

## You'll Never Walk without Metaphor: A Study on the Football Chants

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### Abstract

Team chants play out a significant role in such sports as football where an intense competition prevails. The lyrics of chants are of great importance for fans to be able to remember them and reflect the powerful emotions carried for their team. That's why, the metaphors used in team chants are pivotal. Because metaphors help individuals surface their perceptions against phenomena. The purpose of this study is to determine the metaphors used in the chants of football teams. For this purpose, it was examined through content analysis 84 chants composed for 13 Super League Teams, which they were selected using criterion sampling, one of the techniques of purposive sampling. The metaphors detected upon listening and reading the lyrics of chants one by one were entered to the SPSS 23 program, then frequency and percentage analyses were performed. Subsequently, the metaphors used in the chants of all teams were categorized by their common characteristics. In total, 526 metaphors were determined within the chants of all teams under consideration. Each metaphor was examined and added in the analyses. Through the analyses of all metaphors at hand, it is determined that the metaphors of "heart" and "love" excel over the others. The most frequently used metaphors for all teams fall in six categories as "passion", "power", "nature", "symbol", "life", and "fanatic". It is seen that especially the metaphors in the passion category are used more frequently in chants. This way, the fans are able to convey their vigorous emotions for their team. In conclusion, it is assumed that the intensity of emotions in chants is supported by metaphors in order to leave a mark and stick in the mind in the most influential way.

**Keywords:** Metaphor, football chants, content analysis

### INTRODUCTION

In recent years, football has turned into a more convenient field for social research and analysis. Robson (2004) states the term of football studies to point out this growing academic field of interest and suggest that the disposition of games as a global, cultural power is quite complex. A cumulative total of 28.8 billion audiences in just the 2002 World Cup signaled that this game reached beyond local markets and evolved already into a global market (Livermore & Millward, 2004). This exerts how the academic attentiveness regarding football is crucial for the interests of all stakeholders in the basis of critical disciplines. The chants and cheers accompanying football games have a central key place in today's attraction experiences. For most fans, the chants and cheers have an indirect significant effect on the attractiveness of the game per se (Clark, 2004). Relevantly, Collinson (2009)

asserts that chants are integral parts in building collective culture. This stresses the importance of chants in sports attractions. It is possible to argue that metaphors are influential on the effectiveness, euphony, catchiness of chants.

The modern metaphor theory explains metaphors as the fundamental and indispensable factors in our perception of the world. Metaphors are the most distinct and prominent characteristics of a language (Segrave, 2000). To Dickmeyer (1989), metaphors are the expressions of the phenomena pertaining similar notions. Metaphors provide us with hints to understand the world and the life by giving a notion a different name. In this respect, Nietzsche even considers metaphors as the main tenet of a language (Breazeale, 1979). Just as Nietzsche, Ortega Gasset deems metaphors very important and assumes them as the main tenets of reality (Lukacs, 1968). Thus, metaphors are considered as one of the indispensable and interconnected components of social life and identifiable cultural perspective. One of the source of metaphors and therefore one of the mechanisms that our social reality mediates is the sports world. Goudas & Giannoudis (2008) posits that sport is a metaphor for the life. This assumption presents some clues about the relation between metaphors and sports while it exposes the influence of sports on social life. The language of sports, which is an inseparable component of social reality, is one of the fields that metaphors are often resorted to. Hence, Offstein & Neck (2003) suggest that the usage of metaphors spreads out rapidly. Due to the strong indicators regarding specifically the relation of sports-societies, the relation of sports-metaphors is an important topic to argue about.

The literature of metaphor involves researches from various disciplines. The metaphors, previously a topic of linguistics and philosophy fields (Modell, 2009), nowadays are studied in many different disciplines from art (Parsons, 2010) to education (Botha, 2009), to literature (Gibbs, 2004). It is possible to come across many research on the topic in the literature of science of sports (Bektaş et al., 2013; Bokeno, 2011; Karakaya & Salici, 2015; Kesić & Muhić, 2013; Kurtipek et al., 2016; Özsoy, 2011; Segrave, 1994, 2000; Smith & Sparkes, 2004; Şirin et al., 2012; Argan et al., 2017a; Argan et al., 2017b; Yetim et al., 2018). This research demonstrated that metaphors have an indisputable role in communications, interactions, training and education, and thinking process for humans. Various research (e.g. Lipsyte, 1975; Palmatier & Ray 1989) offer evidence relevantly. However, there is not enough literature on the metaphors used in teams' chants which are essential to understand the fan behaviors, culture and history of football. In the light of the arguments provided, the purpose of this research is to determine the metaphors that take part in the chants of Turkish Football Super League Teams. Since the literature provides little, determining the metaphoric perception used in team chants and discussing it in relation to various constructs is the main motivation of this study.

## **Conceptual Framework**

### **Football Chants**

As the success of a football team is deemed to depend highly on such factors as player performance, tactical discipline, and luck, the effect of cheers remained undetermined yet (Armstrong, 1999). This presents the cheers, which are nearly impossible to measure empirically, as an excellent discussion medium. Gaffney & Bale (2004) express that chants and cheers are the parts of sports rituals. As the developments in communication technologies, in specific, cause structural changes in numerous dimensions, they also affect chants and cheers. Online fan blogs, social media and various video sharing sites help newly composed chants quickly spread out. This contributes fans to come stadiums prepared knowing and singing the new chants together (Schoonderwoerd, 2011). Many cheers have a significant past that constitutes a part of the tradition of fans and clubs (Schoonderwoerd, 2011). Besides, a substantial part of chants and cheers is based on pre-established popular culture. It is possible to study chants in three groups. First, the chants supporting one's own team, secondly, the chants supporting one's own players, and lastly, the chants uttered against rival team or its players (Schoonderwoerd, 2011). Cheers for the players attached their teams with passion were first heard in stadiums after 1970s. Thereafter, as it got more popular, people started to cheer not only for their teams, but also the players integrated with their teams. The cheers uttered for the players are not only related to their skills, they reflect the characteristics of the team as well (Armstrong, 1999). This has played a crucial role in the integration of players, team and fans.

Chants and cheers differ according to the type of sports or the culture that one lives within (Segrave, 2000). For example, profane and aggressive cheers have never been a part of American culture. In American sports culture, terraces are areas where people come together for fun, sing and dance (Russell, 2008). Moreover, the cheers in American sports usually include more like rhythmic adaptation themes (such as Rah Rah Rah).

Of course, the football fans in Europe create cheers and chants for this kind of melodies too. However, the cheers and chants in Europe tend to be more aggressive, discriminating and profane. This might be a result of a widespread football culture in Europe and more aggressively materialization of football cheers from past to present (Bry & Holt, 2006).

Cheers are quite vital to be able to conceive the social life of football fans (Armstrong & Young 1999). The football activities that are taken place in stadiums, as Armstrong & Young 1999 state, are male oriented. These extrovert acts of emotions include a number of activities which are evaded somewhere else. It would be unusual to see groups of men embracing, dancing and singing outside of the stadiums. Clark (2006) suggests that the presence of singing in football matches is as old as the professional game itself. In due course, clubs have composed their own chants in order to guide the cheers as a part of marketing activities. This stems from the chants uttered during the football games leading to a dramatic social process for our cheers, and the inception of repetitive reemphasizing the importance of the game (Turner, 1982). On the other hand, those fans who compose the team chants are the fans with a high spirit of team identification, who are usually defined as “hooligan”. Even, the fans who accompany those chants in the terraces might be tagged as hooligans (Armstrong & Young, 1999). The range of repertoire varies as to the level of team engagement of fans. Those fans described as fanatics or hooligans in general term know a quite part of chants. According to Armstrong & Young (1999), lyrics are vital for the fans to remember chants. These lyrics are related to the past of clubs to a significant degree. Along with triumphs and the cups lifted, some other historical moments are the source of motivations in composing these chants. The most important one of these motivations is the competition embedded in football and the animosity generated in association with. Armstrong (1998) points out that the hostilities between various clubs in England echo in the lyrics of fan cheers.

The experience that the football fans go through is affected by many different variables. The atmosphere of stadium is very important. Cheers and chants are the principal determinants of the aural atmosphere of stadiums (Caudwell, 2011). Collinson (2009) asserts that football songs are very effective in creating a spatial state of belonging and social identification. Research in literature has proved the importance of singing fans, the lyrics and the rhythm of chants. In addition, Augè (1995) advocates that football chants establish a rhetoric zone, the verbal culture created by this rhetoric buried in chants and cheers is aggressive, alienating, and “authorization” oriented. Silk (2008) stresses that sexism, racism, and homophobia within football stadiums become tangible. For instance, Dick (2009) reveals that every seven of ten fans in England enjoy accompanying the chants with anti-gay theme.

## **Metaphor**

It is possible to see different definitions of metaphor in literature. The word metaphor by its root was originated from the Greek word “metaphorá”, which means “to transfer from somewhere to somewhere else”. The words of “meta” that means “beyond” and “pherein” that means “to transfer” combined to form “metaphor”. Metaphors, which are utilized to reveal the perception of individuals for a phenomenon, today is one of the main elements of our perception of the world. It is simply called metaphoric perception to express an intricate happening or phenomenon by a similar event or object (Oxford et al., 1998). Therefore, metaphors are employed to identify the perception of people for a happening or phenomenon (Arnett, 1999). Morgan (1998) indicates that metaphors are important to facilitate teaching and education. Additionally, Lakoff & Johnson (2005) state that everything we experience is metaphoric since a huge part of our conceptual system is metaphoric. Based on these extractions, metaphor in general sense is reframed to identify a phenomenon by another phenomenon. Likewise, Morgan (1998) suggests that metaphors are the relocation of any terminologies into another field, of which one is not fully familiar. In this case, something known is transferred into somewhere not well known to facilitate apprehension of a new phenomenon. Here, a transfer is realized from an original conceptual zone to a targeted conceptual zone. Mainly this transfer occurs from a tangible zone to an intangible zone. The individual attention paid on the concepts emphasized by a number of metaphors help these metaphors materialize in perceptions. In time, this will channelize behaviors (Lakoff & Johnson, 1980).

Metaphors are one of the most significant verbal sources that are used to explain social behaviors. Metaphors may restrict the explanation of these behaviors as well as they explain those (Smith & Sparkes, 2004). On the top of all these, a metaphor contributes the interactions between individuals. This demonstrates the importance of utilization of metaphors in information generation and confirmation (Becker, 1997). One of the most distinct and remarkable characteristics of a language is metaphors. Figurative speech in a language is not limited with the real meaning of its own. Those are called metaphors. An extensive part of metaphors consists of the idioms of a

language. Idioms relate to cultural history as much as the popular culture of the society that use them. This has made metaphors a significant part of speaking language. As a result of all these, it can be assumed that metaphors are formed by the perceptions, thoughts and behaviors of individuals (Lakoff & Johnson, 1980).

Despite of all the positive arguments regarding metaphors, the intellectuals who published their work around 17th and 18th century like John Locke and Thomas Hobbes raised their negative arguments on metaphors. They argue that metaphors activate only some emotions and generate meaningless, false information. They remark in a way that the information generated through metaphors are provocative and misleading regardless of any experience, that is, the primary reality is distorted (Johnson, 1998). However, in the time until today, in mitigating these negative arguments the thoughts of Nietzsche are very important. According to Nietzsche et al. (1980), the usage of metaphor is vital in generating knowledge and especially in comprehension of that knowledge.

### **Sport and Metaphor**

Sport is a metaphor for life. This expression indicates the influence of sport on social life as well as reveals the relation of metaphors to social life and sport (Goudas & Giannoudis, 2008). The language of sport with a powerful influence on society and being a significant part of social reality, is one of the fields where metaphors are frequently used. For certain sports, metaphors are dominant in cultural rhetoric (Segrave, 2000). In this respect, Lakoff & Johnson (1993), the modern metaphor theory, suggest that it defines metaphor a central part of our world perception and the cultural differences are the identifiers in metaphoric conception. . Lipsyte (1975) points out that the sport language of America includes numerous metaphors and it is integrated with national language system. Concerning the topic, Palmatier & Ray (1989) examined almost 100 sport competition across various different branches of sports and came up with commonly used 1700 separate sport metaphors. It is possible to run across many of these metaphors in American daily speaking language. Koç et al. (2015) argues that sport metaphors offer a number of quite strong indicators in comprehending the meaning of the sport by the society, and in identifying the expectations from sport. Sport metaphors are invaluable in the field of education due to their power that help especially learn difficult concepts and attract attention of readers. Offstein & Neck (2003) express that the usage of metaphor in sports gets common in a fast pace. This helps not only facilitate teaching through metaphors but also determine the general perception concerning sports.

### **Chants and Metaphors**

Expressing emotions through chants is one of the significant stereotypes. Employing metaphors is extensively common in football teams (Offstein & Neck, 2003). That applies to chants as well. It is possible to draw attention over the existence of such metaphoric rhetoric as hearth, love in most of the chants. Similarly, it is also possible to observe the usage of team icons in the chants. It is probable to say that the language used in chants, type of music, rhythm have effects on the behaviors of fans (Armstrong, 1999). Fans can cheer up with chants and likewise players get more motivated with chants. For instance, the “You’ll never walk alone” of Liverpool is one of the best example in this regard. While composing the chants, the concepts and metaphors appearing in lyrics are as important as the music and the rhythm (Young 1999). It won’t be wrong to say that the elements employed in metaphors are important in channelizing fans and players toward a certain emotion. Along with the metaphors such as affection, love, enthusiasm, life, the animal icons that symbolize teams, metaphors like storm that symbolizes the speed of teams are commonly used in the field of sports (Argan et al., 2018). The major purpose of this study is to identify the metaphors employed in the chants of Super League Football Teams in Turkey.

## **METHOD**

### **Subject, Sample and Data Collection**

The purpose of this study is to determine the metaphors included in the already composed football chants. In the line of this purpose, the composed chants of 13 Turkish Super League Football Teams, which were selected through criterion sampling, one of the techniques of purposive sampling, were evaluated by content analysis. Content analysis is conducted to identify the existence of certain words

or concepts within a group of text. Researchers determine the existence of these words or concepts, their meanings and relations and make some extractions regarding the message in the text by analyzing those (Büyüköztürk et al., 2016: 250). The main approach as for the criterion sampling is to study all cases that match the predetermined criteria. The criterion or criteria can be manifested by the researcher or an already prepared manifest of criteria can be employed (Yıldırım & Şimşek, 2013: 140).

### Data analysis

In the line of the researcher's purpose, the metaphors were identified through content analysis by listening the composed chants of each team by means of "Youtube" and reading the lyrics. In total, 84 composed chants of 13 Super League Teams were collected (8 for each Trabzonspor, Bursaspor, Sivasspor, Konyaspor, Fenerbahçe, Galatasaray and Besiktas, 7 for Göztepe, 5 for each Antalyaspor and Gençlerbirliği, 4 for each Kayserispor and Medipol Başakşehirspor, and 3 for Karabükspor). Chants not yet composed for these teams were not included in the study. Frequency and percentage analyses were performed by entering the metaphors, identified after listening each chant one by one and reading the lyrics, into the SPSS 23 program. Subsequently, the metaphors used in the chants of all teams were categorized by their common characteristics. In total, 526 metaphors were identified within the chants of all teams under consideration. Each metaphor was examined and included in the analyses. For all teams, 69 metaphors were identified as the most frequently used while the remaining 457 metaphors were used only once. The research was conducted between February-May 2018.

In case that more than one researcher work together on data analysis, the researchers, regarding the coding confidence, codify the same set of data and compare the emerging similarities and differences quantitatively and reach a percentage of reliability. In this type of studies it is essential to have at least 70% reliability (Yıldırım & Şimşek, 2013: 265). In this line, for the validity and reliability of the study the agreement percentage formula of Miles & Huberman (1994) [ $P = (Na / Na + Nd) \times 100$ ] (P: Agreement Percentage (Reliability), Na: Number of Agreements (consensus), Nd: Number of Disagreement (dissidence) was employed. Based on this formula, the agreement percentage of this study was calculated to be 98%.

## RESULTS

Table 1 displays the number of chants that belong to the football teams examined in the context of this study. There are 84 composed chants for all teams. In the line of the research, 8 compose chants for each Trabzonspor, Bursaspor, Sivasspor, Konyaspor, Fenerbahçe, Galatasaray and Beşiktaş, 7 for Göztepe, 5 for each Antalyaspor and Gençlerbirliği, 4 for each Kayserispor and Medipol Başakşehirspor, and 3 for Karabükspor were examined.

Table 1. Number of chants examined by team.

Teams	f	%
Karabükspor	3	3,6
Trabzonspor	8	9,5
Gençlerbirliği	5	6,0
Bursaspor	8	9,5
Kayserispor	4	4,8
Sivasspor	8	9,5
Konyaspor	8	9,5

Medipol Başakşehirspor	4	4,8
Göztepespor	7	8,3
Fenerbahçe	8	9,5
Galatasaray	8	9,5
Beşiktaş	8	9,5
Antalyaspor	5	6,0
Total	84	100,0

When the composed chants of 13 football teams were scrutinized, in total 526 metaphors were obtained. Table 2 shows that among the composed chants of teams, metaphors were used at most especially in the chants of Trabzonspor (f= 75, % 14,3), Fenerbahçe (f= 68, % 13), Beşiktaş (f= 58, % 11) and Galatasaray (f= 56, % 10,6).

Table 2. Total number of metaphors used in the chants of the teams

Teams	f	%
Karabükspor	18	3,4
Trabzonspor	75	14,3
Gençlerbirliği	19	3,6
Bursaspor	48	9,1
Kayserispor	22	4,2
Sivasspor	44	8,4
Konyaspor	47	8,9
Medipol Başakşehirspor	11	2,1
Göztepespor	37	7,0
Fenerbahçe	68	13,0
Galatasaray	56	10,6
Beşiktaş	58	11,0
Antalyaspor	23	4,4
Total	526	100,0

In the context of study, the metaphors most frequently used in the chants of all teams under consideration are shown in Table 3. In this regard, when we review the metaphors obtained it is seen that mostly the metaphors of "heart" (f= 69, % 13,1), "love" (f= 59, % 11,2), ("yigido (brave)" (f= 14, % 2,7), "eagle" (f= 13, % 2,5), "storm" (f= 13, % 2,5), "death" (f= 12, % 2,3), "star" (f= 11, % 2,1) pioneered. For all teams, in total there were 69 metaphors frequently used and the remaining 457 metaphors (nobility,

courage, longing, fight, water etc.) were used only once. Since the number of total metaphors is high, the table doesn't include the metaphors used only once.

Table 3. The most frequently used metaphors for all teams

Metaphors	f	%	Metaphors	f	%	Metaphors	f	%
Heart	69	13,1	Canary	5	1,0	Push	2	0,4
Love	59	11,2	Place	5	1,0	Babies	2	0,4
Yigido (Brave)	14	2,7	Universe	4	0,8	Go crazy	2	0,4
Eagle	13	2,5	Lion	4	0,8	Giant	2	0,4
Storm	13	2,5	Mud	4	0,8	Crush	2	0,4
Death	12	2,3	Legend	4	0,8	Night	2	0,4
Star	11	2,1	Ruler	4	0,8	Young	2	0,4
Fire	9	1,7	Riot	4	0,8	Life	2	0,4
Pride	9	1,7	Fortress	4	0,8	Wing	2	0,4
Mountain	8	1,5	Blue Fire	4	0,8	Tiger	2	0,4
World	8	1,5	Breath	4	0,8	Sorrow	2	0,4
Sky	8	1,5	Claw	4	0,8	Fear	2	0,4
Lightening	8	1,5	Texas	4	0,8	Fearless	2	0,4
Victory	8	1,5	Alligator	4	0,8	Bird	2	0,4
Spirit	7	1,3	Road	4	0,8	Temple	2	0,4
Honor	6	1,1	Peak	4	0,8	Love Sick	2	0,4
King	6	1,1	Moon	3	0,6	Brightness	2	0,4
Blood	6	1,1	Epic	3	0,6	Color	2	0,4
Soul	6	1,1	Darling	3	0,6	Sultan	2	0,4
Rain	6	1,1	Oath	3	0,6	Crown	2	0,4
Wave	5	1,0	Flame	2	0,4	Throne	2	0,4
Sea	5	1,0	Highest Sky	2	0,4	Stone	2	0,4
Sun	5	1,0	Rebel	2	0,4	Hope	2	0,4

When the metaphors used the most for each team were examined; in total 82 separate metaphors were obtained. In this line, while there were 11 metaphors used the most for each Trabzonspor and Galatasaray, the chants of Medipol Başakşehirspor came last place with 2 metaphors. Table 4 displays the metaphors used the most by teams in details.

Table 4. The metaphors used the most by teams

Teams	Metaphors	f	Number of Metaphors
Karabukspor	Blue Fire (4), Pride (2), Heart (2), Soul (2)	10	4
Trabzonspor	Storm (13), Love (9), Heart (7), Fire (5), Mountain (4), Wave (3), Sea (3), Epic (3), World (3), Road (3), Victory (2)	55	11
Gençlerbirliği	Lightening (4), Babies (2), Fortress (2), Star (2)	10	4
Bursaspor	Hearth (5), Alligator (4), Texas (4), Peak (3), Love (3), World (2), Sun (2), Fearless (2)	25	8
Kayserispor	Hearth (5), Love (4), Star (3)	12	3
Sivasspor	Yigido (Brave) (14), Hearth (4), Love sick (2), Death (2), Temple (2), Love (2)	26	6
Konyaspor	Love (8), Eagle (8), Hearth (6), Claw (4), Soul (3), Sky (3), Fire (2), Ruler (2), Place (2)	38	9
Medipol Başakşehirspor	Hearth (3), Love (2)	5	2
Göztepespor	Love (4), Death (3), Fire (2), Soul (2), Hearth (2), Breath (2)	15	6
Fenerbahçe	Hearth (13), Love (12), Canary (4), Death (3), World (2), Legend (2), Fortress (2), Blood (2), Rain (2)	42	9
Galatasaray	Hearth (9), King (5), Love (4), Lion (4), Soul (3), Go crazy (2), Color (2), Honor (2), Oath (2), Star (2), Victory (2)	37	11
Beşiktaş	Love (9), Hearth (6), Eagle (3), Honor (3), Rain (2)	23	5
Antalyaspor	Hearth (6), Lightening (4), Victory (3), Love (2)	15	4
Total		313	82

The metaphors used in the chants of all teams within the study were gathered under six categories. Categories were named as "*passion*", "*power*", "*nature*", "*symbol*", "*life*" and "*fanatic*". As the number of metaphors under each category was seen to be very close to each other, the most number of metaphors slid under the category of power and the least number of metaphors fell under the metaphor of symbol. Notwithstanding, when we checked the usage frequencies of the metaphors obtained, we witnessed that the metaphors under the category of passion were used much more frequently ( $f=156$ ) in the chants compared to the metaphors under other categories. Table 5 shows the metaphors in categories in detail.



Table 5. The metaphor categories used the most for all teams

Categories	Metaphors	f	Number of Metaphors
1. Passion	Heart (69), Love (59), Fire (9), Blue Fire (4), Darling (3), Oath (3), Epic (3), Flame (2), Love sick (2), Temple (2)	156	10
2. Power	Brave (14), Victory (8), King (6), Ruler (4), Fortress (4), Claw (4), Peak (4), Texas (4), Push (2), Giant (2), Crush (2), Sultan (2), Crown (2), Throne (2), Stone (2)	62	15
3. Nature	Storm (13), Star (11), mountain (8), Sky (8), Lightening (8), Rain (6), Wave (5), Sea (5), Sun (5), Mud (4), Moon (3), Highest Sky (2), Night (2), Color (2)	82	14
4. Symbol	Eagle (13), Canary (5), Lion (4), Alligator (4), Wing (2), Tiger (2), Bird (2)	32	7
5. Life	Death (12), World (8), Spirit (7), Blood (6), Soule (6), Place (5), Universe (4), Breath (4), Road (4), Life (2)	58	10
6. Fanatic	Pride (9), Honor (6), Legend (4), Riot (4), Rebel (2), Babies (2), Go Crazy (2), Young (2), Sorrow (2), Fear (2), Fearless (2), Bright (2), Hope (2)	41	13

## **DISCUSSION and CONCLUSION**

In this research, the chants of 13 Super League Teams were studied to identify the metaphors used by means of content analysis. Thus, in total 84 already composed chants of aforementioned teams were scrutinized. While some of these composed chants were specifically tailored for the teams, others were adapted in chants by changing the lyrics of some songs and ballads which were popular in the society. It was observed that the chants became catchier and created more impact by means of this peculiarity. Upon the examination of all composed chants, in total 526 metaphors used in the chants were found out at the end. Out of all metaphors obtained, while 69, in specific, were frequently resorted to, the remaining 457 metaphors were employed only once. All the metaphors obtained were sorted out by their common characteristics in six categories as passion, power, nature, symbol, life and fanatic. For all teams, the metaphors of Heart and Love under the category of Passion pioneered the most often. Therefore, it may be expressed that the intensity of emotions in chants was supported in an extensive and most influential way by the concept of metaphors by virtue of leaving marks and being catchy. It is possible to associate this with the strong bond of fans towards their teams. Özgen & Argan (2017: 51), in their study, reveal that the integration of fans into their teams has an effect on the behavioral team fidelity.

As for the metaphors used in the chants of teams under the category of power, it was seen that the metaphors symbolizing power such as hero, victory, king, ruler pioneered. One may make an argument that the metaphors under this category are important in the sports like football with high intensity competition. Similarly, Yetim et al. (2018: 39), in their study concerning badminton sport, liken a badminton player to a warrior by emphasizing the competition inherited in sports with the metaphors

formed by the participants. Additionally, Constantin (2015: 904), in his study, suggests that a great number of club chants or a song involves historical elements trying to legitimize identification and a war spirit by stressing that in general war terminology is used in team chants. A number of metaphors used in the chants of teams were gathered in the category of nature. Fans may identify their teams with nature by using some metaphors of nature in their team chants. Here we can extract a sense that every existent good and bad events taking place in nature may resemble the victory or defeat in competitions and regardless of the score fans will stand by their teams. Hence, the commitment and the fidelity of fans to teams prevail in this category. Tsiotsou (2013: 466), in his study, asserts that the commitment to a team is a direct determinant of the fidelity to that team by emphasizing the important role of team commitment in developing team fidelity.

Another category was named as symbol category based on the metaphors obtained. In this category, especially the animals symbolizing the teams took place. The animals symbolizing the teams, at the same time, are considered as an indication of superiority among themselves. They seem to identify their teams with such characteristics of animals as bravery, and power. Likewise, Nur (2013: 22), in his Masnavi where he made a metaphor study on the characters of animals, he identified lion metaphor with bravery, courage, labor, getting one's own work done, integrity, and submission to the truth. Another category was named as life category based on the common characteristics of metaphors obtained in the context of the study. In this category, fans are seemed to integrate a part of their life with their teams virtually. They express the concern, the importance, the value that they feel towards their teams by the metaphors they used in the chants. In other words, if the commitment and continuous concern of an individual against an activity or product is high, a special sense or appreciation may be formed by that individual (Yetim, 2014: 22; Yetim & Argan, 2018: 51). Therefore, the metaphors gathered under this category present opportunity to make an extraction that the fans with high concern tend to integrate their lives with their teams.

Finally, as the common characteristics of the metaphors collected under the category of fanatic are considered, in general we see that they emphasize the personality traits of fans. In the line of the metaphors used in the chants, it can be suggested that fans are committed to their teams at a dimension of fanatic instead of being interested in just a team. Arıkan (2007: 113) defines the term of fanatic as "the audience demonstrating such behavioral peculiarities as seeing every path legitimate in order to win, uninterested in the esthetics and beauty of the sports, and paying attention to only the scores and insanelly caring about the colors, the chants of their teams etc.". So it is possible to state that the metaphors under the category of fanatic match with this definition.

In conclusion, as the most popular sport on earth, football is meaningless without fans and audience. Thus, at this branch where fans are of utmost importance, there are some factors that promote the commitment of fans to their teams and this sport. Perhaps, the most significant one of these factors is the chants and the songs composed for the teams, in which one feels the emotion at highest. Because a chant composed, a song sang centuries ago may survive up to today. In this research, we examined the metaphors used in chants by teams. When we looked at the literature, although there is a limited number of research, having no metaphor analysis regarding the chants of football teams at this extent makes this research valuable in contributing the literature. In result of all analyses and metaphors obtained; in general, it was observed that metaphors mostly attribute to the symbols integrated with teams, the successes achieved, the strength of teams, personality traits of fans, the commitment and the fidelity that fans carry for their teams. Therefore, we can assume that the chants as a requirement for the element of fans being one of the main building blocks of sports will continue to be a part of this phenomenon in the future as it was in the past.

### **Limitations and Future Studies**

As in all scientific research, this research also has some limitations. In this respect, this study involves only the chants composed for 13 Super League Football Teams. Future research may end up with more variety of results by examining more chants for more teams. Moreover, this research focused on only the football teams of Turkish Super League. In the future, one may obtain more variety of results from the research contemplated for different branches of sports. Furthermore, this research covers the time frame when it was performed. Future research may cover longer time and, thus, come up with more variety of results by realizing a better number of samplings.

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