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THE SOCIOLOGY OF SPORT IN TURKISH CINEMA: A REVIEW OF ZAFERİN RENGİ

Nur ÖZDEMİR*

Abstract

In this study, the scenes, fiction, dialogues in the Turkish film *Zaferin Rengi* were analyzed within the framework of some theoretical orientations of the sociology of sport sub-discipline. The film was analyzed in the light of descriptive analysis with themes such as 'the social function of sport' and 'the effect of football on social solidarity' that can be included in the scope of sociology of sport. In this framework, visual document analysis, which is a field of qualitative-interpretive analysis, was preferred as a method in the study. The article focuses on the outputs of the sociology of sport rather than the theoretical and methodological outputs within the scope of media. Sport is an important research object of sociology as a social and cultural phenomenon. In this context, sociology of sport is a sub-discipline in which studies are carried out to explain the role of sport in social life. Moreover, sports, which is intertwined with social life, has also been the subject of films. One of these films is the 2024 film *Zaferin Rengi* directed by Abdullah Oğuz. In the film, the role of Fenerbahçe sports club in the period of the National Struggle, as well as the General Harrington cup, which is the most important of the competitions with the occupation forces between 24 May 1918 and 9 November 1923, is the subject of the film. In this context, thanks to the film *Zaferin Rengi*, which is inspired by real life, the audience reveals the integrative and national consciousness-raising aspect of sports in general and football in particular. In this study, the findings obtained in line with the sample of *The Zaferin Rengi* were described, interpreted and evaluated using qualitative research techniques in the context of sports sociology.

Keywords: *Sport Sociology, Visual Sociology, Zaferin Rengi, Fenerbahçe.*

TÜRK SİNEMASINDA SPOR SOSYOLOJİSİ: ZAFERİN RENGİ ÜZERİNE BİR İNCELEME

Öz

Bu çalışma, Türk yapımı olan *Zaferin Rengi* adlı filmdeki sahne, kurgu, diyaloglar ve spor sosyolojisi alt disiplininin bazı teorik yönelimleri çerçevesinde analiz edilmiştir. Spor sosyolojisi kapsamına girebilecek "sporun toplumsal işlevi" ve "futbolun toplumsal dayanışma üzerindeki etkisi" gibi temalar ile film betimsel analiz ışığında incelenmiştir. Bu çerçevede çalışmada yöntem olarak niteliksel-yorumsal incelenmenin bir alanı olan görsel doküman analizi tercih edilmiştir. Makalede medya kapsamındaki teori ve metodolojik çıktılarından ziyade, spor sosyolojisinin çıktılarına ağırlık verilmektedir. Spor, toplumsal ve kültürel bir olgu olarak sosyolojinin önemli bir araştırma nesnesidir. Bu bağlamda spor sosyolojisi, sporun toplumsal hayattaki rolünü izah edebilmek için çalışmalar yürütülen bir alt disiplin olarak karşımıza çıkmaktadır. Dahası toplumsal hayatla iç içe olan spor filmlere de konu olmuştur. Bu filmlerden birisi 2024 yapımı Abdullah Oğuz'un yönettiği *Zaferin Rengi* filmidir. Filmde Fenerbahçe spor kulübünün Milli Mücadele dönemindeki rolünün yanı sıra 24 Mayıs 1918 ile 9 Kasım 1923 tarihleri arasında işgal kuvvetleriyle gerçekleştirilen müsabakalardan en önemlisi olan General Harrington kupasını konu edinilmiştir. Bu bağlamda seyirci gerçek hayattan esinlenen *Zaferin Rengi* filmi sayesinde genel olarak sporun özel ise olarak futbolun toplum üzerindeki bütünleştirici ve milli bilinç uyandırıcı yönünü gözler önüne sermektedir. Bu çalışmada *Zaferin Rengi* örnekleme doğrultusunda elde edilen bulgular spor sosyolojisi bağlamında nitel araştırma teknikleri kullanılarak betimlenmiş, yorumlanmış ve değerlendirilmiştir.

Anahtar kelimeler: *Spor Sosyolojisi, Görsel Sosyoloji, Zaferin Rengi, Fenerbahçe.*

*PhD Student, Selçuk University, Institute of Social Sciences, Department of Sociology, KONYA.
e-mail: nurrozdemiir@gmail.com, (<https://orcid.org/0000-0003-0285-8222>)

1. INTRODUCTION

Sport has taken place as a crucial social phenomenon in the socio-cultural lives of societies throughout the historical process. According to the Turkish Language Association (TDK), sport is defined as activities carried out individually or collectively to provide physical and mental strengthening within the framework of certain rules (TDK, 2011, p. 2158). According to Yetim (2000, p. 64), sports are activities carried out to improve the physical and mental health of individuals, to shape personality and character, to gain knowledge and skills, to ensure social solidarity and peace, and to experience the excitement of struggle within the framework of competition rules. However, it should not be ignored that sport is not only a means of struggle based on the physical movements of individuals but also a phenomenon that has a profound impact on social structures. Sport has important functions, such as bringing the masses together, reinforcing national feelings, being a means of preparation in times of war, or ensuring reconciliation in times of peace (İlhan, 2018, p. 409). In this context, beyond its benefits, sport should be considered as a mechanism that strengthens social solidarity and plays an important role in the construction of social identities. Sociology of sport, as a sub-discipline of sociology focusing on the relations between sport and society, examines the behavior of individuals and groups in sport and the rules and processes within the formal and informal structures of sport (Delaney & Madigan, 2015, p. 5). Therefore, understanding the social effects and functions of sport is one of the main aims of the sociology of sport.

In this study, the Turkish film *Zaferin Rengi*, which enables the visualization of the relationship between sport and society, is analyzed from the perspective of the sociology of sport. The main reason for choosing this film, directed by Abdullah Oğuz, is that its script and editing focus on the efforts of Turkish sports clubs, especially Fenerbahçe Sports Club, to strengthen the national consciousness and the struggle for independence through football while preparing for the National Struggle after the First World War. Furthermore, the film depicts the fans chanting, 'Long live Fenerbahçe! You made the Turks smile' during the General Harrington Cup match against the British team on 29 June 1923. By doing so, the film draws attention to the relationship between sports and society. In this context, the film offers an opportunity to examine the social functions and effects of sports in depth.

2. A BRIEF OVERVIEW OF SPORTS SOCIOLOGY

Sport, which has an important place in social life from past to present, appears as a historical, cultural, and social phenomenon. Since sport is a social and cultural phenomenon, it can be handled from a sociological perspective. In addition, the fact that sport is considered a sub-branch of many disciplines such as sociology, philosophy, psychology, and history is an indication of its deep effects on society. In this context, the sociology of sport can be explained as a sub-discipline of sociology and physical education that deals with sport as a social phenomenon. The sociology of sport tells us more than sport in society. In other words, sport gives us information about the organization and dynamics of relationships in society (Coakley, 2017, p. 10-11). The sociology of sport can be defined as a discipline that aims to use sociological theories and concepts to understand social phenomena related to sport (Snyder, 1974, p. 362). In this direction, the sociology of sport treats sport as a social phenomenon and utilizes sociological theories to explain its role in social life. Within the framework of classical sociological theories, sport is examined in the context of functionalism and conflict theories. On the other hand, it is also examined through modern approaches such as feminism, symbolic interactionism, Norbert Elias' figuration theory, and Pierre Bourdieu's habitus theory. In the light of these theories, concepts such as gender, social integration, social control, social segregation, power and alienation, and the social function of sport are emphasized.

Many sociological theories can make evaluations of the phenomenon of sport as a social phenomenon. One of the theories that can be used in the sociological evaluation of sports is the 'functionalist theory'. At the height of the Vietnam War, Spiro Agnew, Vice President of the United States of America, made a statement that athletics was 'one of the few pieces of glue that hold society together' (Javei & Maguire, 1994, p. 10).

In their text 'A Conceptual Scheme of the Social Functions of Sport', Stevenson and Nixon state that sport has five basic social functions. These functions are as follows:

1. “Socio-emotional function: It helps to maintain socio-psychological stability;
2. Socialisation: Through socialization, the individual learns the culture, customs, and beliefs of the society of which he/she is a member and passes them on from generation to generation; sport also functions as a means of socialization for individuals.
3. Integrative function: It contributes to the harmonious integration of different individuals into the collectivity and their identification with the collectivity;
4. Political function: Sport is used as a political instrument. In nation-states, the political function of sport is mainly utilized.
5. Social mobility function: Sport helps to increase social mobility” (Stevenson & Nixon, 1972, p. 119).

According to the functionalist theory, sport has a role in strengthening collectivity. In particular, sport helps to protect and maintain the existing order with its strengthening aspect of community and nation. In other words, sport contributes to the smooth progress of the social system and contributes to the maintenance of social order (Bilir, 2020, p. 31). Moreover, while explaining the social functions of sport, it is seen that there is a deep interaction between sport and social institutions. In this context, sport is a social institution with its structure based on certain rules, which is found in almost every society and closely concerns the masses, has behavior models, beliefs, thoughts, and symbols (Demirbolat, 1988, p. 79; Delaney & Madigan, 2015, p. 3).

One of the fields emphasized by sociology is ‘social institutions’. In this context, according to Turner, institutions serve as a social bridge between individuals and the environment they live in. Individuals’ lives become meaningful through institutions, and they adapt to society by learning norms and value patterns within the society they are a member of (Turner, 2020, p. 531). When we look at institutions in general, we see the institutions of family, religion, economy, politics, education, and leisure time. Each of these institutions interacts with the other in some way. In this context, sport is a sociological phenomenon that interacts with social institutions. Sport is sociological because it is linked to all other social institutions in society and both affects and is affected by society (Tezcan, 1992, p. 618; Delaney & Madigan, 2015, p. 8). In other words, sport is a sociological phenomenon that interacts with social institutions such as family, politics, economy, education, etc., and thus plays an important role in contributing to the institution.

According to Giulianotti (2004, p. 25), sport is one of the important factors that strengthen nationalism and organic solidarity. Sport has an important role in strengthening collective bonds by reinforcing the identity, values, and norms that unite society. On the other hand, sports construct cultural identities by reflecting the norms and values of society (Akbaş, 2024, p. 11). For example, in international sports competitions where national identities are used, we see that feelings of unity and solidarity are strengthened in society. In this context, sport has an ideological aspect in terms of strengthening patriotism and nationalism. Therefore, sports can play a very effective role in directing social mobility in the ideological resistance of societies. As Hargreaves states, sports is not only a field of physical struggle but also an ideological arena (Hargreaves, 2014, p. 30). It should not be forgotten that the strong interaction of sport with politics, especially with its role in the construction of national identity, also helps resistance and change by contributing to social mobilization. In short, while sporting events reach large masses, on the other hand, they contribute to the spread of the ideological views they fight against and to the strengthening of resistance. In this context, athletes, sports clubs, and club members can both give hope to society and encourage social resistance with their political stances. From this point of view, as an important part of Turkish sporting history, Fenerbahçe’s contributions to the National Struggle constitute an important example.

Sociology of sport, one of the more recent sub-branches of sociology, recognizes sport as a social phenomenon and focuses on its impact on social and cultural structure. Focusing on sport and society, the sociology of sport looks at race, gender, class, ideology, identity construction, and social resistance from different perspectives. Although the sociology of sports is a new field today, it helps us to look at social events involving sports from different perspectives from past to present. Sport, which can gather two opposite concepts of control and resistance under the same roof, shows us how powerful it is in influencing and directing society. Especially throughout history, the gathering of individuals who want social or group-oriented resistance around sports

clubs and various sports branches is one of the best examples of this situation. In short, in addition to being a physical activity, sport also has a social dimension that increases the interaction between individuals. For this reason, the power of sport to influence society makes it very important to be handled sociologically.

3.FOOTBALL

Although no precise information on the history of football is available, according to Jaime Orejan (2011, p. 9), football without rules evolved from various games more than two thousand years ago. The roots of the act of striking an object with the foot are traced back more than two millennia in Ancient Greece, Egypt, and China, with remains dating back to 2500 BC. Furthermore, the word 'football' was used as early as the 14th century to describe a game played by people with their feet without rules for recreational purposes. Although the historical origins of football as a game played with the feet go back to ancient times, the transformation of football into its modern form, which includes rules such as kicking the opposing players and touching the ball with the hand, was realized with the establishment of the Football Association of England in 1863. In this context, the modern version of football started to take shape in 1863. As football is a part of life, it is not socially independent. In a football match, fans carry the historical and cultural textures, concerns, ideologies, and hopes of society to the stadium (Çakır & Korkmaz, 2015, 849).

Known as 'Tepük' in Turkish history, football was a game that only non-Muslims could play during the Ottoman period. Turks became acquainted with football in the second half of the 19th century thanks to the British who settled in the cities where trade ports were located (Erdoğan, 2008, p. 14). In the Ottoman Empire, football first started with a football team established in Izmir in the last quarter of the 19th century, and then the matches played by the British and Greeks in Istanbul attracted the attention of Istanbulites. As the public's interest in football increased, football clubs were established one after another, and because of this interest, a football league was formed in Istanbul in 1903 (Yıkımsı, 2020, p. 7). The new social order that emerged with the declaration of the Second Constitutional Monarchy and the fact that the government did not impose any restrictions on football allowed Turkish football to develop through newly established teams, and this sport has historically gained a permanent place in society.

Although football was introduced to the Ottoman Empire in 1863, it started to develop only in the 1890s, as the government of the time prohibited Turks from establishing associations and Muslims from playing football. The first football club in the Ottoman Empire was founded in 1899 under the name Black Stocking Football Club, but it was raided shortly afterward and its players were heavily punished. In 1900, the Panaonios and Apollon clubs were founded by Greeks and the Dork by Armenians in Izmir. The first sports clubs founded by Turks were Beşiktaş Gymnastics Club in 1903, Galatasaray Sports Club in 1905, and Fenerbahçe Sports Club in 1907 (Çelik & Bulgu, 2010, pp. 142-143; Canşen, 2015, pp. 34-35). Following these clubs, sports clubs such as Altınordu and Süleymaniye were founded, as well as the Istanbul Football League (1903-1910) and the Istanbul Friday League (1912-1923).

4.TURKISH FOOTBALL AND OCCUPATION FORCES

It is known that during the First World War, the Turkish sports community sent soldiers to the fronts all over the country, from Çanakkale to Palestine, and lost many martyrs in the process. Although large clubs such as Fenerbahçe, Galatasaray, Beşiktaş, and Ankaragücü cannot give exact numbers due to the lack of regular records, looting of buildings, and fires, they state that a total of 70 football players were martyred. It is also stated that the number of football players in sports clubs dropped significantly due to the martyrdom or veteran status of their players who participated in the war. It is stated that during the severe periods of the war, Fenerbahçe, Galatasaray, Galatasaray, and Beşiktaş were left with 3, 2, and 1 footballers, respectively. Therefore, the clubs had to form teams from young footballers aged 15-16 (Terlemez, 2024, p. 50). In this context, it can be said that the war had a negative impact not only on Turkish society but also on Turkish football.

The Ottoman Empire, which was defeated in the First World War, signed the Armistice Treaty of Montrose on 30 October 1918, and after this treaty, the Allied States anchored their navy in Istanbul on 13 November 1918 and occupied the city de facto. The social unrest brought about by the war and occupation deeply affected the

social structure of the period. To cope with these negative effects and to keep the morale of the people high, football came to the fore as an important tool to strengthen social solidarity. By functioning to increase social cohesion and morale, football reinforced the sense of hope and unity in the face of the difficulties experienced by the people. The role of sports in this period contributed to the strengthening of national identity and supported the resistance and struggle of the people.

Following the occupation of Istanbul, Fenerbahçe Sports Club requested the necessary permissions to organize a football match with the French Garrison, and the match played on 24 May 1918 resulted in a 3-1 victory for Fenerbahçe. During this period, Turkish sports clubs such as Fenerbahçe, Galatasaray, and Beşiktaş continued to play against the teams of the allied forces, such as the British Misilivadis, British Garrison, French Garrison, British Lightning, Scots, French Partrie, and Irish Guards.

Between 24 May 1918 and 9 November 1923, Turkish sports clubs played a total of 80 matches against the occupation forces. Fenerbahçe played in 50 of these competitions, Galatasaray in 23, and Beşiktaş in 7. In this process, Turkish teams defeating the teams of England, the homeland of football, disturbed the occupation forces and gave morale to the national struggle. These encounters were seen as a part of the resistance and independence struggle of an occupied society, rather than just a sporting success.

One of the most striking examples of the impact of sports as a social phenomenon on individuals and societies is the matches played by Turkish teams against the occupation forces between 24 May 1918 and 9 November 1923. These competitions were not only sports competitions but were also seen as a symbol of resistance against the First World War and the occupation of Istanbul. These matches, which instilled national unity, hope, and resistance power in the society, reversed the demoralization caused by the war and became an important source of motivation for the public. In this context, it is possible to see a concrete example of the integrative, social-sensory, and political functions of sport mentioned in Stevenson and Nixon's 'A Conceptual Scheme of the Social Functions of Sport'.

The ability of sport to unite society in times of crisis can be observed in the 'General Harrington Cup' match, one of Fenerbahçe's important victories, and its effect on social enthusiasm. This cup match was organized by General Harrington, the commander of the British Forces, as a special event bearing his name. General Harrington, who gathered the most distinguished players of England for the match, formed a British national team called 'Goldstream Guards'. General Harrington expressed his desire for the British football squad to play a match against Turkish clubs to the Spor Âlemi magazine and Istanbul newspapers of the period as follows:

'The Gardler Muhteliti is challenging Turkish clubs. The winner will receive a large trophy bearing the name of the Commander-in-Chief, and in this match, Turkish clubs may receive reinforcements as they wish' (Aysal, 2023, p. 24).

Fenerbahçe responded to this announcement through the press as follows:

'Fenerbahçe Club accepts this match unconditionally with only its squad' (Aysal, 2023, p. 24).

On 29 June 1923, in this historic cup match held in front of a large audience at Taksim Stadium, Fenerbahçe took the field with its famous squad consisting of Şekip Kulaksızoğlu, Hasan Kamil Sporel, Cafer Çağatay Kadri, İsmet, Alaeddin Baydar, Fahir Sabih, Zeki Rıza Sporel, Ömer Tanyeri and Bedri Gürsoy. After losing 1-0 in the first half, Fenerbahçe managed to defeat the British football team, which had been carefully prepared by General Harrington, with goals scored by Zeki Rıza Sporel in the 60th and 74th minutes of the second half.

After the match, General Harrington presented the silver trophy bearing his name to Fenerbahçe's team captain, Hasan Kamil Sporel, while Turkish fans at Taksim Stadium cheered with great enthusiasm. This victory was celebrated as a national achievement, and the enthusiasm continued outside the stadium as Fenerbahçe football players were carried on the shoulders of the fans down Beyoğlu Street. On the night of the competition, when the news of this victory reached the Turkish delegation at the Lausanne Conference, İsmet Pasha, the head of the delegation, sent a congratulatory telegram to the Fenerbahçe Club as follows: *'On behalf of our delegation, I congratulate you all with great joy and kiss your eyes' (Fenerbahçe Magazine, 2003).*

When Turkish football in the period of the War of Independence is analyzed, it is seen that sports united the society around a collective identity, instilled hope, and strengthened national feelings and the spirit of resistance during difficult processes such as occupation and war. Although society was defeated on the battlefields and suffered great wear and tear during the occupation process, sports emerged as a field that reinforced the beliefs of individuals struggling to defend their homeland in poverty. In this context, it can be stated that sport has become a symbol of social solidarity and resistance, providing both morale and strength to individuals.

5.METHOD

As a branch of art, cinema produces works that reflect the effects of social phenomena and contribute to the understanding of social differences (Diken & Laustsen, 2014, p. 23). At the same time, cinema contains a large number of data that can be examined from a sociological perspective. Through the meanings, representations, and messages they convey, films provide the audience with information about the culture, economy, and politics of the society in which they are produced. Cinema, both as a mass medium and as an art form, plays an important role in the construction of social reality under the influence of dominant ideology and power. In this context, it can be said that cinema is effective in shaping social reality in cultural and ideological terms (Satır & Çetin, 2019, p. 129). As a result, films bear traces of the societies in which they are produced, and therefore it is very difficult to consider cinema independently from the society in which it is produced.

This study aims to examine and understand how sports sociology is represented in cinema. In this direction, an analysis was carried out on the film *Zaferin Rengi*, directed by Abdullah Oğuz. As a method in the study, the descriptive screening method was preferred by the qualitative research method, which offers the possibility of analysis within the framework of visual materials such as films, photographs, and videos. Visual materials such as films, videos, and photographs provide researchers with four advantages. 'Firstly, non-verbal body language, gestures, and mimics are recorded in a certain continuity. Secondly, the same behaviors are presented to the researchers in different periods and with the possibility of multiple viewings. Thirdly, researchers have the opportunity to detect events and phenomena that are difficult to repeat. Fourthly, other researchers can easily access the analyzed documents and test the results obtained before or reach different conclusions' (Yıldırım & Şimşek, 2021, p. 190). On the other hand, the descriptive survey method is a survey that aims to make a general evaluation of the whole universe or a sample to be taken from it to obtain general information about the whole universe (Karasar, 2004, p. 79). In this context, it is possible to describe the existing events or phenomena related to the universe and to classify the data obtained thematically using descriptive analysis.

Visual sociology, which has gained a place in sociology since the 1970s, focuses on the analysis of photographs, drawings, and similar visual contents. This approach is a method in which photographs and other visual materials obtained during the research process are used as data to describe and analyze social phenomena (Harper, 1988, p. 55; Harper, 2012; Varlı Görk, 2016, p. 26). The materials used in visual research are divided into two categories according to their sources: firstly, found or ready-made images; secondly, visual materials produced by the researchers themselves during fieldwork. A significant portion of visual sociological research uses found or ready-made images as the object of study (Tokyol, 2019, p. 365). In this study, found and ready-made images were preferred as the object of study.

Within the scope of the study, answers to the following questions were sought:

1. How are the effects of sports on society presented in the film?
2. How are the effects of sports on national identity conveyed in the film?
3. How are the effects of Fenerbahçe as a sports club during the period of national struggle conveyed in the film?
4. How similar is the role played by Fenerbahçe in the period of national struggle and the social function role of sports in the film?
5. How are the effects of newspaper news, the mass media of the period, on society conveyed in the film?

The data and visual materials obtained within this framework were first categorized, described, interpreted, and evaluated by grouping them thematically. The descriptive screening method allowed us to explain the film systematically by the purpose and subject of the study. This method makes it possible to examine the physical, visual, auditory, and contextual features of the film in detail (Öztürk, 2024, p. 952). In addition, it has made significant contributions to the examination of the film in the context of sports sociology.

Our study is limited to the 2024 film *Zaferin Rengi*. The film *Zaferin Rengi*, which is examined in the context of sports sociology in Turkish cinema, was examined within the framework of history and analyzed within the framework of sports sociology. The analysis was obtained from the data covering the entire 2-hour 37-minute film. Then, the data were classified, described, interpreted, and analyzed by using visual materials.

6. MOVIE: ZAFERİN RENGİ

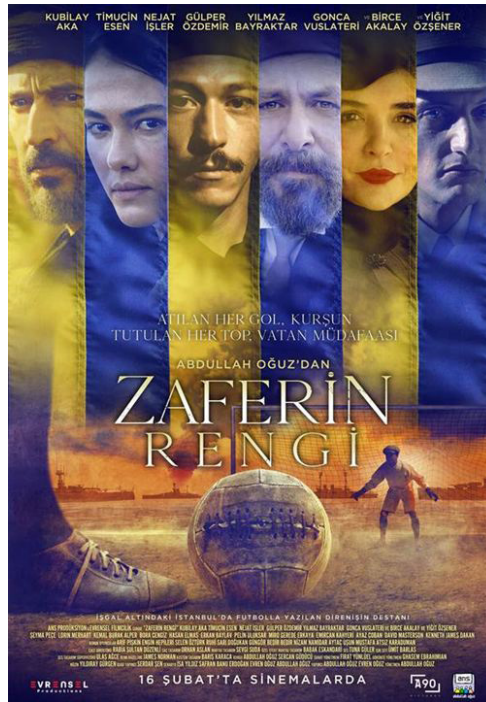


Figure 1: Zaferin Rengi

Genre: Drama

Director: Abdullah Oğuz

Cast: Kubilay Aka, Timuçin Esen, Nejat İşler, Gülper Özdemir, Yılmaz Bayraktar, Gonca Vuslateri, Birce Akalay, Yiğit Özşener

Screenplay: Abdullah Oğuz and Evren Oğuz

Year of Production: 2024

7. PLOT OF THE MOVIE

The film *Zaferin Rengi* is about a football competition organized in the name of General Harrington, the commander of the British forces, which took place during the occupation of Istanbul by the Allied powers as a result of the Mudros Armistice Agreement signed after World War I and which Fenerbahçe won. In addition to Fenerbahçe's victory by winning the General Harrington Cup, the film tells the story of how the Turkish people's belief in the national struggle was kept strong through other football competitions that took place during this period.

The film features prominent Fenerbahçe club managers and athletes of the period, including Mehmet Sabri Toprak, Galip Kulaksızoğlu, Şekip Kulaksızoğlu, İsmet Uluğ, Sabri Arca, Mehmet Zeki Sporel, and Alaattin

Bayda, as well as historical characters such as Mustafa Kemal Atatürk, İsmet İnönü, Halide Edip Adıvar, and Topkapılı Cambaz Mehmet. In addition to the General Harrington Cup match on June 29, 1923, Zaferin Rengi explores Fenerbahçe's role in the War of Independence and how the Turkish people's belief in the struggle for independence was strengthened through football. The film reveals how football achievements give morale to the community and strengthen the collective consciousness. In this context, the film explores how athletes and teams can lead social and political change, particularly through the example of Fenerbahçe.

7.1. Reflections of Sports Sociology in the Movie

In the opening scene of the movie Zaferin Rengi (The Color of Victory), various images are presented at the train station before moving on to the home scene of Galip Bey, a Turkish football player in Fenerbahçe's squad who returned from the front after the end of the First World War. These images include the bodies of martyrs being carried on the shoulders of soldiers, people waiting for their relatives returning from the front, and wounded soldiers being treated at the train station. Until the General Harrington Cup match scene, the film conveys to the audience the difficulties faced by an occupied society and what it can do to fight for freedom. Within this narrative flow, the effects of Fenerbahçe Sports Club on the occupation forces are also discussed.

Mustafa Kemal, who wanted to use the power of sports to instill hope in the Ottoman people who emerged from the First World War defeated, informed Sabri Bey, the president of the club, that he would visit Fenerbahçe Sports Club on May 3, 1918. The main purpose of this visit was to utilize the unifying effect of football on society to strengthen the national consciousness, hope, and belief in the resistance of both the people and the soldiers during the National Struggle.

During his visit on May 3, 1918, Mustafa Kemal wrote the following words in the maroon book of Fenerbahçe Sports Club:

"I had heard about Fenerbahçe Club's efforts, which were appreciated everywhere, and I took it as my duty to visit the club and congratulate its members. The fulfillment of this duty was only possible today. I am obliged to record my appreciation and congratulations here" (Fenerbahçe, 2003).

While leaving the Fenerbahçe Sports Club building, Mustafa Kemal once again expressed his support for Fenerbahçe in the football competitions with the teams of the occupation states with the words "I wish Fenerbahçe eternal success" (Demir, 2020, p. 22).

This visit of Mustafa Kemal to Fenerbahçe Sports Club was also depicted in the movie. In this context, in this episode, which can be considered as one of the scenes that can be considered important in terms of sports sociology, Mustafa Kemal's aim of preparing the people for resistance through football is emphasized. The following dialog takes place in the scene in question:

"Mustafa Kemal: This nation resists for its honor and fights for its future. As long as they have a branch to hold on to. You can give them this branch.

Mr. Mustafa: How, Pasha?

Mustafa Kemal: By doing what you do best. By marvelously playing your soccer.

Mr. Galip: But Pasha, what good can we do with football while the country is burning?

Mustafa Kemal: You will be of great benefit, Mr. Galip. Your competition with the occupying states will mobilize national feelings. The people will stick together like a forest in these stands, and the hope that grows here will spread to the soldier at the front, to the orphan on the other side, to every corner of the country, from seven to seventy.

Mr. Nasuhi: What if we don't win, Pasha? Football is the ancestral sport of the British, won't the hopes fade even more then?

Mustafa Kemal: Remember, victory belongs to those who can say victory is mine. It belongs to the one who begins by saying that he will succeed" (Zaferin Rengi, 2024).

Fenerbahçe's participation in the competitions against the occupation forces during the War of Independence was not just about achieving a football victory. Mustafa Kemal believed that by winning these competitions, the self-confidence of the society, which had been damaged during the war, would be rebuilt, and this self-confidence would contribute to the resistance. Therefore, the football competitions that took place between May 24, 1918, and November 9, 1923, when a society that had just emerged from the war started to fight for its freedom again without rest, are quite suitable to be evaluated within the framework of the functionalist approach of sports sociology.

The effects of sport on society are discussed within the framework of various sociological theories. However, functionalist theory seems to be more appropriate for a more comprehensive sociological explanation of sport during periods of war or resistance. As we mentioned under the title of sociology of sport, during the most intense period of the Vietnam War, which took place between November 1, 1955, and May 15, 1975, United States Vice President Spiro Agnew stated that athletics was "one of the few pieces of glue that hold society together" (Javei & Maguire, 1994, p. 10). Although this statement has an important place in the sociology of sports literature, it should be noted that the impact of sports on society was utilized before the Vietnam War. In particular, Mustafa Kemal's visit to Fenerbahçe Sports Club during the preparations for the War of Independence and the General Harrington Cup match on June 29, 1923, which created an atmosphere of national victory in the society, stands out as an example of the social impact of sports. These events can be considered among the important issues to be addressed in the sociology of sports literature.

The media plays an important role in spreading the effects of sports on society and increasing its contribution to the functional mechanisms of social life. In the film, the scene of journalist Ali Naci Bey's meeting with Mr. Galip to spread the happiness created by football competitions to wider segments of society is noteworthy. In this scene, the impact of the news of victories in football competitions on society in these difficult times is portrayed. Ali Naci Bey's following words emphasize the importance of both sports and mass media such as newspapers:

"Mr. Ali Naci: It is certain that your defeats against the occupiers created great feelings in the public. However, you need a pen to spread these struggles throughout the country" (Zaferin Rengi, 2024).

In 1918, newspapers, the most effective mass media tool, became one of the most powerful propaganda tools of the period by publishing important events such as the National Struggle and football competitions. With news that aroused national consciousness, newspapers spread the belief that the country would be liberated from occupation and played a critical role in the public's support for the War of Independence. One scene in the film depicts a young man reading aloud the news of Fenerbahçe's 5-0 victory over the English team in a coffeehouse and the people who are overjoyed by this news. In this context, it is understood that sports is not only a phenomenon that concerns team supporters but also has a much deeper meaning during the period of the War of Independence. Society perceived sports as a means of avenging the war lost at the front on football fields, and especially the competitions held between May 24, 1918, and November 9, 1923, aroused the feeling that a national victory had been won. The film Zaferin Rengi does not neglect to address these joys achieved against the occupation forces after the war fatigue of the society.

"Captain John G. Bennett: Fenerbahçe defeats the British. Another victory for Fenerbahçe against the British. Fenerbahçe 5, the British 0. Fenerbahçe brings the people together. It gives them morale and distributes propaganda. We were sharing news about Mustafa Kemal. We must put an end to this.

General: Worry about our barracks instead of worrying about a few stupid matches" (Zaferin Rengi, 2024).

Turkish sports clubs, which sent soldiers to various fronts during the First World War, contributed to the War of Independence not only through their success in football competitions. Fenerbahçe Sports Club was one of the sports clubs that provided important support to Mustafa Kemal during the War of Independence in terms of military dispatches and sending soldiers to Anatolia. In particular, it is stated that in 1920, Fenerbahçe, together with Lieutenant Colonel Salih Bey from Erzincan and Cambaz Mehmet Bey from Topkapılı, the leader of the Mim Mim Society (Musallah Müfää-i Milliye Cemiyeti), seized a large amount of military ammunition and supplies from the arms depots of the occupation forces. Fenerbahçe's support for the national struggle as a sports club drew

the reaction of the occupation forces. As concrete proof of this, the occupation forces raided the Fenerbahçe Sports Club building, and the clubhouse was closed after the incident that caused the death of two Fenerbahçe football players (Demir, 2020, p. 26). In this context, it should be noted that there were disagreements between Fenerbahçe Sports Club and the occupation forces beyond football.

The occupation forces organized a football match in the name of General Harrington on June 29, 1923, to take advantage of the power of sports when leaving Istanbul and to break the atmosphere of joy created in the society by the national struggle. In the scene where General Harrington decides to organize the cup, the dialogues are as follows:

“General Harrington: I’ve enjoyed my time here, but the goals and victories I had in mind when I came here are sadly lacking. I don’t want to go home empty-handed. Let’s have one more game with them before the turn.

Captain John G. Bennett: With whom?

General Harrington: With the Turks. Fenerbahçe, to be more precise. Didn’t they annoy us the most? And I think they are the current tournament champions. Put an ad in the paper, make it big. And for the grand final match.

Captain John G. Bennett: Friendship Cup?

General Harrington: Oh, God, no. The General Harrington Cup.

Captain John G. Bennett: But we played them 40 times, and we only won three of them, one of them by cheating.

General Harrington: Yes, Bennett, but remember, the last game is always the most memorable. Let’s ask Egypt and Gibraltar for some reinforcements. Tell them to send us their four best players. I want to crush the Turks” (Zaferin Rengi, 2024).

In the film, it is stated that General Harrington wants to organize a football competition to take revenge on the Turks and Fenerbahçe, in other words, because he has failed to achieve the victories he wanted to achieve. In this context, the General Harrington Cup match has a much more important meaning for both the Turks and the occupation forces than the love of football. As conveyed in the film, Fenerbahçe’s victories against the occupation forces between May 24, 1918, and November 9, 1923, contributed significantly to the strengthening of the national feelings of a society whose independence was tried to be taken away.



Figure 2: A Scene from Zaferin Rengi

In this cup match played at Taksim Stadium in front of a large local and foreign audience, Fenerbahçe defeated the English team 2-1 with its squad. After Fenerbahçe won the cup, the fans took to the pitch and celebrated with the players with great joy and pride in the atmosphere of a national victory. After the victory, Turkish fans continued their celebrations outside the stadium as they flocked from the Topçu Barracks Square in Taksim to Beyoğlu and celebrated with the players, saying, “Long live Fenerbahçe! You made the Turks smile” (Kozanoğlu, 1996, p. 146). Through football, Fenerbahçe strengthened the belief in Mustafa Kemal and the National Struggle at a time when the society needed it the most and ensured that the society maintained a strong sense of resistance, belonging, and identity during this process.



Figure 3: A Scene from Zaferin Rengi

When sport is considered in the context of functionalist theory, it is stated that it has a strengthening aspect of collectivity. When we look at the film *Zaferin Rengi* and the football matches between Turkish sports clubs and the teams of the occupation forces during the War of Independence from the perspective of the sociology of sport, it can be said that sport has an integrative effect on society, increasing political and social mobility. In this context, the movie *Zaferin Rengi* is very important in terms of expressing both the social memory and the sociological functions of sports. The film also shows the reflections of the socio-emotional, integrative, political, and social mobilization functions of sport mentioned by Stevenson and Nixon.

In short, sport cannot be thought of as only a physical activity; on the contrary, sport is a social phenomenon, and its effects on society are too important to be ignored. It should also be emphasized that the effects of sports on society continue from past to present.

8.RESULTS

From past to present, sport is an important phenomenon that has an impact on societies with its features, such as bringing together and reinforcing national feelings. Sociology of sport stands out as a discipline that explains sociological theories and concepts in order to make sense of social phenomena related to sport. In this context, sociology of sport offers the opportunity to examine social events related to sport from different perspectives with concepts such as social integration, social control, social segregation, power, and alienation in the light of sociological theories such as functionalism, conflict theory, and symbolic interactionism. In this study, the functionalist theoretical views of the sub-discipline of sociology of sport were shed light on through the fiction, scenes, and dialogues in the real-life inspired film called *Zaferin Rengi*. In the analysis based on descriptive analysis, the role of Fenerbahçe sports club and football players during the War of Independence and especially in the General Harrington Cup match was discussed within the framework of cinematic fiction. These themes are examined within the framework of sports sociology literature in order to explain the effects of Fenerbahçe's victories against the occupation forces between 24 May 1918 and 9 November 1923 on a society whose freedom was wanted to be taken away.

The film explains the basic framework of the functionalist approach by examining how football matches against the occupation forces during the period of the War of Independence contributed to the raising of hopes in the daily life of the society, the strengthening of resistance, and the consolidation of national consciousness. At the beginning of the film, the pessimism and fatigue of the society are reflected through the scenes in the train station where Ottoman soldiers returning defeated from the First World War are treated and the bodies of martyrs are carried. On the other hand, the scenes in which Fenerbahçe wins the football competitions emphasized the change in this atmosphere and the rise in social morale. Until the General Harrington Cup match scene, the film conveys to the audience the difficulties faced by an occupied society and what it can do to fight for freedom. Within this narrative flow, the effects of Fenerbahçe Sports Club on the occupation forces are also discussed. In fact, the film reveals how a society, defeated by the war, regains hope through victories on the football field, how it reinforces the power of resistance, and how the sense of national victory is built. Fenerbahçe's victories in the competitions against the occupation forces contribute to the strengthening of the functional mechanisms of social life.

The film *Zaferin Rengi* conveys to the audience the unifying, political, and social mobilizing effect of sports through the matches played by Turkish sports clubs against the teams of the occupation forces. There are two important scenes in the film where sport is emphasized as a phenomenon that reinforces social solidarity and national feelings. The first of these is the scene in which Mustafa Kemal's visit to Fenerbahçe Sports Club on 3 May 1918 is shown on the silver screen. In this scene, it is emphasized that football contributed to the strengthening of the national consciousness, hopes, and belief in resistance of the people and soldiers during the National Struggle by making use of its unifying effect on the society. In the second important scene, Captain John G. Bennett, in his dialogue with the general, shares his thoughts that Fenerbahçe's victories by defeating the occupation forces give morale to the people. In this context, the film stands out as an important production that should be considered in terms of the reflections of the socio-emotional, integrative, political, and social mobility functions of sports mentioned by Stevenson and Nixon, who have an important place in the sociology of sport literature. In short, the film constitutes an important sociological example in terms of reflecting on the screen that sports can be a mechanism that strengthens social solidarity.

In conclusion, this text suggests that sport, which is an important social phenomenon from past to present, should be given more importance in the sociological literature in Turkey. Although the sociology of sport, as a sub-discipline, dates back to the 1950s, it is seen that it is a field that needs to be further developed in the Turkish literature. In this context, the evaluation of current or past events related to sport in the light of appropriate sociological theories will make a significant contribution to the sociology of sport literature.

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