse teams and then a practice of teasing and fun will happen that helps a releasing of distance and boundaries between foreigners. Supporters at the 2022 World Cup in Qatar would frequently wear replica sports shirts to teams and fans when watching the game there.

This would apt commentaries and light-hearted mockery and wordplay among them. Supporters would experiment by wearing one of the football team shirts' wide collection from abroad to support their teams. This decreased the social distance between the Arab supporters and their opponents and helped to make more self-assurance in contributing to the main football games' activities within the sports arenas.

Considering World Cups in anywhere in the world as a solid lingua franca when abroad in sports activities. In a country like Qatar, where there is a massive world cup activity, mainly dedicated to football, a stranger enters a public place wearing t-shirts of their favorite team, spelling out banter and funny chants. The world cups will commonly generate a prompt reflection from the Arabia football supporters. They will interact directly with a mixture of Arabic and foreigners "World Cup Speak". This would include a wide discussion of the world cups, particularly of those teams with Arabs players, trainers, and vendors that get the bulk of media reporting in Arabs (Baroncelli & Caruso, 2011). This is, of course, somewhat an echo of the prompt globalization of the media and sports in specific lately (Rowe, 2011).

Talking about Arabic football has been a recurrent feature for Arab supporters when they attended the 2022 football World Cup matches in Qatar. At Reggio Emilia, during a Reggiana home fixture, a stranger came over to me and introduced himself as a West Ham supporter. Arab supporters were wearing Arabian head scarves and Arabian flags and showed the world their defensive nationalism through chants and banter. When they were quizzed about this they explained that they have developed this national spirit from the reactions of their football opponents which has been translated into different actions in a single Arabian voice (Ross, 2022). They subsequently offered opponents Arabian coffee and received them with warm welcomes and

greetings in different places in Qatar regardless of their Arabian nationality, Arab supporters acted as home in Qatar, and when they were asked about wearing banter and chants that support homosexuality or alcoholic drinks, they attempted hard to illustrate the paradox that all taboos (socially, culturally, and religiously) were taboos in public places and stadia whilst chanting without referring to any taboos, in general, had been successfully de-criminalized. They appeared both mystified and astonished and went off to wear Arabian costumes such as head gears, thobes, Abayyah, and scarves. In addition, football matches at the 2022 world cup in Qatar showed a powerful mutual denominator, when the Arabs football supporters were taken along the football matches that involved the Arabian teams with their opponents. They were very pleased, blessed, and proud to be an Arab supporter, fans with pride. Fans chanted and spelled out banter about their favorite teams and perceptibly relaxed. World cups remains the strongest and most influential lingua-franca (Arabic Language) that has ever brought Arabs together and unified them as one nation and family. It has reshaped the concept of family unity and nationalism in a smooth civilized style.

The 2022 World Cup in Qatar showed how football chants and banter symbolized Arabian defensive nationalism and unified Arabs together, which is something that could never happen in the Arab world neither through a conference nor diplomatic meetings. It signifies a shared point of reference within which Arab supporters can have views that are of interest and that can be stated in different ways. For many, this includes a point of self-deprecation and humor. Indeed, most Arab supporters support teams that hold Arab flags and represent Muslim communities. Such support regularly appears as a juncture that has to be tolerated and as an essential part of the football match itself. It is almost unbearable to change support for players (team) even if it has collapsed during difficult times. Anyhow, defensive nationalism and unity spring everlasting amongst Arab football supporters everywhere!

## 9. The Repertoire of 2022 World Cup Chants and Banter

The repertoire practiced in football games is referred to as chants, banter, talks, or mockeries (Hedadah, 2002). That is, the lexico-grammatical selections generated inside the sports arenas and around the grounds are very context-specific and their practice and knowledge are central to the supporters' performance. There is a very strong repertoire of chants, banter, mockeries, and songs used by football supporters at football games between Arabs and non-Arab teams (western).

The wall of sound generated by Arab supporters is intended to lift the players on the pitch. This is confronted by the chants, banter, mockeries, and songs of the opposition "style" supporters. The common composition of these linguistic expressions is dominant to the "atmosphere" at football games (Penn, 2016). At the 2022 World Cup in Qatar, the Arab supporters followed a strict order in the performance of their cherished chants, banter, mockeries, and songs in a civilized manner. For the 2022 World Cup plays if Arab rivals Spain, Portugal, Argentina, Croatia, and others, their supporters were diverted with defensive and spiritual Arabian nationalism. This choreographed national and spiritual sound is also followed thoroughly at away games by the hardcore Arab supporters traveling support from one continent to another, from one region to another, and from one country to another. Some of these chants have a long nobility. "Glory to Arabs and Muslims", when Morocco was the strongest Arabian football team, and the only Arabian team that reached the World Cup Golden Quarter in Qatar 2022 throughout the history of the football game. However, some of the chants reflected national unity amongst Arab supporters defensively as quoted in this chant, which is sung by an anonymous Arab;

Glory to Arabs Chants  
 "There once was a game  
 They call it Football  
 A sport that united the whole Arab world  
 Every 4 years. One team gets a cup  
 Is that what it's all about?  
 It's the Arab Qatar 2022 World Cup, and here we are  
 The World Cup this time is in Qatar,  
 Our Arab Champions from Africa made us all so proud  
 They won their way to the semi-finals and won their state as Arab idols  
 Not only for Winning games  
 But for speaking up loud  
 Upon their awesome victory  
 They celebrated humanity.  
 Holding the Palestinian flag  
 That is what sports are about. Bringing people together  
 Sharing culture, also spreading meaning, and awareness all around  
 Tomorrow is your big game  
 We will be shouting your name  
 We love you & we respect you  
 GO MOROCCO SAY IT LOUD!"

**Source: (TikTok)**

Such chants have been created to reflect the contribution of the Arabian football teams in revolting the inner feelings and emotions of Arab citizens worldwide. The basis for this is perhaps context-specific. The dream of Arabs in the World Cup competition first reflected their first success in reaching the Golden Quarter throughout the football game's history.

This remains a strong aspiration for nationalist supporters. Yet, references to older generation supporters are now too ancient to have expressed modern meaning for the irresistible majority of contemporary Arab football supporters. Contemporary chants represented the Arab nations' unity, chanting "One Nation ". The chant in the displayed image reflects the chanters' feelings and emotions of spelling out their defensive nationalism against their opponents. The chant states that "Morocco won when it showed the world that we are one nation and cannot be separated by outdated policies and systems. She won when she cheered the Arabian and African crowd. She won when she defeated the football game's giants in their advanced classifications. Morocco has won".

فاز المغرب حين أظهر للعالم بأننا امة واحدة لا يمكن التفريق بينها  
بسياسات وانظمة بالية  
فاز حين افرح الجماهير العربية والافريقية  
فاز حين هزم عمالقة الكرة بتصنيفاتها المتقدمة  
فاز المغرب



Image 1. One Nation Pose-TikTok

Most of the existing repertoires of chants at the 2022 World Cup in Qatar are similarly deeply will sediment within the history of Arab unity and nationalism, particularly the intuitive unity and family gathering that they experienced in Qatar. They make the cornerstone of contemporary chants sung vigorously in the stadia by Arab supporters in Qatar. Maybe the most famous is "The Pride of Arabs" – "فخر العرب", which is represented in the following chant as depicted in the image stating:

The chant says "You did great "lions".....you made the dream come true. Luck and success betrayed you. Pride of Arabs, pride of Arabs".

ابدعتم يا اسود ... جعلتم الحلم حقيقة  
خانكم التوفيق  
فخر المغرب فخر العرب



Image 2. TikTok

References to the Arabs' dream of unity and union remain the focus of many Arabian anthems chants and banter at the 2022 World Cup which also dates back to Arabs and Muslim communities a long time ago throughout history (text translator is anonymous). These include;



In my belief, it's just a universal game. However, I am surprised that some intellectuals mocked the Arab masses by invoking Andalusian history in football matches by calling them the “Fatah Al-Andalus Group”. Didn't history tell you, O agreeable one, that the Andalusians taught the kings of France cleanliness?

مع إيماني بآنها مجرد ( لعبة عالمية )  
 إلا أنني أستغرب من قيام بعض  
 ( المثقفين ) بالاستهزاء من الجماهير  
 العربية في استحضارها للتاريخ الاندلسي  
 في المباريات و تسميتهم  
 بـ " جماعة فتح الاندلس " !  
 ألم يخبرك التاريخ يا مُتفிகهة أن  
 الأندلسيون علموا ملوك فرنسا معنى  
 النظافة !

Anonymous Translator (Source: TikTok)

Arab football supporters at the 2022 World Cup in Qatar also still chant about their history and the heroic deeds of their ancestors' ages ago. A specific favorite act is “Prostration of Gratitude” – “سجدة الشكر” and “Prayers on Prophet Mohammad Peace be Upon Him” – “الصلاة على النبي صلى الله عليه وسلم” as posed in the following images, respectively.

هزيمة او فوز سجدة شكر من لاعبي منتخب #المغرب بعد الهزيمة  
 أمام فرنسا شكرا للأسود الأطلسي الذين جلبوا الفخر للدول العربية  
 والافريقية . نأمل أن يستطيع المغرب ان يهزم كرواتيا ليحتل المركز  
 الثالث في بطولة كأس العالم ٢٠٢٢ بقطر .  
 Moroccan players prostrated to Allah after their defeat  
 against France.Thank you Atlas Lions for making whole  
 Muslim and African countries so proud.Hopefully  
 Morocco beat Croatia to win third place in Fifa World  
 Cup 2022.



Image 3. Prostration of Gratitude-TikTok



Image 4. Prayers on Prayers on Prophet Mohammad Peace be Upon Him Posture- TikTok

Supporters at the stadia chanted about the “Teacher of Humanity, Muhammad peace be upon him” as the great hero in the history of mankind. Lingua-franca practiced within sports arenas includes a “code” that adhesives supporters together in terms

of common ground “lingua-franca loyalty”, which is more forceful when the players supported are competing away from home (Armstrong & Young, 2000).

The mysterious aspect of these codes was realized later when Arabs / Moroccans and Saudi Arabia played with Spain, Portugals, and Argentina “competitively” at the 2022 World Cup in Qatar in December. Many commentators were puzzled by the chants originating from the visiting Arab supporters. The comments spelled out by the commentators after the defeat of Moroccans by France in the Golden Quarter precisely reflected the repertoire of chants sung in every football match that Morocco played.

One of the chants stated that “we do not say hard luck for Moroccans but we say a million congrats for this outstanding performance. You honored all Arabs, THANKS MOROCCO!”.

لن نقول لكم هردلك بل نقول مبروووووك علي هذا الأداء المشرف  
شرفتم العرب شكرا يا مغرب 🇲🇴🇲🇴 🙌🙌



Image 5. Morroco National Soccer Team in World Cup 2022 – TikTok

Additionally, this included comments such as “the absence of Morocco from the final, but their appearance in a way that honors Arab and African football, HARD LUCK.

غياب المغرب عن النهائي ولكن ظهورهم بشكل يشرف الكره العربية  
و الافريقية (هاردلك) 🌸🌸🌸🌸



Image 6. TikTok

Most of the Arab supporters during these football matches were defensive nationalists. These intricacies originated in the respective histories and cultures of Arabs and Muslims. They emphasize their nationalism and Arabian loyalty as unexpected by opponents, which is rooted in varied Arab countries and states. Far from being “biased”, neutrally these chants replicated



the traditional hostilities at the core of the 2022 World Cup in Qatar in a pure style (Devine, 2000). These multifaceted cultural cross-overs generate eccentric inconsistencies. Only at this 2022 World Cup in Qatar Arabs/ supporters routinely chant “Viva Arab and victory for Muslims”. The Arab Flags were also collectively displayed in the center of the stadia with particular attention to “the Palestinian Flag” which was posed by the players defensively on the playground after every game won by the Moroccan team on the field. These images have been taken from TikTok.



Image 7. TikTok

This mixture of language and visual symbolism is exclusive to the 2022 World Cup in Qatar and is a basic component of the lingua franca (Flint & Kelly, 2013). That is, in sports arenas and football games you either perceive the language or you do not (Pintaric, 2008). The World Cup journalists in Qatar during the Moroccans' football matches were not aware of the linguistic code on show at the Stadia in Qatar. They merely misinterpreted the actions of the crowd. The linguistic code acquisition surrounding football matches is a multifaceted process. Much of it is learned at stadia themselves or in local places that surround the arenas where chants are practiced. Acquiring the specific football code at the World Cup 2022 in Qatar was dominant to the growth of a “defensive nationalism” amongst the home/Arab supporters, inexperienced supporters rapidly acquire the suitable language to be practiced there. Some of these codes would have irritated dominant foreign nationalities such as holding the Palestinian flag in the field, which was considered purely political and anti-Semitic acts.

## 10. Conclusion

The socio-cultural connection between language and football is dialectical. A dominant inclosing device within the current mass media is the representation of the connection in a positive light. Football is related to expressions of defensive nationalism, loyalty, and homophobia and this feeds into broader tropes of positive nationalism and loyalty. In the 2022 World Cup in Qatar, there has been what amounts to a prolonged “defensive nationalism and unity” concerning these topographies of the game in the Arab world. This is not separate from the increasing “feverishness” of the play, as football, there has developed to be progressively a product transmitted live and through satellite TVs. Therefore, clubs have converted into global profitable products (Ross, 2019). Arabian football is ensuing a comparable pathway (Almarri, 2020).

Yet, there is a relatively diverse sociocultural narrative that can be created to test this leading set of tropes. Generally, sports chants particularly in football games operate as a lingua franca for millions of supporters regardless of their gender, race, nationality, or religion. Much of it is happy-go-lucky, integrative, and entertaining. Different from religious and political uniqueness and associations, footballing uniqueness and memberships are, for the most part, not aggressive for the immense mainstream of those who contribute to its codes and discourse. Sports chants focus on competitions, reminiscences, and for most everlasting optimism.

There are a variety of experiential potentials for further sociocultural investigations into this terrain. The analysis shown here is homogenous in terms of gender, caste, class, and ethnicity. These are all worth future research. Surely, in the Arab World, there is a positive class discourse about football which comes from cultural unity and identity. Many traditional and contemporary Arab folks anathematize football games. It is viewed through a critical prism that depicts football as unifying and representing national identity. This is rather paradoxical showing the chronological roots of football lately in the Arab world (Salma & Tom, 2017) and the contribution of former Arab football players and decision-makers in the sports field in the codification and organization of football games (Al-Hajri & Al-Marr, 2021) not to mention their contribution of in the internationalization of the Arab football game. However, it has been a determined trope within the Arab sporting discourse recently in the 2022 World Cup in Qatar.

There is a vulnerable query of how the Arabian female affects sports chants. Recently, there has been an intense rise in contributions to women's football. This is obvious in the growing concern about the Women's Football World Cup and the

televising of the Saudi Women's Premier League. There has also been an important rise in the ratio of women supporting football and joining professional sports (Salma & Tom, 2017). This has been accompanied by the appearance of female commentators and announcers of men's professional sports on Radio and TV. These improvements reflected further research on how "sports chants" as a specific-context arena of language functions amongst women and how it works within gender discourse (Pope, 2014). To be specific, there is a necessity to examine the connection between the sexist language of Arab females and football as seen recently in the 2022 World Cup in Qatar.

The subject of Arabian sports ethnicity and nationality is also one that encourages further investigations. There might well be important differences between nations and amongst diverse ethnic sets within nations in the style and pattern of sports chants. Indeed, the growing ratio of Arabian sports' contribution worldwide is a main driver of the growing acceptance of the game in the Arab world. This has been reinforced by the televising of Premier League football on international media channels. These subjects also value serious sociocultural and discorsal studies in the future. This research has included an initial investigation of the subjects surrounding the connection of sport and language from a sociocultural and discorsal viewpoint. It is a topic of concern to several and is a multifaceted sociocultural and discorsal occurrence that is worthy of advanced experimental studies.

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