Animal Abuse in Ryan Baldock Martin's Internet Panhandling

Dherina Stevani

English Literature, Faculty of Language and Arts, Universitas Negeri Surabaya
dherina.19078@mhs.unesa.ac.id

Abstrak

Studi ini membahas bagaimana pengemis internet dan penyiksaan hewan digambarkan dalam siaran langsung di TikTok. Penelitian ini juga mengeksplorasi respon penonton dari tayangan siaran langsung Ryan Baldock Martin dengan menggunakan pendekatan kajian budaya. Penelitian ini bertujuan untuk mengetahui efek samping dari live streaming TikTok: Internet Panhandling dari mata penonton dan reaksi terhadap live streaming Ryan Baldock Martin. Teori Julian Steward, Lawrence Grossberg dan Stuart Hall berfungsi sebagai kajian budaya: Kajian Budaya Ekologis, Sirkuit Budaya dan Penerimaan Penonton. Dari rangkaian teori budaya Lawrence Grossberg, penulis hanya menggunakan dua dari lima unsur yaitu representasi dan identifikasi. Sedangkan teori Stuart Hall, dapat diklasifikasikan menjadi tiga kategori yaitu pembacaan dominan, negosiasi, dan oposisional. Penelitian ini menggunakan metode kualitatif dengan pendekatan teori rangkaian budaya dan resepsi khalayak. Penulis mengamati dan mengidentifikasi penelitian ini dengan tanggapan penonton TikTok di dalam komentar dan video reaksi oleh Ryan Baldock Martin. Hasil dari penelitian ini adalah pendapat penonton dapat menyoroti bahwa live streaming Ryan Baldock Martin dapat merusak citra TikTok, citra pembuat konten, dan pengaruh buruk pengguna media sosial.

Kata kunci: Pengemis media sosial, TikTok, siaran langsung, penyiksaan hewan

Abstract

This study discusses how internet panhandling and animal abuse depicted in TikTok live streaming. This study also explores the viewer's respond from Ryan Baldock Martin live streaming using a cultural study approach. This study aims to find a side effect from TikTok live streaming: Internet Panhandling from the viewers' eyes and reaction to live streaming Ryan Baldock Martin. Julian Steward, Lawrence Grossberg and Stuart Hall theory serve as theoretical cultural studies: Ecological Cultural Study, Circuit of Culture and Audience Reception. From circuit of culture theory by Lawrence Grossberg, the author only using two from five elements there are representation and identification. While theory by Stuart Hall, can be classified into three categories there are dominant, negotiated, and oppositional reading. This study using a qualitative method approached circuit of culture and audience reception theory. The author observing and identifies this study with viewers' respond TikTok whose comment section and stich videos by Ryan Baldock Martin. The result of this study conducts that viewers' opinion can be highlight that live stream of Ryan Baldock Martin can damage the image of TikTok, image of content creator, and bad influence to social media users.

Keywords: Internet Panhandling, TikTok, live streaming, animal abuse

INTRODUCTION

Based on Brounstein, et al (2018) explain the internet panhandling or cyber begging is a method of requesting money. They create content in the form of writing, images, videos, and live streaming. The content they create contains compassion to get sympathy from viewers. It is called "an action" to get help from viewers because they feel sorry for knowing their condition. Some people have gotten so wealthy by begging that they have bought buses and mansions, yet they always present themselves as destitute in order to elicit compassion from the general public (David et al., 2009).

Internet begging is the act of begging in the digital or virtual world by approaching strangers and requesting money or other necessities. A website called cause posts pleas for donations or other needs. Those who panhandle are frequently included in the "dangerous class." (Lankenau, 1999). Since the beginning of time, no human has ever had access to all they require for survival. People who are unable to achieve their

fundamental needs exist in every tribe, location, and community for a variety of causes, including but not limited to poverty. In other instances, some residents actually do not like the beggars and treat them like inferior human beings. Some people beg others who could be more inclined to help when they are unable to achieve their desired needs at the appropriate moment and there could be serious implications for the delay.

Social media can be roughly defined as a collection of interactive Internet apps that enable the creation, curation, and sharing of user-generated content (either individually or collaboratively) (Lutkevich, 2010). They consist of YouTube, Instagram, Facebook, Friendster, Wikipedia, dating websites, Craigslist, recipe sharing websites (such as all-recipes.com), and dating websites. All social media platforms have the qualities listed above, but they also differ from one another in a number of ways. Based on K. Kang, et al (2020) explained that live anchors might buy likes and fans to expand their impact, one should be wary of their credibility. Particularly, the architectures, structures, norms, and user bases of platforms frequently vary. People in this era are busy becoming content creators on social media TikTok. Besides being fun, it turns out that it makes them get jobs and income from the content they create, easily and instantly. Workers, children to adults, even the old ones are competing to create interesting content and that creates too many negative results. The negative one is becoming 'an Internet Panhandler'. The author will review more in the case of Internet Panhandling on the live streaming in TikTok platform.

A brand-new business model called live streaming has arisen in recent years. Through live streaming services, anchors display their skills and engage with viewers in real time. By giving the anchor gifts and money, fans support them. The anchor and platform parted in equal halves. Live shows, live games, and live commerce currently rule webcasting. The purpose of TikTok's live streaming service is to complement existing live streaming platforms rather than to replace them (Hu, 2020). The desire for connection between users and fans is the fundamental driver behind the live streaming feature of short video services. Live streaming can facilitate direct communication between Daren and their audience, strengthening their bond with them.

In this context Steward offer ground for understanding the Ecological Perspective Theory. Development of individual characteristic because of their environment and other reason is definition of ecology perspective. For the supporting finding the result, the author use theory from Lawrence Grossberg and Stuart Hall. In this context

Lawrence Grossberg and Stuart Hall offer ground for understanding the characteristics of cultural study in social media and audience reception. Cultural studies have been characterized as "radical contextualization" by Lawrence Grossberg, an American cultural studies practitioner who trained under Stuart Hall at the Birmingham Centre. This means that it must examine a cultural site, text, practice, or item from as many perspectives and settings as you can in order to fully comprehend how it functions. Larry Grossberg and Stuart Hall made the circuit of capital concern to cultural studies. Comprehend how a site/text/practice/object functions in terms of production, consumption, identity, regulation, and signification and, crucially, how each of these elements of culture relates to, co-constructs, and is a part of all the others (dos Santos & Foley, 2017). The writer can understand how the circuit of capital breaks culture down into five component elements. The Circuit of Culture can be used as a framework and modified for a detailed study of culture, however there are no "neat fits" because consumer beliefs and behaviours cannot be identified from examination of the objects or behaviours themselves (Leve, 2012). Stuart Hall provided an explanation of audience reception, including how individuals are divided into different groups based on how they react to the evolution of a time and an object. According to Stuart Hall, the theory of ideology aids in understanding how a specific set of ideas, in Gramsci's sense, come to dominate the social thinking of a historical bloc, aids in bringing that bloc together, and aids in preserving that bloc's dominance and leadership over society as a whole. In cultural studies, the idea of audience reception is crucial. It can refer to the dominance of other nations by a dominant nation with its unique set of beliefs or ideologies, as well as the dominance of other social classes in a society by a dominating class with its specific set of beliefs (Espiritu, 2011).

Then, using culture as a term, one may analysis how social media operates, which "provide rich and varied environments for interactional encounters and exchanges between increasingly interconnected networks of users." Because internet panhandling, which is widespread worldwide, actually needs a reaction

from TikTok users, the Stuart Hall theory of audience reception lends great support to this study (Sandel & Ju, 2019). It is clear from their comments whether they vehemently oppose Internet panhandling or the other way around. This is highly concerning given the current climate, particularly the economics, which encourages a new generation of "easy money makers." Future economic growth is greatly benefited by methods that truly do not harm other people, but if it is the other way around, it will breed a new generation of lazy individuals who enjoy begging for money and other things. There are many things that must be studied, especially Internet Panhandling/cyber begging on social media live streaming. Social media does not clamp down on workers, but is used by marginalized groups to sell their things that do not educate society. The research gap is the phenomenon of panhandling is increasingly widespread in society, especially social media users. This triggers unrest and has the potential to affect young people so that it can bring up statements that you don't have to work hard, but if you become a content creator who smells like Internet panhandling, you will get money easily. Often times people will do outrageous way to money beggars in internet. For examples people would abuse of natural resources and animal abuse.

Abuse of natural resources as well as animal abuse has been commonly used amongst internet influencers in several platform. These abuses are ways for people to climb the social ladders on social media. This phenomenon is often discussed in Ecology Perspective field. Literary ecology focuses attention on the relationship between literature and environment as a representation of how a literary work is born. Ecological perspective talk about the individual who grow up depends on their environment. But This thesis used Ecological Perspective Theory to analyse Ryan Baldock Martin as a creator in TikTok platform who doing internet panhandling contain animal abuse in it. The ecological systems theory developed by Steward is one of the most widely recognized theories explaining how is social causes affect human development. According to this belief, growing up has an impact on every aspect of the way individual live. Ideas, feelings, and preferences are influenced by how individual interact with others. The individual will change if their surroundings do. Their identity will undoubtedly change if you relocate to a place with a distinct culture. If their social role within one of the five systems changes, the same thing may take place.

The author correlate Ryan Baldock Martin videos about internet panhandling and ecological perspective because Ryan is an individual who have ideas that impact his social live. He also as a creator in TikTok platform who share his ideas about internet panhandling and animal abuse can be influenced the viewers. People who watched his live stream will be have a character same as Ryan do because just doing internet panhandling and doing with exaggerated thing will get famous and make money easily. He always wears the sea animal like octopus, fish, lobster on his head as an accessories. According to Ryan, wearing those animals truly make his videos get a controversial but at the same time those videos getting popular because it is out of mind and contain animal abuse. But things like this are rare and not much researched in literary research and cultural studies, therefore the writer needs to research this. In order to add to the scientific repertoire and to make people aware that this is a serious problem that must be investigated.

METHOD

Research method in this study show Internet panhandling and animal abuse depicted in TikTok live streaming by Ryan Baldock Martin. The primary data in this study is based on videos by Ryan Baldock Martin and secondary data is observing viewers' comment. The author use five videos from Ryan and each video is approximately five minutes long. All videos contain internet panhandling and animal abuse. The secondary data from twenty one viewers' comment in Ryan's videos that contain pro and contra with Ryan do in his videos.

The author uses four steps for identifying and observing this subject. First, watch videos or live stream by Ryan Baldock Martin. Second, take a screen record Ryan's videos that contain internet panhandling. Third, analysing animal abuse from Ryan videos analyse with Steward theory. Fourth, break down Grossberg theory how he doing internet panhandling. And the last, classifying the viewer's comment using Stuart Hall theory.

Data analysis in this research done by observe Ryan's videos in his TikTok account, @ryan_m93. The author watching and take a record Ryan's video live stream. After watching Ryan's videos, the author analyze and break down with three theories. Ryan's videos depicted with animal use Ecological Cultural Study and how Ryan's doing internet panhandling use circuit of culture with production and consumption elements. The author also observed the viewers' comment in Ryan's videos use Audience Reception Theory with classify to three category

there are dominant, negotiated, and oppositional reading.

RESULT AND DISCUSSION

1. Representation Animal Abuse of Ryan's Videos: Ecological Cultural Studies by Steward

Ryan with his videos live stream contain internet panhandling and animal abuse. Live streaming is nowadays culture in social media platform and Ryan as a subject find his favourite hobby being live streamer in TikTok platform. According to J. Steward (1980) the Ecological Cultural Study about animal abuse is a component of ecological system theory that focuses on how cultural elements affect human development, such as socioeconomic status, wealth, poverty, and ethnicity. Live streaming in TikTok in nowadays is a platform that creator can make money in it.

The first viewer comment: "quite disrespectful that your claiming a dead octopus to be Ur bff, that octopus is dead and it can still feel pain from seeing you" @mred.37

*The second viewer comment: "Someone tell me where they live!! They're animal abusers   and most of you are supporting this" @_sun_goddess_*

From those comments, Ecocriticism as an Interdisciplinary from Ryan Baldock Martin attitude relevant with his personal traits and behaviour. Personality traits or personality traits are characteristics that are consistent and relatively stable in behaviour, attitudes, and the way a person responds to certain situations. Personality traits are internal aspects of individuals that include how they think, feel and act. personality is the dynamic organization within the individual of those psychophysical systems that determine his unique adjustment to this environment.

The third viewers' comment: "This TikTok creators has literally been using dead   animals to promote their TikTok live stream. Not only this looks disturbing but highly disrespectful who dies for this entertainment. That's not cool that's not okay what is wrong with you Ryan? When I saw this happening I said to that creators TikTok live stream and I asked him to stop exploited and then he immediately blocked me. That's   the fucked up world we live in today. People think that all they are fish and octopus.   But don't realize that those animals play a part in" @gemistarr

That comment is from the person who saw Ryan Baldock Martin live stream and said to stop exploiting the animals but surprisingly she had a blocked by Ryan Baldock Martin. He always blocked people who disturb his behaviour in live streaming. Based on J. Steward (1997) explained that Ecological validity refers to the extent to which the environment experienced by the subjects in a scientific investigation has the properties it is supposed or assumed to have by the investigator. Ryan thinks that doing animal abuse for the content make it viral and booming. But in the other hand, that is so ridiculous to do moreover he do it in live streaming.

2. Representation Ryan's Videos Depicting Internet Panhandling: Circuit of Culture by Grossberg

This study find **production** in Ryan Baldock Martin's videos live stream in TikTok. What does this look like? How is it represented? How do Martin work? His account itself can also be seen to be a cultural phenomenon because it works through social aspect and representation. The act of producing directly and logically implies the prospect of **consumption** and the existence of consumer. In the context of this study the notion of 'consumer' is extended to include viewers through certain representational side. According to Grossberg (1997) Primarily, culture is concerned with the production and the
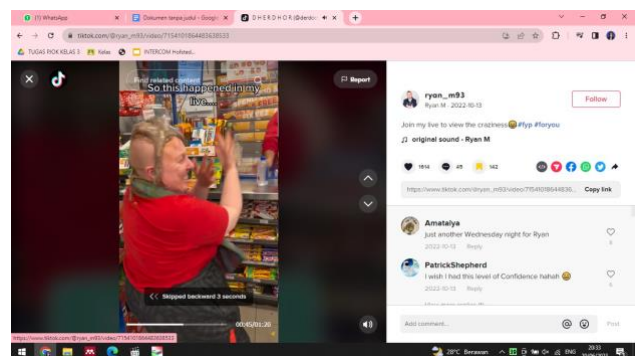
exchange of meanings the 'giving and taking of meaning between the members of a society or group.

Figure 1 (Ryan wear dead octopus in supermarket)

This time he put a dead octopus on his head. With this brilliant action, many minimarket visitors felt "Is this guy okay?". Even when Ryan gave the minimarket waiter a dance, it was very awkward and not funny at all. Instead, Ryan looks like a crazy bum looking for attention and asking for

money. By starting conversations through the employment of dramatic strategies, which author refer to as panhandling repertoires, panhandlers are able to avoid being treated like a nonperson (Lankenau, 1999).
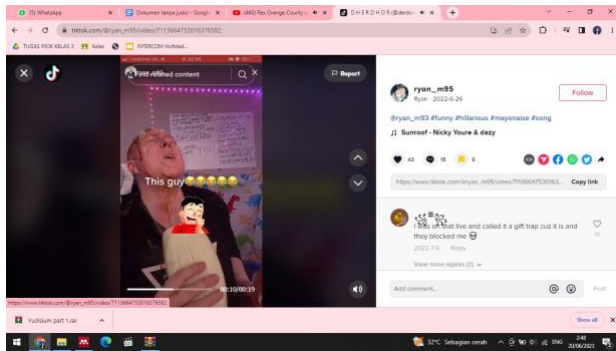

Figure 2 (Ryan smear his head with chocolate)

Behind Ryan, there is a film with a list of requests for viewers based on the presents they gave. Ryan will be content to follow the viewer's lead. In order to facilitate the viewers' wants and enable them to provide gifts in response to the requests made, Ryan intends to provide a list of demands. Ryan will harm himself in increasingly extreme ways the more you give him. Let's use the "Car" and "Lion" gifts as an example. You can see there that Ryan will pour ketchup on his head if viewers donate a "Car" gift. The price of the "Car" gift is 109 dollars, or 1.647.000 rupiah. Ryan will do or pour anything the viewers instruct him to do if they offer the "Lion" gift. The value of the "Lion" gift is 499 dollars or 7.499.750 rupiah.
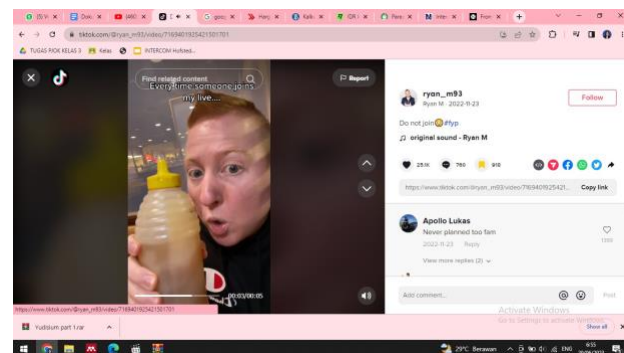

Figure 3 (Ryan smear his head with honey)

Ryan plays with the viewers' emotions while live broadcasting, in addition to doing extravagant things and fulfilling viewer requests. He always does that when streaming live and uploading videos. He excels at piquing people' interest in what Ryan will do during the live stream. The cunning thing about Ryan is that he always posts videos on TikTok as spoilers by utilizing his one secret phrase: "Every time someone joins my live, I have to..." For the audience, that sentence is not typical. They will be fascinated and wonder if Ryan really would act in such a foolish and repulsive manner.

3. Viewers' Respond to Internet Panhandling: Audience Reception by Stuart Hall
a. Dominant Reading

In this position, the audience will accept the dominant meaning, and consider further to agree with it as a whole (Kristi, 2017). Stuart Hall stated "the audience will accept the message in general, but will refuse to implement it if there is a difference with the culture and values held".

The fourth viewers' comment: "Oomg!!!!!so exciting! I can't wait!! This is so much fun!!! I called in sick today so I could join your live!!Im really blessed!! @d_con_19

Comment from @d_con_19 indicating that he was looking forward to Ryan Baldock Martin live streaming. Even this one viewer is willing not to attend an activity just to watch Ryan's live broadcast. According to Livingstone S. (1998) the audience then ceases to be something that people may or may not be a member of and whose peculiar ways must be uncovered and instead becomes a shorthand means of referring to ways in which people stand in relation to one another.

b. Negotiated Reading

In this position, the audience will accept the dominant meaning, and consider further to agree with it as a whole (Kristi, 2017). Stuart Hall stated "the audience will accept the message in general, but will refuse to implement it if there is a difference with the culture and values held". regarding the demand for marriage due to the age factor has a contradiction with one's perception, he is not entirely to blame because of several considerations. From Ryan's social media there is nothing that shows viewers' being in the negotiated reading category. There are only two types of Ryan's viewers, likes and dislikes. Nothing is in between these two types.

c. Oppositional Reading

In this position, the audience does not have harmony in interpreting the impressions projected by the media. According to Espiritu (2011) Audiences have conflicting thoughts and perceptions, and completely reject messages and meanings in media content. For example, when a value or message that is broadcast is contrary to

someone's ideals, and he also expressly rejects that value.

The fifth viewers' comment: "Like u think if u told your parents or really anyone that this is what u do for clout or a living they'd be proud or happy for you? Cause this is so weird n sad what ppl do for clout. Like maybe tried being funny or artistic. But no let just not blink n put fish n other gross shi our heads. That'll do it. Hope you're rlly happy with your life" @marina._.shover

She seems to look really fed up with the content created by Ryan. According to @marina._.shover, the content that was created was very embarrassing and sad. What do their parents and those closest to them think when they see the video that Ryan made? Because the video is really not educational and useful for people who watch it.

The sixth viewers' comment: "no I'm deff happy but seeing you do dumb weirdo   shit makes me angry, sorry but you did this to me..I just can't understand why ppl are   like this..I studied some of your videos and man u should get therapy. that's all"   @marina._.shover

From oppositional reading the author got seven comments from viewers which showed a contra side to Ryan's content. Many of them are fed up because Ryan does things that are not educational and useful for the viewers who watch his actions on live streaming. Dirty, unclear, useless, wasting the food, committing acts of beggars are things that many people don't like.

CONCLUSION

After analyzing Ryan's video contain with animal abuse, it can be concluded that he is an individual who do internet panhandling with the animal abuse content. This phenomenon getting famous in social media especially TikTok cause Ryan doing live streaming contain internet panhandling with animal abuse. Ryan designed his live streaming with put ketchup and sea animals in order to get viewers' attention. This could be unexpected phenomenon in nowadays cause the purpose of Ryan job here is just to get more money easily without getting work outside. The result is find Steward Ecological Perspective find that Ryan Baldock Martin have an individual development with cause by culture, economic system, social norms, and political system.

REFERENCES

Arluke, A., Patronek, G., Lockwood, R., & Cardona, A. (2017). Animal hoarding. In *The Palgrave International Handbook of Animal Abuse Studies* (pp. 107–129). Palgrave Macmillan. https://doi.org/10.1057/978-1-137-43183-7_6

Ayoob, S. M. (n.d.). *Beggary in the Society: A Sociological Study in the Selected Villages in Sri Lanka*. https://www.researchgate.net/publication/342735241

Bègue, L. (2022). Explaining Animal Abuse Among Adolescents: The Role of Speciesism. *Journal of Interpersonal Violence*, *37*(7–8), NP5187–NP5207. https://doi.org/10.1177/0886260520959643

Berger, A. (2012). Cultural Criticism: A Primer of Key Concepts. *Cultural Criticism: A Primer of Key Concepts*, *01*(Part 1), 1–38. https://doi.org/10.4135/9781452204734

David, V., Journal, A. O.-I. N., & 2009, undefined. (2009). Incidence and socio-economic dimensions of begging in Nigerian cities: The case of Ogbomoso. *Academicjournals.Org*, *4*(12), 498–503. https://doi.org/10.5897/NGOJ09.082

dos Santos, P. L., & Foley, D. K. (2017). the Circuit of Capital. *Routledge Handbook of Marxian Economics*, 98–110. https://doi.org/10.4324/9781315774206-10

Espiritu, B. F. (2011). Transnational audience reception as a theater of struggle: young Filipino women's reception of Korean television dramas. *Asian Journal of Communication*, *21*(4), 355–372. https://doi.org/10.1080/01292986.2011.580852

Faklaris, C., Cafaro, F., Blevins, A., O'Haver, M. A., & Singhal, N. (2020). A snapshot of bystander attitudes about mobile live-streaming video in public settings. *Informatics*, *7*(2), 1–15. https://doi.org/10.3390/informatics7020010

Fang Fang, H., Zheng Zhi, G., Chong Boying, L., & Yee Loong, A. (2019). Factors Influencing People's Continuous Watching Intention and Consumption Intention in Live Streaming: Evidence from China. *Internet Research*, 1–52. https://www.nottingham.edu.cn/en/library/documents/research-

Habibpour Gatabi, K. (2018). *Tehranian Citizens' Approach to Beggars*. https://www.researchgate.net/publication/363157943

Hasan Khan, J., & Professor, A. (2013). Problems of Beggars: A Case Study Houseless Population in India View project Problems of Beggars: A Case Study. *Xplore International Research Journal Consortium Www.Irjcjournals.Org*, *2*(12). https://www.researchgate.net/publication/306111497

Hu, Y. (2020). Research on the commercial value of Tiktok in China. *Academic Journal of Business & Management*, *2*(7), 57–64. https://doi.org/10.25236/AJBM.2020.020706

Jing, Z. (2019). Beggars On the Crowdfunding Platform. *Academic Journal of Humanities & Social Sciences*, *2*(6), 112–115. https://doi.org/10.25236/AJHSS.2019.020615

Johnson, S. A. (2018). Animal cruelty, pet abuse & violence: the missed dangerous connection. *Foresic Research & Criminology International Journal*, *6*(5). https://doi.org/10.15406/frcij.2018.06.00236

Khan, N., & Fahad, S. (2020). Begging Negative Impact on the World Community. *SSRN Electronic Journal*. https://doi.org/10.2139/ssrn.3530070

Khotijah, Y. S. (n.d.). *FENOMENA CYBER BEGGING: Ancaman Baru Pemberdayaan Ekonomi Umat*. https://www.researchgate.net/publication/368565954

Kjeldsen, J. E. (2018). Audience Analysis and Reception Studies of Rhetoric. In *Rhetorical Audience Studies and Reception of Rhetoric* (pp. 1–42). Springer International Publishing. https://doi.org/10.1007/978-3-319-61618-6_1

Kristi, P. (2017). *Audience Reception Analysis Political Messages In President Joko Widodo Youtube Channel*. *10*(1). http://jurnal.upnyk.ac.id/index.php/ijcs/article/view/2942

Lankenau, S. E. (1999). Panhandling repertoires and routines for overcoming the nonperson treatment. *Deviant Behavior*, *20*(2), 183–206. https://doi.org/10.1080/016396299266551

Lapka, M., & Sokolickova, Z. (2012). "Changes and Challenges for Rural Community and Rural Landscape View project POWER4BIO-emPOWERing regional stakeholders for realising the full potential of european BIOeconomy View project. *Article in Journal of Landscape Ecology*. https://doi.org/10.2478/v10285-012-0050-z

Leve, A. M. (2012). *The Circuit of Culture as a generative tool of contemporary analysis: Examining the construction of an education commodity*.

Livingstone, S. (1998). *Relationships between media and audiences: prospects for audience reception studies*. http://eprints.lse.ac.uk/1005/

Lutkevich, B. (2010). Social Media Ερευνητικο Προγραμμα Social Media. *Media*, *58*(10), 415–417. https://doi.org/10.1002/9781118541555.wbiepc004

Mlagara Namwata, B. (2012). *Feelings of Beggars on Begging Life and their Survival Livelihoods in Urban Areas of Central Tanzania Antimicrobial use and resistance development View project ASSESSMENT OF PREVENTION OF MOTHER TO CHILD HIV TRANSIMISSION PROGRAMME AMONG THE FISHING COMMUNITIES OF LAKE VICTORIA IN TANZANIA View project*. http://www.ijmra.us

Morley, D. (2003). Television, audiences and cultural studies. In *Television, Audiences and Cultural Studies*. https://doi.org/10.4324/9780203398357

Orochovska, L., & Abysova, M. (2017). Cultural studies approach to mass-media as a factor of mankind's socio-cultural development. *MATEC Web of Conferences*, *106*. https://doi.org/10.1051/matecconf/201710601005

Pagani, C., Robustelli, F., & Ascione, F. R. (2010). Investigating animal abuse: Some theoretical and methodological issues. *Anthrozoos*, *23*(3), 259–276. https://doi.org/10.2752/1753037110X12750451259011

Riaz, S., Ali Baloch, M., & Professor, A. (n.d.). *The Socio-Cultural Determinants of Begging: A Case Study of Karachi City*. https://doi.org/10.7176/JESD

Sandel, T. L., & Ju, B. "Jenny." (2019). Social Media, Culture, and Communication. *Oxford Research Encyclopedia of Communication*, *December*. https://doi.org/10.1093/acrefore/9780190228613.013.758

Sollund, R. (n.d.). *ANIMAL ABUSE, ANIMAL RIGHTS AND SPECIES JUSTICE 1*.

Tindale, C. W. (Christopher W. (2015). *The philosophy of argument and audience reception*.

Ude-Akpeh, C. E. (2021). Youthhengagementtinninternettbegginggganddnationalldevelopmentt innNigeria. In /*42 Journal of Emerging Technologies (JET)* (Vol. 1, Issue 1). https://journals.jfppublishers.com/jet/

Vrečko, I. (2019). Criminological aspects of animal abuse. *Kriminologija & Socijalna Integracija*, *27*(1), 84–99. https://doi.org/10.31299/ksi.27.1.4

Wang, Y. (2022). A Review of Reasons for TikTok's Global Surge. *Proceedings of the 2021 International Conference on Social Development and Media Communication (SDMC 2021)*, *631*(Sdmc 2021), 588–591. https://doi.org/10.2991/assehr.k.220105.107

Wienhues, A. (n.d.). *Ecological justice and the extinction crisis : giving living beings their due*.

Yaprak, A. (2008). Culture study in international marketing: A critical review and suggestions for future research. *International Marketing Review*, *25*(2), 215–229. https://doi.org/10.1108/02651330810866290