

THE INTERACTION OF JOY RITUALS AND BODY LANGUAGE IN SPORTS BRANCHES: A SEMIOTIC ANALYSIS ON FOOTBALL PLAYERS



SPOR DALLARINDA SEVİNÇ RİTÜELLERİ VE BEDEN DİLİNİN ETKİLEŞİMİ: FUTBOLCULAR ÜZERİNE GÖSTERGEBİLİMSEL BİR ANALİZ

Mustafa AYDEMİR*

ABSTRACT: Body language, which defines the communicative and behavioral sphere of action of individuals, is an important indicator of identity. Emotional reactions that make important body language tools such as gestures and facial expressions meaningful as a form of expression in social life also shape the subject of interaction. One of the important environments in which body language is used effectively is sports struggles. Among the sports branches, football has the highest level of participation and interaction in the world. In football, the elements Deciphering clubs include songs, choreographies, mascots and symbolized stadiums. In addition to their physical structures, football abilities and achievements, football players can increase their brand values through their body language. The highest emotional moments of football are shaped by goals. There is a meaningful interaction between the joy experienced by the fans at the time of the goal and the Decency of the players. The goal joys of football players can sometimes get in the way of goals. The fact that football players have different emotional and cultural structures can also reveal different joy rituals. Joy rituals that provide motivation and relaxation on the audience can make important contributions to the brand and patent values of football players, as well as other areas such as advertising and sponsorship. Rituals are turning from a micro sociological field into interactive narratives at the level of personal brand management and side meaning. In this study, iconic photographs reflecting the joy rituals of football players are examined through semiotic analysis.

Keywords: Joy Ritual, Body Language, Symbolic Interactionism Theory, C. Ronaldo, Semiotic Analysis.

Öz: Bireylerin iletişimsel ve davranışsal eylem alanını tanımlayan beden dili, kimliğin önemli bir göstergesidir. Toplumsal yaşamda bir ifade biçimi olarak jest ve mimikler gibi önemli beden dili araçlarını anlamlı hale getiren duygusal tepkimeler, etkileşim konusunu da şekillendirmektedir. Beden dilinin etkin bir biçimde kullanıldığı önemli ortamlardan birisi sportif mücadelelerdir. Sportif branşlar içerisinde futbol, dünyada en yüksek katılım ve etkileşim düzeyine sahiptir. Futbolda, kulüpleri tanımlayan öğeler arasında şarkılar, koreografiler, maskotlar ile simgeleşmiş statlar yer almaktadır. Futbolcular, fiziksel yapıları, futbol yetenekleri ve

* Dr.-Bağımsız Araştırmacı (Independent Researcher)/İzmir-aydemirmustafa4@gmail.com
(Orcid: 0000-0001-9414-4053)

başarılarının yanı sıra beden dilleri üzerinden marka değerlerini artırabilmektedir. Futbolun en yüksek duygusal anları ise gol ile biçimlenmektedir. Gol anında taraftarların yaşadığı sevinç ile futbolcuların sevinme biçimleri arasında anlamlı bir etkileşim bulunmaktadır. Futbolcuların gol sevinçleri, kimi zaman golün de önüne geçebilmektedir. Futbolcuların, farklı duygusal ve kültürel yapıda olmaları farklı sevinç ritüellerini de ortaya çıkarabilmektedir. Seyirci üzerinde motivasyon ve rahatlama sağlayan sevinç ritüelleri, futbolcuların marka ve patent değerlerinin yanı sıra reklam ve sponsorluk gibi diğer alanlar üzerinde de önemli katkılar sağlayabilmektedir. Ritüeller, mikro-sosyolojik bir alandan, kişisel marka yönetimi ve yan anlam düzeyinde etkileşimli anlatılara dönüşmektedir. Bu çalışmada, futbolcuların sevinç ritüellerini yansıtan ikonik fotoğraflar, göstergebilimsel çözümleme üzerinden incelenmektedir.

Anahtar kelimeler: *Sevinç Ritüeli, Beden Dili, Sembolik Etkileşimcilik Kuramı, C. Ronaldo, Göstergebilimsel Analiz.*

Introduction

“Ritual is a pure activity, without meaning or goal.”

F. STAAL

In sports branches is evaluated as a whole with how the players work individually or as a team, their skills and their private lives. Football is an activity focused on talent, intelligence and discipline. Players score points by ensuring that the ball enters the opposing team's goal. The “goal scoring skill” developed for this purpose creates a positive image through body language in course of time. This nonverbal form of communication, which the player exhibits to express himself and his joy as a result of scoring goal, constitutes the subject of the joy ritual with basic features such as “aesthetics, design and difference”. Players freely make their feelings and thoughts meaningful again through symbols that are unique to them. In the context of the Brazilian footballer Ronaldinho¹ the state of happiness integrated with body language is used as an effective image reflection in the media areas where digital technology is used. In new media environments, the symbolic narrative of the state of being happy emerges from its own unique personal boundary and turns into a universal means of expression. The repetitive discourse of the feeling of being cheerful or rejoicing through body language is retold with stereotyped behaviors. Therefore, rituals, which are a symbolic form of behavior, reveal common emotional shares in sports competitions.

In the early periods of football, the rules of the game between players were determined by four countries (England, Ireland, Scotland and Wales) within the framework of politeness rules. For this reason, the penalty rule is

¹ The Brazilian footballer is a FIFA Ballon d'Or (Best Footballer of the Year) award-winning football star who plays for many important teams, including national clubs such as Gremio, Paris Saint-Germain, Barcelona and Milan, as well as the Brazilian National Team.

not included in the first years of football. In the following periods, the penalty rule has started to gain validity among the players with evaluations in the form of yellow (warning) and red (Decoupling from the game). The nature of sport consists of achievement and winning actions. However, adopting human values and not offending the other side are also considered as sensitive principles in sports competitions. The sense of joy is the self-realization of the individual with feelings such as well-being and satisfaction. The high pleasure experienced in the stage of reaching the goal in the game is symbolically described in the sense of winning. Within the scope of the joy ritual, Roger Milla describes his enthusiasm with the movements he exhibited during the goal celebration. In one aspect, these ritualized reflections of the emotional state are also carried out in order to provide psychological superiority over the opponent. The word rit, which is the origin of the word ritual, is derived from the Latin words ritus and English-French rite.

The word ritual in the Encyclopaedia Britannica is “Traditional practices in which believers attach a reconciliatory symbolic meaning” (Cited by, Akyol, 2009:17), Cazeneuve defined it as the concept of ritual as “an act whose actual or design activity is not included in the correlation of causes and effects, in other words, repeated and whose effectiveness is at least partially non-experimental” (Cited by. Özbudun,1997:17). The phenomenon of ritual considered in social, cultural and theological contexts is “The belief system of divine or superhuman power and worship or other ritual practices aimed at such a power” (Argyle and Beit-Ballahmi, 1975:1), a model of effective communication about important social values and their relations with each other” (Shorter, 1973:124), “a broadly conceived, prescribed, stereotyped way for the realization of an action (Berberovic, 2015:31) is defined as. The theological context, which contains the symbolic narrative language, has a formative and guiding effect on people's thoughts and behaviors. It can also find its own defining place in psychological and sociological dynamics in the ritual belief sub-narrative.

The first basic studies on rituals in American sociology, within the framework of the symbolic interactive approach that emerged at the Chicago School as a micro-sociological orientation; It was created by academics such as George Mead, Herbert Blumer, Everett C. Hughes and Robert Park. It is also among the studies based on symbolic interaction (Scheff, 2005; Rossner, 2008; Wallace and Wolf, 2012; Morva, 2017; Yikebali, 2018; Gokulu, 2019). While interacting in the socialization processes of individuals, their meaning-making actions are shaped through their communication with the other person. Within the scope of the symbolic interactionist approach, which emphasizes that individual tendencies should not be ignored in explaining social phenomena, multi-dimensional analyzes were carried out

in terms of the importance of individual behaviors on the basis of social integration. In this context, “signification such as symbols, gestures and mimics” (Mead, 1934), “meanings attributed to objects” (Blumer, 1975), “Ethnographic analysis and individual perspective” (Hughes, 1957), “Social laboratory and social control” (Park, 1967), The construction of symbols and rituals over culture (Park and Burgess, 1921), the “Pragmatic perspective” (Peirce, 1873, 1903 and 1905 and Dewey, 2008, 2010) and the construction of the processes of using and understanding are discussed.

While symbolization reflects “interaction” and “communication through language” (Mead, 1934), the concept of “Mirror Self” (Cooley, 1992) provides explanations at the socio-psychological level in the emergence of rituals. Isaac Thomas analyzes the interactive narrative environments required by rituals with the themes of “Description of Situation” and Stryker (2011) “Social Structuralism, Role and Identity”. An individual communicates with his own subjectivity while describing the emotional state he is in. The fact that the subject is compatible with the social language based on internal communication also allows the ritualization of the narrative form of emotional states in one aspect.

The Relationship between Ritual and Sport

Rituals of joy, as a depiction of identity that lead us to think, to understand other people and cultural values, explain the connotations of football after goal. Scoring a goal is more than an action to achieve and celebrate something, it includes narrative patterns designed to send a message to another person or persons. Just as joy is not alone, meanings are not alone either. The joy ritual includes characters and forms defined categorically in this context.

The ritual may include “one or more different sub-actions” (Mugelli et al., 2017:5). Ritual terms are a closely related general idea (Grimes, 1990). Trice and Beyer (1984) defined twelve the frequently studied cultural forms: “ceremonial ritual, myth, epic, legend, story, folktale, symbol, language, gesture, physical environment, and artefact” (1984). Each of these forms offers useful information about culture. The Ancient Greeks became the representatives of social and religious rituals by creating stories and legends that they identified with text, music, dance, costume. “Theatrical” performances in the form of group activities presented to the audience at a place and an event contain information about the social structure of the period. The uncertainty of the boundary line between ritual and theater, ceremony and play (McDonald and Walton, 2007:13) mediates social actions that create a model of the human self and intellectual structure in society. Football, as in other sports branches, constructs the playing field through theatrical behavior models. The instantaneous reflection of an athlete's emotional state shows the narrative form of belonging and integration by

the masses, followed by all the indicators that his clothes, gestures, facial expressions and behavioral patterns. Goffman states that rituals are means of meaning that turn into theatrical qualities such as “performing” (2017), apart from “respect and attitude”, which expresses the sets of behaviors in the collective area (1967) in which people interact socially as well as their subjective thoughts.

Goffman's famous distinction between “front stage” and “back stage” is that the preparation of the athletes’ before the match, the ways of concentration during the match, their reactions during the position, the emotional changes related to the score (such as goal, injustice, victory or defeat), interaction with the audience at the end of the match and shows important codes in the expression of representations of a significant power of influence in interviews. In social sciences, codes are used in performance simulations to describe the structures and processes of human behavior, in the use of dramaturgical metaphors in the sense of “front stage”, “back stage” (Goffman, 1959, 1974) and “social dramas”. (Turner, 1974). According to Birrell and Donnelly, Goffman's “strategic interaction” model is used as the central metaphor for understanding the dynamics of interaction in games. This model is especially applied to sports studies in which competitors increase their competitive advantage through deception and misdirection (2004, p.51). Again, according to Birrell, the subject of ritual “The conceptual definition of ritual and the conceptual symbolic system on which sport is based are better known than Durkheim's *Basic Forms of Religious Life*” (1981:356). While Durkheim defines rituals as mediators between individuals and societies (Bell, 1987), Jonathan Z. Smith defines ritual as “the evocative way of ritualized perfection in the ordinary period of things” (1982:63). The ritual is not limited to only athletes, but also includes supporter groups and opinions that integrate with their attitudes.

Football is a complex system that includes people's different feelings about their own identity, embodying people's deepest feelings about the world. In the study of Bromberger; The celebration, which emerged with the enthusiastic marches sung by the supporters who call themselves “brigades”, “commandos”, and “legions”, deals with the transformation of a ritual into a sacred ceremony, which took the form of “war” with “attack troops” (1995:302). In Boxberger’s study, the celebration that arises with enthusiastic anthems sung by supporters who called themselves “brigades”, “commandos”, “legions” takes the form of “battle” with “assault troops” (1995, p. 302) examines the transformation of a ritual into a sacred ceremony. Ritual exaggerates differentiations by activating conceptual orientations. In later processes, ritual is defined as habit or imitative actions, and as Bell states, it is the formal and physical expression of previous ideas (2009, p.19). Collins categorizes the results of a successful interaction ritual

as group solidarity, emotional energy, mobilization, tolerance, strength, enthusiasm and respect for group symbols, and the correctness of defense in any situation (2004, p. 49).

The influence of the ritual can extend to daily life. What the individual accepts and evaluates as rituals actually includes verbal or nonverbal forms in terms of narrative. From the appearance of the athletes to their general expressions, the body language of the rituals also reveals psychological effects. According to Erikson; "Psychiatrists provide adaptive interactions between people by influencing the pathological stereotypes of the neurotic" (Freud, 1907) (1966: 337). The fact that the rituals represent a psychological reflection gives some clues about how the background of all the behaviors of the athletes that are reflected or not reflected on the screen are built. It is known that the physical appearance of the athletes on the field has narrative forms that attract the audience. Rituals are classified in three directions according to the type of narrative activities;

a. Verbal – certain words and phrases (e.g. "Calm yourself!", "Concentrate!", "I'm ready!", "I can do it!" etc.) that athletes repeat to themselves, their own reflections in the mirror, their portraits, etc.

b. Non-verbal – gestures, mime, sounds, body movements (e.g. shrugging one's shoulders, rubbing one's palms, pinching, stroking, etc.)

c. Mixed – a ritual that includes both verbal and non-verbal activities (it is usually a swift command followed by a swift movement).

Ritual is an expression of the human body. Athletes reveal their cognitive and emotional changes during the match by using all communication codes. Personalities introduced to the masses through the media become a part of the culture of celebrity. Their active identity, known to the masses and has become a universal language, Boorstin says, "He is a famous person. He has created himself with his image and his existence has been protected by the media. The hero is a big person, while the celebrity is a big name" (1992: 57-61) has expressed the encodings of reality with his discourse. The definition of athletes as a sacred character, hero and role model by the masses also shapes the physical formation of the feeling of joy. In the first periods of football, it is seen that was presented with a calmer body language the way of expressing the feeling of enthusiasm or happiness. In the following periods, especially with the increase in the culture of celebrity, body language was placed in the memory of the masses with a permanent image under the appearance of entertainment. These representations, produced with the influence of the media, become an effective means of socialization and maintain their guiding power over the masses. Today, football is turning into an industrial structure. By spreading rapidly towards a sectoral structure of football, the sacred body language rituals created through the players continue to influence the masses.

In the early years of football, it was considered an important sign of gentlemanly behavior for the person who scored the goal to simply raise his hand in a calm manner and show his joy without ritual. For this reason, the acknowledgment of the goal instead of rituals of joy was an important cultural symbol for football, which was called "the gentleman's sport". The truly globalization of football after 1970 created an important revolution for football players to show their own culture and to be different from other football players. Football players transformed their joy rituals, which started with somersaults and dance moves, into crazy and extraordinary goal celebrations. These performances have increased the interest in football in order to gain psychological superiority over the opponent, to entertain their own fans and to send a message through the rituals of joy in football. Creating a ritual of joy after a goal is one of the most important cultural indicators and brand values of football today.

Celebration and Famous Person Interaction

It is possible to see the unique moments of happiness and sadness of each athlete in sports branches. The adoption of athletes by large communities with their effective imaginary characteristics has enabled the formation of conceptual descriptions. Linguistically, the word "famous" corresponds to the meaning of "common" or "crowd" (Garland, 2010:484). Generally, "Sports celebrities are individuals who are known in their field and are role models for most young people" (Bush, Martin, & Bush, 2004), "Today we live in a celebrity culture", "images of famous people for celebrities are circulated and consumed daily around the world" (Penfold, 2010:289-302), While McCracken (1989: 310) states that famous people are "anyone who enjoys public recognition and uses this recognition on behalf of consumer products through advertising", Stafford et al., defines celebrities as "a famous [athlete or coach] who uses them in an advertisement to recommend a product or for public recognition" (2003:13). The fact that football has industrialized dynamics from a sports field also changes the behavior sets of the audience.

In today's new media order, individuals create content and can turn into digital subjects. Parasocial relationship areas, which are an important indicator of the demonstration society (Debord, 1996) (Merton, 1943; Horton and Wohl, 1956), are turning into interactive structures. The interaction aspect of the parasocial relationship is associated with cultural fields such as showmanship and heroism within the scope of "public images" of famous people by Merton (Schramm, 2008; Klimmt et al., 2011; Schmid & Klimmt, 2011). At the same time, it is also seen that famous people have become a part of the industrial structure and individual and sectoral branding has been shaped through the media. In this context, Thomson (2006) defines celebrities as "human brands" because they "have

professionally manageable features” (2006:105). Celebrities, a kind of presentation of the self, are according to Jones and Schumann, “more than entertainment; they are expected to protect their cultural and moral values” (2000), the adoption of celebrity culture by the masses shows that it affects communities. Thus, in the image of society, a famous person is iconized by being brought to the center of an important productive force through the media, accessing the position of a fascinating object according to the characteristics of representation.

Ritual and Sponsorship Relationship

Sports branches have an economic cycle in the form of investment, cost, gain and loss. Sports branches require serious planning to be made in the process leading up to the presentation of individuals who have been raised with long efforts and costs to the audience with a visionary identity as successful and highly skilled individuals. Every year, hundreds of sports clubs make economic and infrastructural investments in order to train qualified and suitable athletes for the relevant sports branch among millions of athletes. Although aids and supports and competition revenues are considered an important element in meeting branch costs in this area, sponsor support is also important in addition to transfer earnings of athletes for the successful functioning of the system. Sport has long been a powerful component of collective identity and a source of national pride and activity. According to Hassan, sports; “As a central element in the construction of nations (and their dreams), it is appropriate for the redefinition of common identities in the world” (Hassan, 2013: 417). Global marketing activities, campaigns and tournaments are organized in order to protect these identities and create fans in the global arena. According to Bauer et al., the importance of the sports unit, the image of the team is important in the consumer attitude according to famous people (2008), there are studies showing how companies distinguish themselves from competitors by developing associations with sports heroes (Schlossberg, 1996). Here, there is the effect of strategies to provide more sponsor support for each of the sports branches and to meet the increasing costs and reach new solutions in determining the awareness goals. Football has a system in which these activities are experienced more than other sports branches. Ormezzano, on the issue of such acceptance and increasing demand of football, believes that football depends on the contribution of “Covering society with fantasy, thought adventure, words, gestures” (Ormezzano, 1999:9) he gives an opinion in the form of.

In this context, Meenaghan (1983: 9), defines sponsorship as “providing financial or non-cash assistance to an activity carried out by a commercial organization in order to achieve commercial goals”. Meenaghan in the same form (2001: 95), proposed that sponsorship should work on the

consumer differently from other forms of advertising and promotion in order to show interest to the consumer by benefiting an activity in which it has an intense emotional relationship with the consumer. In the study titled “Global sponsorship expenditures for the period 2007-2018” prepared by the Statista analysis company and shown as Graph-1, which examines the change of global sponsorship in the world; It states that the sponsorship Sunday, which was \$ 37.9 billion in 2007, increased to \$ 65.8 billion in 2018. The sponsorship file contains “sports competitions, publications, artistic festivals, meetings and membership organizations”. Nowadays, it is seen that athletes have established sponsorship relationships with various global companies. Athletes need a number of tools to be able to participate in high-budget organizations. Brands, on the other hand, make various agreements with athletes to reflect their own identities and grow their Sunday share, as well as to support social responsibility projects.

According to the rules of this agreement, athletes can shape their ritualization skills according to the wishes of the brands while fulfilling the requests of the sponsor. Brands, on the other hand, are able to shape the psycho-social art spaces of both athletes and consumers with high-budget contracts. The fact that football players promote brands during the joy of goals or make gestures and gestures that imply them shows that there is also an economic aspect of the rituals. Global companies can strategically use the joy rituals of athletes in order to shape the purchasing preferences of consumers at a subconscious level in the position of fans.



Figure 1. Global Sponsorship Expenditures for the Period 2007-2018 (URL-1)

Figure 2. Global Sponsorship Expenditures by Region for the Period 2009-2018 (URL-2)

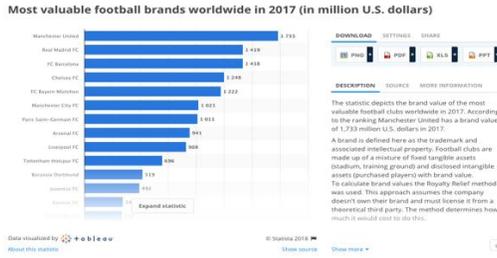


Figure 3. The Most Valuable Football Brands Worldwide in 2017 (URL-3)

Figure 4. Global Sponsorship Expenditures for the Period 2020-2027 (URL-4)



Considering the change in global sponsorship activities between 2009 and 2018 according to the regions listed in Graphic-2, North America (from 16.5 billion to 24.2 billion dollars), Europe (from 12.1 billion to 17.6 billion dollars), Asia Pacific (from 10 billion to 16.6 billion dollars), Central/South America (from 3.5 billion to 4.6 billion dollars) and all other countries (from 1.9 billion to 2.8 billion dollars) are increasing. The total change in related activities has increased from \$44 billion in 2009 to \$65.8 billion as of 2018. According to the information in Graphic-3, Manchester United took the first place in the ranking of the most valuable football clubs worldwide with 1.773 billion dollars as of 2017, followed by Real Madrid (1.419 B. D)² Barcelona (1.418 B. D), Chelsea (1,248 B.D), Manchester City (1,222 B.D) It is coming.

In the image that examines a research conducted by the media analysis company ReportCrux Sunday Research in 2020 and the Graphic-4' is shown above; It is estimated that the Global Sponsorship Market will reach 81.31 Billion US Dollars in 2027 with an increase of 5.7% during the forecast period 2020-2027 from 52.38 Billion US Dollars in 2019. Despite the negative effects of the pandemic during this period, it is understood that the 2022 Qatar World Cup will have significant sponsorships and may show improvement with the impact of the 2024 Football Championship and the 2026 World Cup.

² B.D (Billion Dollars)

Transformation of Rituals and Branding

During the preparation match between Manchester United and Sporting Lisbon, Sir Alex Ferguson found the person he needed after David Beckham decamped from his team: “Cristiano Ronaldo”. Cristiano, unlike other players, was not just a figure trying to strut and trying to show himself. What was different about him was that they predicted that he would become one of the best leading actors in the theater of dreams as a new iconic figure that the club was looking for.

Ronaldo, who started with a preparatory match and turned into an iconic brand worldwide, has changed many things, including his jersey number (number 7), as well as his hair, teeth, appearance, car and lifestyle. There is another aspect that distinguishes Ronaldo from the other Ronaldo (Brazilian) and other famous names: the “Goal Joy Ritual”. Throughout his career, Ronaldo has also developed his brand value as a catchy name with different joy rituals such as “without a jersey, showing a point, open arms, double movement, this is me, squeezey, calma calma, thinking man, siuu”. The skillful performance of a single player for brand value without leaving out the theatrical aspect of different joys provides indirect contributions by affecting the level of fan appreciation and attention of sponsor companies. Cristiano Ronaldo has his own brand logo and number, shown as (Figure 5) below. In addition to comparing Cristiano Ronaldo with past players, his rivalry with Lionel Messi, his biggest rival in becoming the best player of his era, has also been moved to this area; the struggle for first place in “the joy of the most, the best and the most popular goals” has also been turned into an important marketing area. In the coming years, watching the joys of other players and continuing to do his own unique joys will continue to be the right action both for the value given to football spectators and for the value of his own brand.



Figure 5: Cristiano Ronaldo's Brand Logo and Number³ (URL-5)

Since the imitation of sports joy rituals on a global level can be done by both other athletes and spectators, it can also provide a justification for strategic actions in the name of visual branding. Because increasing the awareness of athletes with the contribution of social networks has also initiated their transformation into a different identity in the areas of

³ Cristiano Ronaldo's Brand Logo and Number EU006963292. (URL-5)

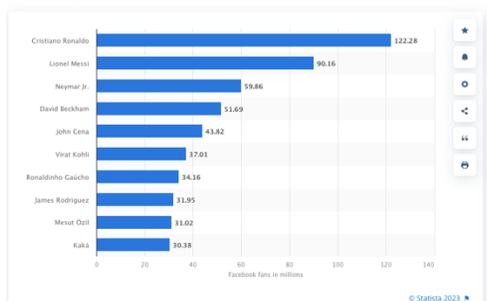
“sharing, authenticity, attracting attention and followers”. Such a love and application of rituals has also formed the basis for the birth of the idea of commercialization and brand protection. Gareth BALE, who played for Real Madrid in Spain for many years and recently transferred to MLS league side Los Angeles FC (USA), registered “Eleven of Heart” by associating the Heart Joy Ritual with eleven (11), the jersey number in his name, and took an action that will allow him to use all his commercial gains himself.



Figure 6. Gareth Bale Brand Logo (UK00002657917)⁴ (URL-6)

Facebook January 2023 Footballers with the Most Facebook Fans According to two studies conducted by Statista Company in 2018: When the study “Footballers with the Most Facebook Fans in February 2018” included in (Figure-5) is examined, it is seen that Cristiano Ronaldo, who has 122.28 million followers, ranks first, followed by Messi (90.16 Million), Neymar (59.86 Million), Beckham (51.69 million) and John Cena (43.82 Million) constitute the top five people. When the Leading 10 Celebrity Pages according to the Number of Fans in the (Figure-6) March 2018 in the UK are examined, David Beckham ranks seventh with the number of 53.99 million fans and Gareth Bale ranks ninth with the number of 28.83 million fans. David Beckham is an important name who has managed to market his successful career by protecting it in the field of brand management and legal protection.

Soccer players with the most Facebook fans as of January 2023
(in millions)



⁴ Gareth Bale’s Brand Logo and Number UK00002657917. (URL-6)

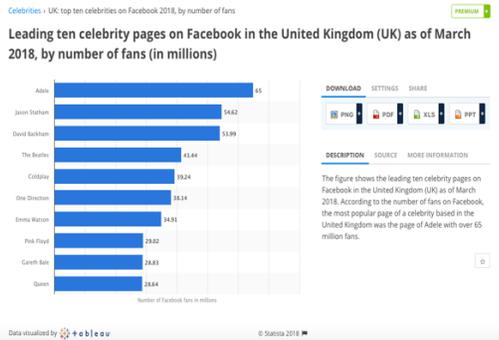


Figure 7. Soccer Players with the Most Facebook Fans in January 2023 (URL-7)
Figure 8. The Leading 10 Celebrity Pages by Number of Fans in the UK for March 2018 (in Millions) (URL-8)

In (Table 1) below, it is understood that Beckham, an iconic name of industrial football, has created 5 different brands and has guided himself to a new market area through these brands with his parties and followers.

Table 1. David Beckham Brand Table (Trademark)

Brand Protection Mode	Name	Year	Status
UK00002195590	Smokey Beckham	1999	Available In
UK00002302590	DB07	2002	Unusable
UK00002335352	DB23	2003	Available In
UK00002372235		2004	Unusable
UK00002547507	Beckham	2010	Available In

Source: (URL-9)

Based on this point, since the demand and sales values determine the use value of marketable identities protected in the form of years and names according to the brand protection code, it is observed that Beckham constantly renews brand value and image rights with an effective marketing method.

Narrative Classification of Goal Action

There are three basic narrative classifications of the goal in an action context;

a. Mechanical Action of the Goal: It includes actions such as goal, score, score and advantage. The person who scores the goal creates a

quantitative change while bringing a point to his team. At this point, the goal creates almost a “calma”⁵ effect, as it includes psychological relief and an act of superiority.

b. Ideological Action of the Goal: The person who scored the goal contributes to the issue of brand management with an understanding of “glocalization”⁶ by advertising the country he represents and the team he wears the jersey of. The national and international recognition of the teams improves the marketing and promotional activities. In this regard, although the goal is the means that provides a win, the secondary benefit of the goal is also taken into account on all platforms⁷.

c. Technical Action of the Goal: The most important element that makes football meaningful is the goal. The way the goal is scored, the way it is scored from different angles, and its presentation to the masses in a flipbook⁸ pattern are becoming important. By examining the player who scored the goal through VAR and Piero⁹ the goal is sanctified and contributes to the economic value of the player. The player's ability to score goals with technical credibility can also contribute to the player's transfer.¹⁰

Rituals are gaining meaning in football today. Situations in which the player who scored the goal remained calm and did not react¹¹ (except for scoring a goal for his former team) usually contain encodings in the form of dissatisfaction, a desire to leave the team, and a possible referral to a conflict area. That's why even the most beautiful goal or a simple goal has the best ritual and theatrical features. It is the players who ritualize the act of jubilation of the goal. The joys of scoring goals are described by the player as

⁵ Cristiano Ronaldo's joy at a goal he made after the goal he scored in the match between Real Madrid and Barcelona. The body language that gives the message “calm down, I'm here” to the opposing team is an expression of an authoritarian identity with a “silence” attitude.

⁶ The leading teams of world football are implementing a two-way promotion strategy for both global and local recognition on grounds such as image, sponsorship and cultural imperialism.

⁷ In the promotional films of organizations such as UEFA, FIFA, CONCACAF, the world cup, the most memorable icons, the best players and the goals they scored are included. In addition to the advertising value, propaganda contributes to the reflection of the country's image and sports culture and cultural identity.

⁸ The best goal at the World Cup held in Brazil in 2014 was Robin Van Persie's goal called “The Flying Dutchman”. The technique of scoring the goal has been shared to the audience especially through social networks.

⁹ It is a system that contains technical information such as the running, shooting distance, scale of elevation to the ball, strike speed that the player travels on the field with the camera technique.

¹⁰ Cenk Tosun's goal in the UEFA Champions League match between Besiktas and Benfica in the 2016-2017 season was selected as the best goal of the month. It made a reference to the player's transfer to the Everton (England) team.

¹¹ The fact that players are not happy when they score goals for their former teams due to their emotional nature (such as Morata's goal for Real Madrid, Elvir Balic's goal for Fenerbahce, Karesma's goal for Besiktas) is understood from the point of view of their own fans, since it is considered as respect for their former club.

“honest play” (Eng.It is expected to be done within the framework of Fair Play). In this regard, TFF¹² introduced a yellow card application in the name of “Goal celebrations, safety /security issues” with the title “Rule 12 – Foul and Bad Actions” in the 2017-2018 periods. FIFA is addressing this issue within the framework of rule 12¹³.

Characteristic Analysis of Joy Rituals

The first classification of the subject of joy rituals at the academic level was carried out by Simon Hattenstone. The rituals of joy were discussed in his work “Bravo Bernardo, from Duffer to Buffer” in The Guardian newspaper in 2006 and were shaped into seven models: “Pole Dancer, The Acrobat, The lunatic, The Egoist, The thespian, The Ecstatic, The depraved” (URL-10). A reclassification was made within the scope of this study. According to this categorization, joy rituals are mainly divided into nine (9) categories:

1. Religious Rituals: Football players integrate their moral values along the axis of religion (for example, entering with the right foot, doing straight on the right foot three times, kissing the grass, rubbing hands to the face and cross/cross oneself) and turn their victory into ritual celebrations after the goal. In this direction, he can develop different behavioral models such as prostrating himself, making the sign of the cross, praying by extending his hands to heaven with his index fingers. In football, too, the element of “faith” is used as a driving force for success. Showing the joys of individuals in relation to their religious values creates an instructive, guiding communicative action environment in society.

2. Political Rituals: Football is a structure that is often influenced by everyday life and political events. All sports organizations in the world are recognized as areas where political institutions can make their own ideologies and propaganda. The Italian Mussolini and German Hitler Nazi conceptions, which are expressed as fascist rule periods, also influenced the World Cup events. With the special support of Jules Rimet as FIFA President, the first World Cup was organized in Uruguay with the participation of 13 teams¹⁴. While Italy used football as a stage to show its propaganda activities with the world cup in 1934, similar arrangements were not realized until 1950 due to the events and tensions that ensued. The 2026 world cup will be played with 48 teams. The FIFA has recently made a statement on this

¹² TFF, Game Rules Changes, (URL-11)

¹³ FIFA. Clarification of Law, (URL-12)

¹⁴ 13 teams took part in the cup, which was held in Uruguay for the first time in 1930. The number of teams set at 16 in Italy 1934 did not change until Spain 1982, with the exception of Brazil 1950, which was made with 13 teams. there is an increase from 24 teams in 1982 and 32 teams in France 1998 to 48 in the tournament 2026. the 1942 and 1946 world cups were not held due to the Second World War.

issue and confirmed this situation. It is also known that each participant will represent the current administration by joining the organization with their political identity. Among the main political rituals are the Peace Salute, the Nazi Salute, the Rabia Salute, the Chetnik Salute and the Nationalist Salute, which are also considered as nationalist symbols.

3. Military Rituals: Rituals related to a structure defined as a protective profession and representing power are presented here. In particular, memorial ceremonies are organized based on the events of martyrs and veterans experienced for war and operational reasons. In this context, giving a military salute can turn into an indirect narrative with effective and emotional references.

4. Spiritual Rituals: These are rituals that usually include references to the person or persons who have passed away, have not been forgotten and whose memory is kept alive. Taking the hand to the heart is one of the most well-known examples, examples such as clapping, showing a photo, making the symbol of the club (Eagle Claw/BJK) and kissing the jersey are also seen.

5. Rituals of Cultural Representation: Cultural indicators and rituals dedicated to popular qualified real or imaginary heroes accepted by wide segments of society, there are examples that also include common values (such as the heart sign¹⁵). There are also examples representing identity and family such as Lilian Thuram (Rodin Statue), Raul Gonzalez (Matador), Hulk (Hulk), Mususi (Crocodile Walk), Felipe Melo (Pitbull), Batefimbi Gomis (Lion / Salute to Salif Keita), Totti, Mesut, Tevez (Pacifier), De Nigris (Mask).

6. Design Rituals: These are new and different rituals that have not been seen before, that are not very common. It is carried out as brand positioning and personalized joy. Examples such as Klinsmann (Dive), Beбето (Baby Shaking), Cristiano Ronaldo (Si-Siuu/ Yes)¹⁶ show a feature of joy that affects the players on the field, as well as the spectators in the stands and on the screen.

7. Dance & Acrobatics Rituals: It is a ritual that is a mixture of high fun and adrenaline that will physically entertain people, starting with Roger Milla. Here, the acrobatics and dance skills of the athletes are physical skill demonstrations that are constantly remembered and provide high interest with the development of social media platforms.

¹⁵ This joy, considered the Eleven of Heart, is a ritual that has been patented by the Welsh National Team and Real Madrid player Gareth Bale, and has previously been performed by many names such as Alexandro Pato, Angel Di Maria, Eden Hazard and Nuri Sahin.

¹⁶ Carpet court is one of the joy rituals that are also imitated in neighborhood matches and amateur matches.

8. Physical & Sexual Rituals: These are rituals that usually show muscular bodies and physical strength that turns into a show of strength. Some of the athletes are built in the equation of body and mind in the form of mythological and wise characters, which are often used in art and other fields.

9. Aggressive & Provocative Rituals: Usually shows narratives that make ideological references and are intended to anger the opposing team and its fans and create psychological pressure. It is observed that athletes use such rituals in matches involving high competition (derby) with their former teams or with their own fans.

Rituals are celebratory behaviors that athletes have designed in advance or that occur with their momentary emotional state. Athletes internalize the problems they experience in their private lives (separation, illness, death and abduction) and the problems reflected from the outside world (martyr news, disaster, accident news, another person's problem). At the moment of the goal, this emotional state is reflected in the form of laughing, crying, anger, unhappiness and extreme calmness. Therefore, all positive and negative developments can reveal similar prone behaviors and rituals.

The emotional state that football players have with the advantage of spectators on their own field, defined as the home field, can have an impact depending on the team's scoring situation. In away matches, which are defined as outfield, the oppressive aspect of the fan as much as the scoring effect is to activate the feeling of relief and joy after the goal is scored. Usually, the result obtained in matches played once a week can have an impact on social roles and socio-psychological attitudes until the next match. It is a natural necessity of the game for football players to concentrate on the match without forgetting the fact that they have similar emotional states, and to stay disciplined and maintain their composure until the last moment. According to Fichter; "Individuals are connected to the cultural environment on the one hand and the social environment on the other within the socio-cultural structure, and therefore certain institutions are needed within the socio-cultural structure" (Fichter, 1994:119-120). In parallel, since the ritual issue provides interaction between athletes and fans, institutions and rules that will represent the principles of honest play and respect are needed to avoid behaviors that create Deciciencies such as overdoing and creating reactions.

The wide acceptance and appreciation of sports by the masses, the fact that they see their favorite players both on the training grounds and in the high-capacity stadiums where matches are played, where sports have

turned into a form of religion¹⁷ , as in the football field, are indicators of increased adrenaline, high joy, increased commitment and dependence after goals and wins. The fact that people who spend large amounts of money, such as attending matches, buying team products, flock to temples (stadiums) that they see as a faith center and/or ritual area for the pursuit and participation of football, which they are passionate about in a sense, cannot be explained by the concepts of love or curiosity alone.

Method

The Research Model: The study focuses on the meaning relationship of players' cognitive behavior practices with rituals in the sports field. From sports branches to football, the ritualization of players' victory joys by turning into behavioral patterns and gaining popularity constitutes the justification of the research. The transmission of the act of rejoicing to the masses through famous actors is shaped by some principles and purposes. The behavior and attitudes of athletes cannot be evaluated independently of their emotions, values, belief systems and socio-psychological interactions. The identification of goal joy rituals with players during the process shows that identity is instrumentalized in the context of body language. In this direction, the reflection and ritualization of the emotional states of the players on the body language constitute the content of the research, so the typological and narrative examination of the joy actions of the players is carried out. Within the scope of the article, the concepts of ritual and interaction were determined as an area of sample study. Rejoicing behaviors in sports activities are an important part of football and are associated with the defining feature of football. The main purpose of the research is to contribute to the literature, especially on ritual categorization, by performing a semiotic analysis of body language as a visual narrative tool in the creation of sports joy rituals. The importance of the research is that it contributes to the issue of categorization at the academic level and the elimination of literature gaps in this field by presenting a wide range of typologies for Gol joy rituals. In this context, the interaction of sports, body language, media and branding elements with each other at the level is examined.

Universe-Sample (Working Group): The universe of the research consists of football players with national and international popularity on new media platforms. During the research process, the joy ritual photos of football players representing 9 ritual classifications based on typological structures are determined by a purposeful sample and a qualitative analysis

¹⁷ Although football fans do not see football as a religion, the fans' active structures, such as cheering rituals and prostration, are elements that support these views. It is observed that some fans of Argentina, who won the 1986 World Cup, sanctified Diego Armando Maradona with spiritual rites, bringing him from a hero to a god.

is revealed. The Deficiency of this study is the relationship between the body language and joy structures of football players as visual narrative. From this point of view, the study of body language through photographs on the visual narrative axis constitutes the source of the research. The psychological behavior structures of the football players during the defeat and victory situations are analyzed within the scope of visual texts and joy rituals are evaluated by semiotic analysis through photos. Within the scope of the study, the joys of football players among sports branches were considered, and only a semiotic analysis was performed for the determined category. Within the scope of the study, only the goal scoring actions and post-goal behaviors of the football players during the match were visually included in the research area, and the post-match interview with the football players, fan reactions and comments were not included in the research content. Again, from a methodological point of view, the lack of using surveys, observations or other analyses constitutes other limitations of the research.

Data Collection Tools: Within the scope of this study, sample photos were selected by conducting a historical scan through academic databases. In the theoretical part of the subject, theoretically based studies were examined.

Data Collection: Within the scope of the research, a literature search was conducted and historical data indicating the subject in depth were obtained with sample studies that refer to the relevant rituals.

Analysis of the Data: After the theoretical classification of the data in the study, the semiotic evaluation of the photos representing each ritual is carried out.

Findings

The semiotic concepts developed by Barthes and Saussure are examined with a common narrative. In the research, evaluations were made through Barthes in the analysis of the side meanings of rituals. The examples of joy specific to the nine basic types classified in this context are considered within the scope of the purpose-oriented sample. Neymar Jr² for Religious Rituals in this context; Paolo Di Canio³ for Political Rituals, Cengiz Under⁴ for Military Rituals, Gokhan Tore⁵ for Spiritual Rituals, Gareth Bale⁶ for Cultural

² Neymar Jr's Photo, (URL-13)

³ Paolo Di Canio's Photo, (URL-14)

⁴ Cengiz Under's Photo, (URL-15)

⁵ Gokhan Tore's Photo, (URL-16)

⁶ Gareth Bale's Photo, (URL-17)

Rituals, Roger Milla⁷ for Dance & Acrobatics Rituals, Bebeto⁸ for Design Rituals, Cristiano Ronaldo⁹ for Physical & Sexual Rituals and Paul Gascoigne¹⁰ for Aggressive & Provocative Rituals are selected and examined.

Table 2. Neymar, Religious Rituals, Religious Ritual Joy of Goals

<p>1 NEYMAR Neymar, Religious Rituals, Religious Ritual Joy of Goals.</p>	<p>Indicator: A photo of football player Neymar pointing to the sky with his fingers, Showing: Brazilian national team player Neymar, Shown: Brazilian national team player Neymar's form of goal joy, Plain Meaning: Between his fingers stretched to the sky, Neymar Decked out as a footballer celebrating a goal during a match for the Brazilian national team,</p>
	<p>Side Meaning: Looking at the sky, a football player is shown who attributes a high religious power of belief and a goal to the spiritual one (family/god). While expressing what is sacred with the index finger of both hands, he is referring to a Brazilian national football team consisting of athletes of faith. A successful football player with a concentrated body, a calm and peaceful facial expression is presented while the eyes are looking at the air.</p>

Table 3. Paolo Di Canio, Political Rituals, Political Ritual the Joy of Goals.

<p>2 PAOLO DI CANIO Political Rituals, Political Ritual The Joy of Goals.</p>	<p>Indicator: A photo of football player Paolo Di Canio, pointing his right hand across (towards the goal), Showing: Lazio football team player Paolo Di Canio, Shown: Lazio football team player Paolo Di Canio's form of goal joy, Plain Meaning: Paolo Di Canio as a football player, between his fingers stretched to the sky, celebrates the goal/win at the match of the Lazio football team, Side Meaning: The eyes indicate a piercing and determined stance to a specific goal, while the face looks</p>
--	--

⁷ Roger Milla's Photo, (URL-18)

⁸ Bebeto's Photo, (URL-19)

⁹ Cristiano Ronaldo's Photo, (URL-20)

¹⁰ Paul Gascoigne's Photo, (URL-21)



tense and irritable. In the side meaning of the joy ritual, the “Hand” shows a racist attitude in the form of a Nazi salute and referring to Mussolini. The footballer has a T-shirt with a message written on it, which he sends in a similar way instead of a jersey.

Table 4. Cengiz Under Military Rituals, The Joy of Military Ritual Goals.

<p>3</p> <p>CENGIZ UNDER</p> <p>Military Rituals, The Joy of Military Ritual Goals.</p>	<p>Indicator: A photo of football player Cengiz Under giving a military salute, Showing: Roma football team player Cengiz Under, Shown: Roma football team player Cengiz Under's form of goal joy, Plain Meaning: Cengiz Under as a footballer celebrating a goal at a match of the Roma football team by putting his hand to his head like a soldier and saluting,</p>
	<p>Side Meaning: The footballer's eyes are innocent and loving, his face is positive and focused in one direction (camera), he is in the pose, and his hand is in the soldier salute position. Cengiz Under shows the state of standing in a state of respect for the martyrs with the goal he scored.</p>

Table 5. Gokhan Tore Spiritual Rituals, The Joy of Spiritual Ritual Goals.

<p>4</p> <p>GOKHAN TORE</p> <p>Spiritual Rituals, The Joy of Spiritual Ritual Goals.</p>	<p>Indicator: A photo of football player Gokhan Tore covering his face with his right hand, Showing: Besiktas Football team player Gokhan Tore, Shown: Besiktas football team player Gokhan Tore's form of goal joy, Plain Meaning: Gokhan Tore as a football player celebrating a goal during a match of the</p>
---	--



Besiktas football team, who hid his hand in an embarrassed/sneaky way and ran covering his face with his right hand,

Side Meaning: Gokhan Tore makes a reference to the way his paternal grandmother, who raised him, loved him.

Table 6. Gareth Bale Cultural Rituals, Cultural Ritual Joy of Goals.

<p style="text-align: center;">5</p> <p style="text-align: center;">GARETH BALE</p> <p style="text-align: center;">Cultural Rituals, Cultural Ritual Joy of Goals.</p> 	<p>Indicator: A photo of football player Gareth Bale making the heart figure sign with both hands,</p> <p>Showing: Real Madrid Football team player Gareth Bale,</p> <p>Shown: Real Madrid football team player Gareth Bale's form of goal joy,</p> <p>Plain Meaning: Gareth Bale as a football player celebrating a goal during the match of the Real Madrid football team, who closed his hands in the shape of a heart figure and ran,</p> <p>Side Meaning: Gareth Bale, with a wicked smile on his face, a tongue out and eyes focused around, is physically sending himself to his loved ones and fans by creating a heart emoji with both hands.</p>
---	---

Table 7. Roger Milla Dance & Acrobatics Rituals, The Joy of Goal Dance & Acrobatics Ritual.

<p style="text-align: center;">6</p> <p style="text-align: center;">ROGER MILLA</p> <p style="text-align: center;">Dance & Acrobatics Rituals, The Joy of Goal Dance & Acrobatics Ritual.</p> 	<p>Indicator: A photo of football player Roger Milla performing a dance figure at the corner kick point,</p> <p>Showing: Cameroon National Football team player Roger Milla,</p> <p>Shown: Cameroon National Football team player Roger Milla's form of goal joy,</p> <p>Plain Meaning: Roger Milla as a footballer celebrating a goal during the match of the Cameroon national football team, who keeps his hands and feet in rhythm with the dancing figure,</p> <p>Side Meaning: While the footballer's face is invisible, there is a smile on the faces of the fans watching him. A peaceful and amused expression is seen in the body language.</p>
--	--

	Physically, he forms the figure of a dancer who keeps rhythm with all three fingers moving the waist with his feet open.
--	--

Table 8. Bebeto Design Rituals, Design Ritual Joy of Goals.

<p>7</p> <p>BEBETO</p> <p>Design Rituals, Design Ritual Joy of Goals.</p>	<p>Indicator: A photo of three football players holding both hands in the swaddling position,</p> <p>Showing: Brazil National Football team player Bebeto,</p> <p>Shown: Brazilian National football team player Bebeto's teammate Mazinho and Romario with the form of goal joy,</p> <p>Plain Meaning: Bebeto as a football player celebrating a goal at the match of the Brazilian national football team, who shook a baby by swaddling his hands and accompanied him by imitating his movement,</p> <p>Side Meaning: Brazilian footballer Bebeto's joy after scoring a goal at the 1994 World Cup contains a reference to his newborn baby. The smile on the faces of Bebeto, Romario and Mazinho turns into a playful state of dance and the father(s) figure waving the baby in his hands.</p>
	

Table 9. Cristiano Ronaldo Physical & Sexual Rituals, Physical & Sexual Ritual Joy of Goals.

<p>8</p> <p>CRISTIANO RONALDO</p> <p>Physical & Sexual Rituals, Physical & Sexual Ritual</p>	<p>Indicator: A photo of Cristiano Ronaldo, who took off his jersey and ran naked towards the fan,</p> <p>Showing: Real Madrid football team player Ronaldo,</p> <p>Shown: A Real Madrid football team player celebrates a goal with Ronaldo and his teammate, who ran after him,</p> <p>Plain Meaning: Ronaldo as a footballer celebrating a goal during the match of the</p>
---	--

<p>Joy of Goals.</p>	<p>Real Madrid football team, Side Meaning: The eyes are piercing and emphasize a determined stance to a specific goal. Ronaldo's face has a proud and defiant expression. Physically, it is understood that he is naked and strong November and a state of superiority that will define himself in the form of a mythological god.</p>
	

Table 10. Paul Gascoigne Aggressive & Provocative Rituals, Aggressive & Provocative Ritual Joy of Goals.

<p>9 PAUL GASCOIGNE Aggressive & Provocative Rituals, Aggressive & Provocative Ritual Joy of Goals.</p>	<p>Indicator: A photo of a football player holding both hands in the position of a man playing a flute, Showing: Glasgow Rangers football team player Paul Gascoigne, who has an expression close to a smile and laughter on his face, Shown: Glasgow Rangers football team player Paul Gascoigne's form of goal joy, Plain Meaning: Paul Gascoigne as a football player celebrates a goal during the match of arch-rival Celtic of the Glasgow Rangers football team, accompanied by a flutist imitating someone by making his hands in the form of a man playing a flute, Side Meaning: A man playing a flute (Glasgow Rangers) and Celtic are engaged in an act of humiliation in terms of beliefs and values towards the spiritual value of their fans (flute/catholic). Glasgow Rangers have sworn allegiance to the Queen of England, Celtic have sworn allegiance to the Pope, and Celtic use the image of a Flute when reflecting their own identity. This joy turns into a ritual of joy in the form of humiliation of their values and spiritual oppression.</p>
	

Discussion and Conclusion

Culture, which has a formative role in the processes of building individuals' original identities, has a functional role in organizing and acting together in the communities in which individuals are located. It is observed that groups or communities with different life models in different geographies come together around art, knowledge, entertainment, moral values and many other needs with similar meanings Deciphered. Individuals are building a system in order to fulfill activities aimed at the same purpose and to benefit from the result provided by the same purpose. The need to come together is not only equivalent to being part of the social system. At the same time, it creates an observable effect on the behavior patterns, cognitive processes and mood formations of individuals. Individuals act in a unifying and integrative direction in the context of the relationship they establish both with themselves and with the environment they are in. Rituals, which constitute one of the most important elements of culture, have behavioral meanings at this point. Satisfying the deepest desires, honoring or blessing a person enough to make him stand out from others, the oral and nonverbal language used in different ceremonies and ceremonies contains rich side meanings beyond the visible.

Symbolic narrative forms are a form of communication and have their own unique values, beliefs, rules, habits. Rituals used in many areas of social life are also used in sports, which provide collectivization and solidarity of individuals. Football, which is accepted by a wide range of people in the national and international arena, continues to be in the focus of sociological, economic and political actors. In addition to ideological, racist and hate speech of football, it carries discourse structures containing thematic messages such as reward, punishment, victory, defeat and joy. Therefore, the English sports writer and Anthropologist Simon Kuper's discourse "football is not just football" refers to multifaceted meaning relationships. Rituals also retain their importance in football due to their behavioral and cognitive roles that include satisfaction, such as having fun, entertaining, gaining superiority.

Sports Joy rituals consist of indicators that reflect the emotional states that athletes experience during competitions. Roger Milla's goals scored on the opposing team's nets, the player's body language, which describes his enthusiasm after the goal as much as it contributes to character analysis, is thematic in terms of showing the unifying and managing power of the concept of ritual in society. Again, Peter Crouch, who recently participated in the robot dance screening after the goal, has settled in the memory of those who watched with his rhythmic bodily behavior. So much so that at sports competitions, people play betting and games of chance on behalf of Peter Crouch in the direction of the correct prediction about his showing the

same dance figures at the subsequent enthusiastic goal ceremonies. In this context, the view of football has started to transform in the dimension of commercialization and industrialization. Football, where there is national and international competition, has turned into a field of struggle of the global economy from sponsor companies to organized companies in this sense.

The study shapes the subject of ritual in the perspective of symbolic interactionism theory. Winning, becoming a hero, popularity and the connection of acts of joy and bodily relationship that make up the individual meaning making processes in team play are evaluated on the basis of football players and the goals they score. Since the goal is an action-oriented attack that attracts all the attention during the match period, it is a means of participating in the energy emitted by the high adrenaline that occurs on the field, entertaining and being there. It is a satisfaction that viewers get as a result of satisfying their expectations, wishes and needs. In sports matches, a goal or a targeted attack is evaluated psychologically on the basis of the benefits of relaxation while interacting socially. With the characteristics of emotional and mental ejaculation or purification (catharsis), the spectator performs purification and healing in football by establishing an emotional identity with the player. This positive approach strengthens the branding of the team in the symbolic narrative of the rituals, as well as the original identity of the player. Branding, which creates emotional and functional qualities in the viewers' images, turns into internalized action. It shows that the decadent behavior of the 2022 World Cup, which took place recently, has turned into an important interaction between the players and the spectators. When the relationship of the act of rejoicing considered within the scope of the study is evaluated with the ritual, it is seen that the spectators attach sacred meaning by integrating the goal scored into the opposing team's nets with victory during the match.

When looking at all the rituals and photo examples examined within the scope of this article, the intense effect of the player experiencing the feeling of joy on the fans can be seen. Among the photos considered, all the photos except Roger Milla's joy of scoring highlight the footballer as the main element with a long exposure and a hazy image behind. In Roger Milla's photo, there are representations of the face and body of both the actor and the delighted audience. Ritualized representations of the body, which make football more meaningful and profound, turn themselves into ideological devices that create a new identity space regarding football players' limbs and brand values. For this reason, building your body through joy, football players' struggle to determine a role for themselves, interaction space with the parties and imitation as a role model can also provide positive effects on maintaining brand values and memorable. As a result, it is understood that joy rituals contribute to the advertising and brand values of fan pages and

related athletes or players on social networks. With the parallel level of interest and demand for athletes with joy rituals, it is also expected that new examples will be experienced in the near future that increase the original and interest bond with the audience.

REFERENCES

Written References

- Akyol, Y. (2009). *Dinsel ritüeller ve modern milliyetçilikte ritüel inşası: şehit cenazeleri*, (Yayımlanmamış yüksek Lisans tezi), İstanbul Bilgi Üniversitesi Sosyal Bilimler Enstitüsü Kültürel İncelemeler Yüksek Lisans Programı.
- Argyle, M., & Beit-Hallahmi, B. (1975). *The social psychology of religion*. UK: Routledge & Kegan Paul.
- Bauer, HH., Stokburger-Sauer, N.E., & Exler, S. (2008), Brand Image and Fan Loyalty in Professional Team Sport: A Refined Model and Empirical Assessment, *Journal of Sport Management*, vol. 22, no. 2, 205-226.
- Bell, C. (2009). *Ritual Theory, Ritual Practice*. UK: Oxford University Press Inc.
- Bell, C. (1987). Discourse and dichotomies: The structure of ritual theory. *Religion*, vol.17, 95-118.
- Birrell, S., & Donnelly, P. (2004). Reclaiming Goffman: Erving Goffman's Influence on the Sociology of Sport, 49-64, (in) *Sport and Modern Social Theorists* (ed) Richard Giulianotti. US:Palgrave Macmillan.
- Birrell, S. (1981). Sport as Ritual: Interpretations from Durkheim to Goffman Author(s): Susan Birrell. *Social Forces*, Vol. 60, No. 2, Special Issue (Dec., 1981), 354-376, London: Oxford University Press.
- Boorstin, D. (1992). *The Image: A Guide to Pseudo-Events in America*. 57-61, US: Random House.
- Bromberger, C. (1995). Football As World-View And As Ritual. *French Cultural Studies*, 1995 6: 293 DOI: 10.1177/095715589500601803
- Blumer, H. (1975). Comments on parsons as a symbolic interactionist. *Sociological Inquiry*, 45, 59-62.
- Bush, A.J., Martin, C.A., & Bush, V.D. (2004). Sports Celebrity Influence On the Behavioral Intentions of Generation Y, *Journal of Advertising Research*, 44, (1), 108-118.
- Cazeneuve, J. (1971). *Sociologie Du Rite*, France: PUF.
- Collins, R. (2004). *Interaction Ritual Chains*. US: Princeton University Press.
- Collins, R. (1990). Stratification, emotional energy, and the transient emotions, in T. Kemper, ed., *Research Agendas in the Sociology of Emotions*, US: State University of New York Press.
- Cooley, C. H. (1992). *Human nature and the social order*. US: Transaction Publishers.
- Debord, G. (1996). *Gösteri toplumu*. (Translated by Ayşen Emekçi and Okşan Taşkent), Ayrıntı Yayınları.
- Dewey, J. (2010). *John Dewey's philosophy of spirit, with 1897 lecture on Hegel*. (Ed.) Shook, John R., Good, James Allen. US: Fordham University Press.
- Dewey, J. (2008). *The Latter Works, 1925-1953*. Cilt 12, Logic, The Theory of Inquiry. Edt. Jo Ann Boydson. US: Southern Illinois University Press.

- Erikson, E. (1966). Ontogeny of ritualization in man, (in) J. Huxley (convenor), *A Discussion of the Ritualization of Behaviour in Animals and Man*. Philosophical Transactions of the Royal Society of London. Series B, Biological Sciences 251, (772).
- Fichter, J. (1999). *Sosyoloji nedir?* (Translated by Nilgün Çelebi). İstanbul: Atilla Kitabevi
- Garland, R. (2010). Celebrity ancient and modern, *Soc* (2010) 47: 484-488. DOI 10.1007/s12115-010-9365-8
- Goffman, E. (2017). *Etkileşim ritüelleri: Yüz Yüze Davranış Üzerine Denemeler*. İstanbul: Heretik.
- Goffman, E. (2009). *Günlük yaşamda benliğin sunumu* (Translated by B. Cezar). İstanbul: Metis Yayınları.
- Goffman, E. (1986). *Frame analysis*. US: Northeastern University Press.
- Goffman, E. (1974). *Frame analysis*. US: Harper and Row.
- Goffman, E. (1967). On face-work: An analysis of ritual elements in social interaction. *Reflections*, 4(3),7-13.
- Goffman, E. (1959). *The Presentation of self in everyday life*. US: Doubleday Anchor.
- Gokulu, G. (2019). Sembolik etkileşimci tezinin gündelik yaşam sosyolojisine katkıları, *Ekev Akademi Dergisi*, Yıl:23, Sayı: 80, Güz 2019, 173-190.
- Grimes, R.L. (1990). *Ritual criticism*. Columbia: University Of South Carolina Press.
- Hassan, D. (2013). Introduction: What makes a Sporting Icon, *Sport in History*, 33:4, 417-426, DOI: 10.1080/17460263.2013.850263
- Horton R. & Wohl, R. (1956). Mass communication and para-social interaction: observation on intimacy at a distance, *Psychiatry*, 19(3), 188-211.
- Hughes, Everett C. (1957). *The American journal of society*. US: The University of Chicago Press.
- Jones, M.J., & Schumann, D.W. (2000). The strategic use of celebrity athlete endorsers in Sports Illustrated: an historic perspective, *Sport Marketing Quarterly*, Vol. 9 No. 2, 65-76.
- Klimmt, C., Hartmann, T. & Schramm, H. (2011). Parasocial interactions and relationships. J. Bryant ve P. Vorderer (Der.). *Psychology of Entertainment*. Lawrence Erlbaum Associates, 291-314.
- McCracken, G. (1989). Who is the celebrity endorser? Cultural foundations of the endorsement process. *Journal of Consumer Research* 16 (3): 310-322.
- McDonald, M., & Walton, M. J. (2007). *Cambridge companion to greek and roman theatre*. London: Cambridge University Press.
- Mead, G. H. (1934). *Mind, self, and society: from the standpoint of a social behaviorist*. University of Chicago Press.
- Meenaghan, T. (2001). Understanding sponsorship effects. *Psychology & Marketing*, 18(2): 95-122.
- Merton, R. K. (1943). Running analyses of Kate Smith Bond material. Unpublished memorandum, Columbia University, Bureau for Applied Social Research.
- Morva, O. (2017). Chicago sosyoloji okulu'nun etnografik mirasını yeniden okumak: dijital etnografi çağında sembolik etkileşimcilik, Hacettepe Üniversitesi İletişim Fakültesi Kültürel Çalışmalar Dergisi, (Moment Dergi) 2017, 4(1): 135-154, Doi: <https://doi.org/10.17572/mj2017.1.135154>

- Morva O. (2014). Goffman'ın dramaturjik yaklaşımı ve dijital ortamda kimlik tasarımı: Sosyal paylaşım ağı Facebook üzerine bir inceleme. Süreyya Çakır (Der.), içinde, *Medya ve Tasarım*, 231-255, Urzeni.
- Mugelli, G., & Bellandi, A., Boschetti, F. & K., & Anas, F. (2017, September 21). *Designing an ontology for the study of ritual in ancient greek tragedy*. <http://www.aclweb.org/anthology/W17-7011>
- Ormezzano, G.P. (1999). Introduction: Il Calcio in Italia: un modo di vivere, in M. Pennacchia, *Il Calcio in Italia*, Torino: Unione Tipografico-Editrice Torinese (UTET).
- Özbudun, S. (1997). *Ayinden törene-siyasal iktidarın kurulma ve kurumsallaşma sürecinde törenlerin işlevleri*. Anahtar Kitaplar.
- Park, Robert E. (1967). *Social control and collective behaviour-selected papers*, (Ed.) Ralph H. Turner, The University of Chicago Press.
- Park, Robert E. & Burgess, E. (1921). Introduction to the science of sociology, The University of Chicago Press.
- Peirce, C.S. (1878/1992). How to make our ideas clear. (In.) *The Essential Peirce*, Vol.1, (Eds.) N. Houser and C. Kloesel. 124-141, US: Indiana University Press.
- Peirce, C.S. (1903/1998). Harvard Lectures on Pragmatism. In *The Essential Peirce*, Vol.2., (ed.) The Peirce Edition Project. 10-16, Indiana University Press.
- Peirce, C.S. 1905/1998. What pragmatism is. (In.) *The Essential Peirce*, Vol.2., (ed.) *The Peirce Edition Project*. 331-345, Indiana University Press.
- Penfold, R. (2004). The star's image, victimization and celebrity culture. *Punishment & Society*, 6(3), 289-302.
- Rogers, E. (1973). Mass media and interpersonal communications. Ithiel De Sola Pool (Der.), (In.), *Handbook of communication*, 290-310, Rand McNally.
- Rossner, M. (2008). Restorative justice, interaction ritual and the micro potential for emotional transformation. University of Pennsylvania, Department of Criminology and Sociology.
- Scheff, T. J. (2005). Looking-glass self: Goffman as symbolic interactionist. *Symbolic Interaction*, 28(2), 147-166.
- Schlossberg, H. (1996). *Sports marketing (Global Marketing Perspectives)*. 1st Edition, Blackwell Publishers Inc.
- Schmid, H. & Klimmt, C. (2011). A Magically nice guy: parasocial relationships with harry potter across different cultures. *International Communication Gazette*, 73(3), 253-270.
- Schramm, H. (2008). Parasocial interactions and relationships. Wolfgang Donsbach (Der.), *The Blackwell International Encyclopedia of Communication*, 3501-3506, Oxford: Blackwell Publishing.
- Shorter, A. (1973). *African culture and the christian church*. US: Geoffrey Chapman.
- Smith, J.Z. (1982). The Bare facts of ritual, in imagining religion: from babylon to jonestown, *Chicago*, 53-65.
- Stafford, M., Spears, N. & Hsu, C. (2003). Celebrity images in magazine advertisements: an application of the visual rhetoric model, *Journal of Current Issues & Research in Advertising*, Vol. 25, 13-20.
- Stryker, S. (1980). *Symbolic interactionism: a social structural version*, US: Benjamin.
- Stryker, S. & Serpe, R. (2011). Commitment, identity salience, and role behavior: theory and research example, in: William Ickes & Eric Knowles (Eds),

Personality, roles, and social behavior, Springer, 199-218. doi: 10.1525/sop.2004.47.3.289

- Thomson, M. (2006). Human brands: investigating antecedents to consumers' strong attachment to celebrities. *J. Mark*, 70:104-119.
- Trice, H.M., & Beyer, J. (1984). Studying organizational cultures through rites and ceremonials. *Academy of Management Review*, 9, 4, 653-669.
- Turner, V. W. (1974). *Dramas, fields and metaphors: symbolic action in human society*, Cornell University Press.
- Wallace, R.A. & Wolf, A. (2012). *Çağdaş sosyoloji kuramları: klasik geleneğin geliştirilmesi*, (Translated by Mehmet Rami Ayas, Leyla Elburuz). Doğu Batı Yayınları.
- Yikebali, M. (2018). Sembolik etkileşimcilik ve çağdaş sosyal teori: toplum yeni bakışlar, İstanbul Üniversitesi Sosyal Bilimler Enstitüsü, Yayınlanmamış Doktora Tezi, İstanbul.
- Živanović, N., Randelović, N., & Savić, Z. (2012). Superstitions and rituals in modern sport, *Apes*, 2 (2012) 2:220-224.

Electronic References

- URL-1: Statista. (2023). Global sponsorship spending from 2007 to 2018 (in billion U.S. dollars). <https://www.statista.com/statistics/196864/global-sponsorship-spending-since-2007/> (Retrieved:06.01.2023)
- URL-2: Statista. (2022). Global sponsorship spending by region from 2009 to 2018 (in billion U.S. dollars). <https://www.statista.com/statistics/196898/global-sponsorship-spending-by-region-since-2009/> (Retrieved:15.09.2022)
- URL-3: Statista. (2022). Most valuable football brands worldwide In 2017 (In Million U.S. Dollars) <https://www.statista.com/statistics/234493/football-clubs-in-europe-by-brand-value/> (Retrieved:15.09.2022)
- URL-4: Open PR (2020). Report Crux Market Research Sports Sponsorship Market Set to Witness Huge Growth by 2026, Nike, Rolex, Pepsico, Adidas <https://www.openpr.com/news/2040123/sports-sponsorship-market-set-to-witness-huge-growth-by-2026> (Retrieved:18.09.2022)
- URL-5: Trademark. (2022). Cristiano Ronaldo's Trademark Number <https://trademarks.ipo.gov.uk/ipo-tmcase/page/Results/4/EU006963292TradeMarkNumberEU006963292> (Retrieved:19.09.2022)
- URL-6: Trademark. (2022). Gareth Bale's Trademark Number UK00002657917. <https://trademarks.ipo.gov.uk/ipo-tmcase/page/Results/1/UK00002657917> (Retrieved:19.09.2022)
- URL-7: Statista. (2023). Soccer players with the most Facebook fans as of January 2023 (in millions) <https://www.statista.com/statistics/275885/soccer-players-facebook-fans/> (Retrieved:05.02.2023)
- URL-8: Statista. (2022). Leading ten celebrity pages on Facebook in the United Kingdom (UK) as of March 2018, by number of fans (in millions) <https://www.statista.com/statistics/671856/top-celebrities-on-facebook-in-the-united-kingdom-uk/> (Retrieved:16.09.2022)
- URL_9: TradeMark. (2023). David Beckham's Trademark. <https://trademarks.ipo.gov.uk/ipotmowner/page/search?domain=1&id=284325&app=1&name=david+beckham&postcode> (Retrieved:16.01.2023)

- URL_10: Hattenstone, S. (2006). Bravo Bernardo, from duffer to dubber. <https://www.theguardian.com/sport/2006/nov/22/comment.gdnsport3> (Retrieved:16.09.2022)
- URL_11: TFF (2022). IFAB Oyun Kuralları Değişiklikleri, <https://www.tff.org/Resources/TFF/Documents/MHK/2022-2023-Oyun-Kural-Kitabi.pdf> (Retrieved:05.09.2022)
- URL_12: FIFA. (2020). FIFA clarification of law. <https://digitalhub.fifa.com/m/1cf301829f1cf996/original/ifab-laws-of-the-game-2020-21.pdf> (Retrieved:05.09.2022)
- URL_13: Gulf Times. (2022). Neymar JR. <https://www.gulf-times.com/story/397676/Neymar-shines-as-Brazil-top-the-group> (Retrieved:04.09.2022)
- URL_14: The Guardian. (2022). Paolo Di Canio. <https://www.theguardian.com/football/2013/apr/01/paolo-di-canio-fascism-sunderland> (Retrieved:04.09.2022)
- URL_15: Chiesaditotti. (2022). Cengiz Under. <https://www.chiesaditotti.com/2018/8/18/17734774/rankingromas-youth-1-cengiz-under> (Retrieved:04.09.2022)
- URL_16: Haberler. (2022). Gökhan Töre. <https://www.haberler.com/gokhan-tore-galatasaray-a-attigim-gol-en-8041659-haberi/> (Retrieved:04.09.2022)
- URL_17: ABC (2022). Gareth Bale. <https://www.abc.net.au/news/2017-10-13/gareth-bales-heart-celebration/9047076> (Retrieved:04.09.2022)
- URL_18: Goal. (2022). Roger Milla. <https://www.goal.com/tr/slideshow/1770/2> (Retrieved:04.09.2022)
- URL_19: Balls (2022). Bebeto. <https://www.balls.ie/football/stop-everything-offaly-jersey-middle-bebeto-celebration-124448> (Retrieved:04.09.2022)
- URL_20: The Mirror. (2022). Cristiano Ronaldo. <https://www.mirror.co.uk/sport/football/news/cristiano-ronaldo-transfer-moment-first-12890290> (Retrieved:04.09.2022)
- URL_21: The Mirror. (2022) Paul Gascoigne. <https://www.mirror.co.uk/sport/football/news/paul-gascoigne-received-ira-death-5887663%20%20> (Retrieved:04.09.2022)

"İyi Yayın Üzerine Kılavuzlar ve Yayın Etiği Komitesi'nin (COPE) Davranış Kuralları" çerçevesinde aşağıdaki beyanlara yer verilmiştir. / The following statements are included within the framework of "Guidelines on Good Publication and the Code of Conduct of the Publication Ethics Committee (COPE)":

İzinler ve Etik Kurul Belgesi/Permissions and Ethics Committee Certificate: Makale konusu ve kapsamı etik kurul onay belgesi gerektirmemektedir. / The subject and scope of the article do not require an ethics committee approval.

Çıkar Çatışması Beyanı/Declaration of Conflicting Interests: Bu makalenin araştırması, yazarlığı veya yayınlanmasıyla ilgili olarak yazarın potansiyel bir çıkar çatışması yoktur. / There is no potential conflict of interest for the author regarding the research, authorship or publication of this article.

Yazarın Notu/Author's Note: Bu makale, 2019 yılında Antalya'da düzenlenen Uluslararası Beden Eğitimi, Spor, Rekreasyon ve Dans Kongresi'nde (Ispes Congress) sözlü olarak sunulmuştur. / This asrticle was presented orally at the International Physical Education, Sports, Recreation and Dance Congress (Ispes Congress) in Antalya in 2019.