

Analysis on the Image and Discourse Popularity of "Ma Baoguo Style" from the Perspective of Social Media

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ABSTRACT

Ma Baoguo, who is the leader of "Hunyuan Xingyi Taichi". His unique "Ma Baoguo style", such as "young people have no martial arts ethics" and "mouse tail juice" (It is your funeral), has become popular on the Internet by the end of 2020, and has been used and spread by many netizens. Based on Bakhtin's carnival theory, this paper analyzes the phenomenon, and holds that the popularity of "Ma Baoguo Style" is actually a farce of looking at the ugliness, which is gradually mediated and symbolized after secondary creation and viral replication on the Internet, and then forms a temporary discourse Carnival community based on "Ma Baoguo style". This paper analyzes and summarizes the formation of the carnival phenomenon of "Ma Baoguo Style" and the reasons behind its popularity, and reflects on the carnival phenomenon of "Ma Baoguo Style". In the social media era, the media and audience must be vigilant against the "turn nasty" of mainstream culture caused by pan entertainment, and keep rational and ethical bottom line in the network carnival.

Keywords: Internet carnival, Discourse analysis, Social media, Ma Baoguo

1. INTRODUCTION

In early November 2020, the image of Ma Baoguo with dark blue eyes has become popular among the youth groups. The imitative sentence patterns of "young people have no martial arts ethics" and "mouse tail juice" have "slaughtered" social media, countless parody and collage videos have also created huge traffic for them. Ma Baoguo has become another symbol of mass consumption and banter.

In today's society, with the rapid development of social media, the public has right to speak. They participate in the discussion of various popular events through the network, forming "network Carnival". The low threshold and convenience of the use of new media provide a platform for public opinion fermentation and gradually form their own discourse expression. Based on Bakhtin's Carnival Theory, this paper analyzes how Ma Baoguo producing phenomenon level communication in a short period of time and how the youth groups dealing with.

2. CARNIVAL COMMUNITY BASED ON "MA BAOGUO STYLE"

"Community" is a group and organization of various levels existing in society and based on subjective or objective common characteristics (including race, concept, status, encounter, task and identity, etc.), which provides people with a sense of security and certainty.[1]On the major social media platforms, netizens exaggerate and imitate the special tone of Ma Baoguo to further spread "Ma Baoguo Style", or use "Ma Baoguo Style" as a meme to describe their daily life, or click bait the hot spots of "Ma Baoguo Style" to improve the views of their content creation. These netizens copy and spread the "Ma Baoguo Style", communicate with each other and create network content, thus forming a community based on the understanding and use of the "Ma Baoguo Style".

However, it is different from the community formed by blood, geography and industry in traditional society. The community is a network community rapidly formed in a short time based on Ma Baoguo's words and behaviors. It is uncertain and temporary, and its identity

is relatively weak. Secondly, in the use of "Ma Baoguo Style", netizens get rid of the hierarchical relationship in the real world, and their behavior and language are freed from the real identity to a certain extent. Netizens imitate, tease and reproduce all kinds of "Ma Baoguo Style" on the network platform, showing the Carnival characteristics described by Bakhtin. Therefore, the network popularity of "Ma Baoguo Style" is a discourse Carnival in essence. The community formed by netizens based on the "Ma Baoguo Style" is a temporary discourse carnival community.

3. ANALYSIS OF THE REASONS FOR THE POPULARITY OF "MA BAOGUO STYLE"

3.1. Communication Meme: "Ma Baoguo Style" is Born with the Characteristics of Network Communication

The language expression of "Ma Baoguo Style" has two characteristics: one is that the language is formed by special accent and intonation change, for example, "it is your funeral" is pronounced as "mouse tail juice" (these two words are similar in Chinese pronunciation), which has strong personal characteristics; The other is that the rhetorical vocabulary is widely used in many scenes, such as "it is your funeral" and "no martial arts ethics". These words have strong portability and can be used in other scenes at will forming meaning. These contents with distinctive personal characteristics have the characteristics of Internet communication, and then developed into memes sweeping the network.

The term meme was first defined by Richard Dawkins in the *The selfish gene*. It is similar to the genetic factor gene between organisms, Dawkins called the factor of thought "meme", which also evolved through the process of replication, imitation, variation and selection.[2] The classic meme transmission includes four steps: first, assimilation, which means that the meme is noticed, understood and accepted by the host (including it into its own cognitive system); second, retention, which means that the longer the meme stays in the host's brain, the more likely it is to be reproduced and shared with other hosts; third, expression, in order to be widely spread, memes must be expressed from memory to tangible objects by the host, and discourse is the most prominent means of expression; fourth, transmission, also known as replication, memes are transmitted from one host to one or more hosts through media.[3] All kinds of videos and discourses related to Ma Baoguo are very conducive to its evolution into a kind of memes and spread.

Netizens selected Ma Baoguo's classic quotations and widely spread them, starting from the common mantra, they expanded and reconstructed them. Therefore, "mouse tail juice" no longer belongs to Ma Baoguo's

quotation of admonishing people who don't speak martial arts morality. It has become a symbol of many netizens who tease and ridicule people who are not smart and think highly of themselves.

3.2. Technology Empowerment: Promoting the Strengthening And Rebirth of "Ma Baoguo Style"

According to Dawkins' analysis in *The selfish gene*, memes of successful transmission contain three basic attributes: longevity, fecundity and reproducibility. With the popularity of social media on digital devices, along with the latest media forms, these three attributes have been enhanced through the network: in terms of longevity, as long as there is a storage medium, information can be stored in it almost forever; in terms of fecundity, digital network greatly promotes the rapid spread of information to nodes at the exponential level, making the unit time, in terms of reproducibility, digitization also minimizes the noise in the transmission of information, thus ensuring the accuracy of replication. It can be seen that the Internet technology promotes the image and discourse of Ma Baoguo as a meme to strengthen and revive.

The unique combination of a nonstandard catchword with unexpected elements and semiotic extensions of other visual images can produce incongruous and humorous meanings.[4] The current young groups express their own creativity, and at the same time, they reflect the deep infiltration effect of popular culture such as online games and movies. Take a closer look at those spoof clips of Ma Baoguo. Most of its discourse forms and visual images have misappropriated popular cultural products such as video games and movies. In the network video, Ma Baoguo's "five whip" can be associated with the scenes and cultural symbols of traditional martial arts and action movies. "Five whip" action itself looks clumsy, but digital media enables netizens to add special effects to it, such as putting a sword in his hand or matching it with lightning effect, which will have a stronger dramatic color and irony.

3.3. Group Mentality: Imitation And Interaction And the Prevalence of Postmodern Culture

The popularity of the "Ma Baoguo style", the boundlessness and decentralization of the Internet are all footnotes. Adam Kucharski, a British scholar, confessed in his book *The rules of contagion* that "video is a very long-lasting media form, and fake news often spreads farther and faster than real news." [5] On the one hand, Ma Baoguo's communication took advantage of new media and other multiple channels, with the help of short video, a fast and convenient media.

On the other hand, it's about novelty. People like to share new news, while fake news is generally more novel than real news. Ma Baoguo as a "determined to inherit the

traditional culture", while maintaining a high evaluation of his own martial arts, his martial arts performance in the video is easy to become a symbol of communication and imitation. Garbriel Tarde, a French sociologist, once put forward his own theory called "social imitation", which core is all social processes are nothing but the interaction between individuals. Every human action repeats something that is an imitation. Imitation is the most basic social relationship, society is a group of individuals who imitate each other.[6]From this point of view, Ma Baoguo's various spoof videos show the great initiative of netizens. With the help of imitating his behavior, cosplay all kinds of martial arts actions of Ma Baoguo, which accelerates its popularity on the Internet.

From the text, there is a strong contrast between the image Ma Baoguo boasted at the beginning and his embarrassed appearance of being defeated and speaking with dark green eyes on his face. The original bluff has been broken, and the contrast between the former and the latter brings the pleasure of breaking through the false image for young netizens. In addition, Ma Baoguo's image is a person who lacks self-awareness and basic judgment ability of things. According to the theory of symbolic interaction, others (Society) can be used as a mirror for us to shape and understand ourselves, and the individual's own experience also has this function, but Ma Baoguo can not accurately get an accurate evaluation of himself from other people's eyes, expressions and remarks. Based on this, his appearance represents a group of people in the society and they do not have a clear understanding of themselves, but in real life, people can not directly criticize, expose and ridicule these people. Therefore, Ma's image condenses people's imagination of these people, and then causes a lot of forwarding, comments and even spoof.

The behavior of teasing Ma Baoguo has become the epitome of post-modern times and have the characteristics of post-modern culture. People make fun of Ma Baoguo, but they can't help but laugh at him. Originally, postmodernism is characterized by anti tradition, anti authority, deconstruction and subversion. On the one hand, Ma Baoguo opposes the tradition and the authority of modern boxing, which has the characteristics of postmodernism. On the other hand, netizens who spoof Ma Baoguo deconstruct the "martial arts people", who uses videos to defend themselves. It can be said that they deconstruct their serious martial arts view. In the process of spoofing their videos, netizens' attitudes and banter are implanted.

3.4. Consumer Society: Commercial Interests Boost Ma Baoguo's Popularity

The carnival phenomenon of "Ma Baoguo Style" discourse can be formed in a short time, which depends on the consumer social environment. In today's consumer

society, the relationship between people and the real world is a kind of curiosity. When dealing with the content which is relatively "out of line" and unconventional on the network platform, the audience has a curiosity and tolerance mentality, and they expect to get a kind of entertainment pleasure from the content products. Therefore, the absurd language style of "Ma Baoguo style" soon attracted the audience's attention. This for its rapid popularity of the network, laid the foundation of early popularity.

The popularity of "Ma Bao Guo Style" is inseparable from the promotion of commercial interests of consumer society. In the consumer society, the mass media and commercial interests are combined and the media content is often controlled by the market economy. At present, most of the popular Ma Baoguo Related videos are released by the account number relative to the head of Bilibili, they are operated by the professional content production team of MCN company, which can quickly grasp the information preference of netizens. Compared with the original network Carnival before, Ma Baoguo's Related videos are very well made, and there may be professional support behind them.

In addition, the spread of Ma Baoguo phenomenon is based on algorithm recommendation. According to the concept of "filter bubble", with the increase of users' use frequency, the algorithm has more and more understanding of users' needs, and the content obtained by users tends to be more and more single topic, and can not receive other information.[7]As a result, the attention Ma Baoguo received in the initial stage has been increased exponentially after being recommended by the platform.

4. REFLECTION ON THE CARNIVAL PHENOMENON OF "MA BAOGUO STYLE"

4.1. Guard Against the "Turn Nasty" of Mainstream Culture Brought by Pan Entertainment

The mainstream culture and subculture are often a dynamic process of mutual integration and reconstruction. They have their own logic, but the mainstream culture can selectively obtain and use new symbol resources from subculture. When you bring the semiotic resources of subculture into the current discourse system of mainstream culture, it can help the mainstream culture maintain or enhance its cultural vitality in the youth group.

Of course, everything has its pros and cons. When a large number of network words are transferred to the mainstream discourse, the purity and original beauty of language are sometimes threatened. The mainstream media use too much network language and image, which is also a kind of laziness. There is a problem of degree,

when misappropriating, we should choose the symbols of subculture according to the discourse structure and logic of the mainstream culture to ensure that the original cultural connotations of the mainstream culture does not change. The use of such a way of discourse expression, to a certain extent, really fits the expression of young people. This way of pushing content from the perspective of young people is also a good attempt. As long as it is properly controlled, maintained at a proper level, and not excessively attached to this cultural trend, using some hot spots that young people are familiar with and interested in, good communication results can be achieved. But in this process, we must grasp a degree, in the case of more and more entertainment and following the Internet hot spots, as some official or authoritative institutions, they should also consider how to maintain their professionalism and authority. For example, people's daily, in the final analysis, is still a media organization providing professional authority and official reliable information. Its final identity cannot be deconstructed in the evolution of this cultural form.

4.2. Abide by the Legal And Ethical Limits of Network

Carnival is a prerequisite for the continuation of serious life. Carnival itself is the suspension of rationality, but the symbols used in the carnival ceremony, the body posture and the relationship with the surrounding environment have its unique aesthetic significance. We need to participate in the carnival from time to time in our daily life. However, the discourse expression and rituals used in Carnival still need to maintain certain cultural aesthetic standards in practice.

Besides, young people should embrace subculture. But first of all, as a citizen, a basic obligation is to abide by the law. Therefore, it is necessary to abide by the law and ethics when participating in the carnival. Taking the Ma Baoguo phenomenon as an example, it is often a de-personalized experience to participate in online collective carnival. It is easy to feel that personal legal and moral responsibilities have been diluted among groups. Therefore, the more in the scene of collective carnival, the more attention should be paid to abide by the legal and ethical boundaries.

Finally, young people should cultivate certain cultural taste, aesthetic standards and legal and ethical judgment in daily life. In fact, only those who have a clear understanding of social law and moral ethics can be better involved in carnival. Only rational but not carnival, life will show boring; Only carnival and rational completely absent, will inevitably fall into the "flow" led madness in the digital network era.

5. CONCLUSION

The network popularity of "Ma Baoguo Style" is essentially a discourse carnival. There are four main reasons for the formation of this discourse Carnival phenomenon: Ma Baoguo's image and discourse symbols born with the characteristics of network communication; His appearance satisfies the fun of imitation and interaction of netizens and the psychology of deconstructing authority; The Internet technology promotes the strengthening and rebirth of Ma Baoguo's image and discourse as a meme; The commercial interests of consumer society accelerate the "Ma Baoguo" is popular.

This paper also reflects on the discourse Carnival of "Ma Baoguo". In the social media era, we must be vigilant against the "flavor change" of mainstream culture brought by excessive entertainment. In the network carnival, we still have a clear understanding of social law and moral ethics, so as to avoid falling into the "flow" led madness.

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