Chapter 16
Carnivalesque Theory and Social Networks: A Qualitative Research on Twitter Accounts in Turkey

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ABSTRACT
Carnivalesque theory has been used as a model and a structure in the works carried out in many fields such as communication, literature, and sociology. In fact, Carnivalesque appears in many environments/areas, particularly in the social networks, which are the manifestation of social life. This chapter examines social networks in the context of carnivalesque theory to reveal facts of carnivalesque in Twitter. Content analysis technique was used in the research. Research data came from 10 Twitter accounts which have a maximum number of followers in Turkey. These data were analyzed and examined in terms of grotesque, dialogism, carnival laughter, upside-down world, marketplace, and marketplace speech belonging to the carnivalesque theory. According to the findings, the structure of Twitter, which is one of the most popular social networks in Turkey, is largely similar to the structure of the carnival and features of carnivalesque theory.

DOI: 10.4018/978-1-7998-1041-4.ch016
INTRODUCTION

Human beings, who started living in the big communes, have the birth and development of many innovations in social, political, artistic and technological aspects since they have the common mind, the ability to work together and the ability to think and invent individually. These innovations have led to the transformation of the individual and society in many respects. The internet, which is the most recent example of these innovations, has led to the transformation of everyday life in more ways and numbers than ever before although it is included human life into more than half a century ago.

The social networks within the Internet are the main actors of this transformation at the point of social relations. Social networks have influenced and changed the way people communicate, how they belong to a community, and how they display their selves. People are now socialized through this virtual network, belonging to the virtual communities in this network and express their ego with created virtual identities in these virtual networks.

These networks resemble a carnival because of their characteristics. People are doing that will never do in everyday life in this network. People say things they can never say and people act like they can never be this virtual network. This kind of virtual environment exists as their second life.

Social networks have a great deal of the characteristics of the carnivalesque theory of Michail Bakhtin. This digital network is a digital environment of carnival where makes people come together, form communities, act for a common purpose, oppose ins, derive a common language, produce a humor, laugh, change their bodies, reverse the existing order and authority just like the carnivalesque.

CARNIVALESQUE THEORY

Carnival

The settled life action that one of the most important turning points in the life of mankind trace to “Göbekli Tepe” that B.C. 10000 years in the Şanlıurfa province in Turkey. In time, the people coming together and forming large communities, and the formation of cities happened in B.C. 3900. The first samples of this city is now Turkey, Egypt, Iraq, are of such countries. At the time, these cities became the pioneers of civilization, production, education, art and many other fields of life. In Egypt, one of the most important of these civilizations, the whole habitat is designed with a hierarchical order and is divided into different categories (slave, ruling class, workers, farmers, craftsmen) according to their status. The social activities of the people belonging to these classes take place in their class in the general and their relationship with other classes continues on the basis of superior-subordinate relationship. However, in some social celebrations, such as carnival or festivities, these classes coexist, and at the time of the carnival, these distinctions are relatively uncertain/transparent compared to other times.

This is the first festival of history recorded Feyyum in Egypt, one of the first cities of history interrupted routine of everyday life that determined by strict rules and restrictions, is at ease Pharaoh and minorities have power, contains the most difficult conditions for the rest of the people. These festivities outside the day-to-day operations and rules have a free time feature and on other days, these festivities