



Analysing the Emergence of Mukbang: A content analysis on YouTube's broadcast eating and its Implications of public health

By

Maitri Deori

4th semester

21MARMC006

Under the guidance of

Dr Bhargavi D Hemmige

Assistant Professor and head
Department of Media Studies

ABSTRACT

Mukbang, an extreme eating mode in which makers record themselves connecting with a following while consuming up to 10,000 calories in one sitting, is one of the most popular genres of YouTube recording. Although the practice has proven to be successful, it may be detrimental to vloggers' long-term health. Simply said, the kidney mukbang is a YouTube addiction, drawing viewers who are attracted by the consumption of delicacies such as polling, fried cooking, and seafood, among other delights. As "mukbang" (eating broadcast) becomes increasingly popular, there is growing concern about the impact of "mukbang goods" on public health. Observing people eat has developed into this massive internet marvel. The mukbang setting. It's nothing new to consume with our eyes, as weird as it may appear or genuinely be at times. It turns out that our desire to watch mukbangs is warranted, and food intake, in general, may be a heritable trait that can be traced all the way back to our forefathers. Nonetheless, despite the fact that a feast is calorie-free for the eyes, it is not without consequences.

Despite the fact that several studies have addressed a variety of positive and negative consequences of mukbang watching, only one review composition argued that mukbang watching could become a problematic (i.e. addicting) geste for some of its druggies due to its social facilitation features. The purpose of this study is to examine the content of mukbang YouTube videos as well as making-related news stories, as well as the relationship between watching mukbang videos and adopting a healthy lifestyle. The major stimulus for watching mukbang movies were determined to be satisfying one's appetite, bluffing, eating, building one's emotional foundation, and so on.

Others expressed a desire to retain a slender constitution and avoid becoming overweight when they gormandize. According to several studies, viewers use mukbang watching to escape reality. Many papers have indicated that individuals watched mukbang for various provocations and motives. Because of their inability to pierce a wide variety of foods, some of the viewers wanted to watch someone eat them. They suspected that watching someone eat relieved tension from their fast-paced and hypercompetitive 6 way of life. According to some experimenters, seeing mukbang helped spectators escape from feelings of guilt and tension associated with being overweight. Furthermore, adolescents who were tired or empty late at night, as well as youths who wanted to order food but couldn't because their parents were at home, appreciated mukbang as an escape from an unpleasant reality. This paper also argued that mukbang had a negative impact on certain observers' understandings of eating customs and practices. Mukbang is an internet-eating broadcast in which a host (often a young and skinny womanish host, although now a male) consumes food.

Some swillers watch mukbang to feel full and keep their favours under control. This investigation paper will talk about mukbangs and food specifics in general. And why do we find ourselves enjoying both of these conditioning so much? However, if you've ever seen a mukbang, you'll understand what I'm talking about. There are two pieces of commentary that are very current. The first is a rendition of "Wow, these videos are extremely satisfying." "I'm almost full after seeing them." Second, a statement, "Wow, these pictures are making me veritably empty." "I'm hungry right now." We'll try to figure out what happens when you're waiting for mukbangs to induce. These are two diametrically opposing reactions.

Keywords

Mukbang, Eating Disorder, YouTube, Public health, hunger

Operational Definition

Mukbang: A popular trend that originated in South Korea is called mukbang, in which individuals broadcast themselves eating a lot of food while engaging with their viewers. The Korean terms for "eating" and "broadcast" are combined to form the word "mukbang". Mukbangers typically eat a lot of food while interacting with their fans on live streams or in previously recorded videos. Mukbangs can include a wide range of dishes, but they frequently consist of substantial quantities of fatty, indulgent foods like fried chicken, pizza, and sweets.

Eating Disorder: A severe mental health condition called an eating disorder is defined by abnormal eating patterns that can be harmful to one's physical, mental, and emotional well-being.

YouTube: A platform for sharing videos, YouTube enables users to upload, watch, and exchange videos. With more than 2 billion monthly active users, the platform, which was first introduced in 2005, has grown to become one of the biggest social media networks in the world. Users of YouTube are able to set up channels where they can post and share videos on a variety of subjects, such as music, video games, fashion, cuisine, and more. In addition to liking, commenting, and sharing videos, viewers can subscribe to channels to receive updates on new material.

Public health: The science and art of preventing disease, extending life, and promoting the health and well-being of people and groups through coordinated efforts and deliberate decisions made by society, organizations, public and private, communities, and people are collectively referred to as public health.

Hunger: Hunger is a physiological state that develops when the body requires sustenance for nutrients and energy. The brain's hypothalamus controls hunger by sending signals to the body to consume when it notices low blood glucose levels or low energy reserves.

Research Questions

1. What is the nature of the content and format of Mukbang videos on YouTube?
2. Why have Mukbang videos become so popular among viewers?
3. What are the potential effects of Mukbang videos on public health?

Objectives

- To investigate the content and format of Mukbang videos on YouTube.
- To identify the reasons for the popularity of Mukbang videos among viewers.
- To examine the potential effects of Mukbang videos on public health.

Significance

A sizable number of YouTube videos were evaluated for my research, requiring a sizable amount of time and labour to create the dataset which specifically highlights the importance of public health and how the public can be vulnerable when it comes to their eating habits. The results of this research may lead to a deeper, more multidimensional understanding of mukbang videos because, to my knowledge, content analysis of mukbang videos has never been done before. This work's confirmation of the press's and the public's stance on mukbang is another important strength. Analysis of general public and media attitudes, which may affect public perception, is required in order to consider the impacts of mukbang on public health.

Chapter I

Introduction

1.1. What is Mukbang?

Mukbang is a live-streamed video in which viewers may watch the host eat. Consider banquet-size portions while people sit and watch the one-person eating contest. This distinguishes Mukbang from other streaming food events.

Mukbangers or BJs may order a lot of takeaway or tape themselves cooking before eating it in front of the camera for the enjoyment of their live audience.

Mukbang is derived from the Korean word meokbang, which combines the meanings for "eating" and "broadcast" (meongneun and bangsong). Mukbang began in South Korea around 2010 on a platform named Afreeca TV2. "Mukbang" is a combination of two Korean words that indicate "a broadcast where people eat." (Choe, 2019; Kang et al., 2020). Unlike normal people eating at home or in restaurants, a host (mukbanger) demonstrates the process of eating food in front of a mobile phone camera, while viewers watch online and remark via live chat. (Choe, 2019; De Solier, 2018). The performer typically consumes a large amount of food, far more than an average adult could. High-quality video, excellent lighting, a fast network, and even the food selection help drives traffic to mukbangers' websites. The mukbang's popularity can be regarded as a societal phenomenon. At the same time, some critics have claimed that mukbang may promote overeating. (Jauregulorda, 2019). In order to combat South Korea's rising obesity rate, the Ministry of Health and Welfare created guidelines and a monitoring system for mukbang in 2018. Mukbang is still in its early stages in China, and its content has not piqued the interest of pertinent Chinese departments. As a result, this South Korean measure served as a model for Chinese mukbang. Despite mukbang culture's popularity and influence, little research has been done in this field. Mukbangs are distinct from other types of food-related programming such as food and travel show, cooking shows, and eating competitions. Mukbangs use sensory expressions to demonstrate the enjoyment of eating meals, and the mukbang's internet communication can give an interactive experience. Furthermore, the mukbang host's appearance is significant, as skinny models may generate body dissatisfaction and influence eating habits. Unlike ordinary cuisine films with hosts of varying BMI levels, mukbang hosts are disproportionately thin and young. There are many reasons why mukbang has grown in popularity, but loneliness may be one of them. Korea has a communal eating tradition. Koreans not only share a table, but also the same dishes when they consume. Fewer people are eating with their families in Korea as the number of single-person homes grows and the generational landscape shifts. Watching mukbang via online broadcasting is an alternative method for this generation to satisfy their desire for communal eating. According to YouTube comments, people are viewing mukbang videos while eating their meals; in other words, mukbang is the new eating companion for many young Koreans. Second, mukbang viewers experience vicarious satisfaction, comparable to "food porn" or "eating shows."

Research Through Innovation

Mukbang creators purposefully eat loudly or position the food near to the viewing audience to increase audience satisfaction. Mukbang viewers believe that their desire for food is satisfied vicariously through these visual and auditory stimuli. As mukbang videos become more popular, there is growing concern about the effect of mukbang on people's eating habits and obesity. Previous investigation has revealed that food-related shows transmitted through the media encourage and increase overeating, with youngsters being particularly affected. Similarly, the food consumption of influencers such as mukbang makers has been proven to influence viewers' food consumption. The kind of meals and eating behaviors portrayed in these media, in particular,

may play an important impact in influencing the effect of mukbang. However, there is insufficient study on the content of the actual Mukbang videos from the standpoint of public health. Mukbang is one of the strangest trends to make its way to the West as Korean culture takes the globe by storm. If you've never heard of mukbang, consider yourself fortunate (depending on what kind of person you are). Simply stated, mukbang is the online observation of people eating food. (usually very large amounts). There are various types of mukbang, some centered on the sheer amount of food, others on ASMR-based satisfaction. There are also oogui eaters (usually petite people who eat far more than they appear capable of), story mukbangs (streamers who read tales with their meal), and cook bangs Mukbang has been around for over a decade, but it's fame has skyrocketed in the last three years. Youtubers with millions of followers and billions of views include Nikocado Avocado and Blovelife. Tik Tok has also played a role in increasing mukbang's appeal. The app's format is perfect for guzzling down beautifully designed plates of food. Consider the Korean TikToker a bite. Her 14 million followers are a result of her 30-second films of herself devouring appetizing dishes of Korean food. Normally, her videos are sped up, with an odd focus on whispered slurping. While there are many different types of mukbang, each video typically has a few elements in common. To begin, the food is typically stacked high in the foreground, with the mukbanger peering over it from behind. The food does not always have to look appetizing, but it should look "impressive" in most instances. For example, many Nikocado Avocado videos feature him eating copious quantities of brightly coloured or unhealthy food, such as 20 packets of blue noodles or 100 Big Macs. Second, the mukbanger's demeanour must shine through. Most videos in the genre feature very little eating and are much more focused on the mukbanger's personal life. Despite its popularity, mukbang has not been without debate. In China, it has been severely criticized for promoting "an ugly mentality." It has also been chastised for encouraging unhealthy eating practices. There are numerous mukbang broadcasters out there, each attempting to outdo the other. This typically results in mountains of fatty food, with each mukbanger vying to be the most divisive. Mukbang, on the other hand, has been accused of promoting eating disorders. Some mukbang videos are repulsive, which can make food less appealing and encourage a thought cycle of "I don't want to look like x, so I won't eat." Despite the fact that "mukbang" is a Korean term that many Americans have adopted and used, many of the videos from the United States vary significantly from those from Korea. Indeed, they both feature people eating in front of a camera and broadcasting the event, but the American versions take a slightly different style.

Many (but not all) American mukbangers enjoy talking while they consume. It's almost as if they're guiding the spectator through the taste sensations they're having and explaining how delicious each bite is, which many mukbang fans find extremely appealing. Many videos are also pre-recorded and posted after the host finishes their meal. Most Korean videos, on the other hand, are streamed live during typical dinner hours, allowing viewers to dine alongside their favorite celebrities. Korean guests are mostly silent as well. Americans have a habit of talking about themselves (how typical) and treating the camera as if it were a therapeutic tool for getting things off their shoulders. People watch the Food Network because it's enjoyable to see how others appreciate their meals. That is why so many folks watch mukbang videos. It means for Autonomous Sensory Meridian Response, and it's the name for a calming tingling sensation that affects the brain and spine. Some people find the noises of chewing, sipping, and slurping to be extremely calming, and they prefer the sounds to the actual eating. Some people even find the videos sensual, and the visuals and noises combine to create a "near-pornographic experience." Just because you're a member of a community like mukbang doesn't mean you completely comprehend the craze or the massive amount of attention the community receives. People join groups because they enjoy interacting with others who share their hobbies, but even if they are having a good time, they may not understand what is going on.

Current mukbang broadcasts typically show people eating a big amount of food from multiple dishes. Mukbang producers not only overeat performatively, but they also consume annoying meals or try new items on their web-based broadcasting in order to achieve popularity. Previous research has looked into the consequences of watching culinary shows, and mukbang is becoming increasingly popular around the world. As a result, assessing the content of mukbang videos will be necessary to forecast mukbang's popularity. In addition, there has been little research into how the news media's coverage of mukbang affects people's views. News media can convey messages beyond their intended audience, provide relevant background information on a subject, and influence the thoughts of those who read the news through agenda-setting. The news media emphasizes specific issues in media messages through agenda-setting, which can influence the public's opinion on a subject. However, little is known about how internet news media interact with mukbang videos to date. Chicken, pizza, shellfish, and other foods are popular in mukbangs. This type of food typically involves animals, and eating a lot of it can irritate those who are against animal cruelty. Of course, you could argue that they shouldn't be watching these mukbang videos, but that's not the situation. You have no influence over what appears in your social media feed. Because of algorithms, your social media may appear to be watching all of your online activities. Google searches, for example, can now influence what advertisements and posts you see on Facebook and Instagram. If these individuals searched for food, the likelihood of these videos appearing on their social media is high, as it is also a worldwide trend nowadays. People who oppose animal abuse despise seeing animals suffer, and eating animal-derived food can irritate them.

Origin of Mukbang

So, where did this whole mukbang affair begin? You're right if you believe it sounds like something from another country. The term "mukbang" is of South Korean provenance, and this is where the whole craze began around 2010. Despite the fact that it sounds like a sloppy fetish genre, the term is completely harmless. South Korea is where the mukbang trend first appeared in 2010. As Koreans rarely eat alone, dining with friends or family is regarded as the norm in South Korean society. People also think that the trend came about as a result of Koreans' growing propensity to feel depressed over their physical estrangement from society as a result of the digital age. Mukbangers started filming themselves while they eat as a result, which helped to ease these feelings. The word is a portmanteau — a word formed by combining two other words — and when broken down, it makes perfect logic. "Muk-ja" translates to "eating," and "bang-song" translates to "broadcast." So, the term literally translates to "broadcast eating," which is exactly what it is. People streaming themselves on the internet while staring into the camera and eating a (very big) meal. And odds are, even if you know what the word means, you're pronouncing it incorrectly. The word is properly pronounced "mook-bong" or "moak-bahng," not "mook-bong." AfreecaTV was the main live broadcaster of Korean mukbang. They were typically broadcast during mealtimes. This was done to allow viewers experience dining with someone in person more closely. The intended audience for mukbangers, meanwhile, delighted in and enjoyed their company as they dined. Mukbang has since been broadcast frequently and finally reached to other countries.



1.2 What makes mukbang unique?

One of the main selling aspects of mukbang was that, while it encourages dining as a communal activity, it also departs significantly from South Korean traditional culinary manners, cultural standards, and gender expectations. The rise in the number of single Koreans and Koreans living alone was simultaneously one of the major socioeconomic trends that the mukbang trend was able to capture. These individuals subsequently turned to mukbang for eating competition.

American vs. Korean Mukbang

In terms of the food, American mukbang often features fast food, junk food, and other kinds of Western cuisine, while Korean mukbang often features traditional Korean dishes such as bulgogi, kimchi, and bibimbap. However, since many mukbangers consume a variety of foods from various cultures, there is also a lot of overlap between the two. The manner of display is another distinction. The presenter of a Korean mukbang video frequently interacts with the viewer more by speaking and answering questions as the video plays. On the other hand, American mukbang frequently emphasizes the meal itself, with the host typically eating quietly or with little conversation. Although the mukbang craze may have started in Korea, it soon spread to other parts of the world. One of the most well-known and prominent mukbangers, for instance, is American. They embraced the fad and added a number of distinctive elements to give its own spin. Even while both versions include diners dining in front of cameras, viewers typically notice variations between American and Korean mukbang material. Among these variations are the following:

Food Variation

One of the most prevalent contrasts between American and Korean mukbang is the variety of food. The food selection in their videos is typically diverse because they represent various nations and cultures. Traditional Korean cuisine is consumed by most Korean mukbangers. This contains grilled beef, rice cakes, stir-fried noodles, and other foods. On the other hand, the majority of American mukbangers favor eating more cuisines that are not specific to their origins or culture. Some American mukbangers frequently choose their standard fares, like burgers, fries, steaks, and other items. Some American mukbangers, however, give the craze their own unique touch. For instance, some of them experiment with international cuisine.

Time of broadcast

The initial Korean mukbang was a simple, live broadcast of individuals eating. Around dinnertime, they typically go live. The feeling of dining with a companion can be conveyed to viewers in this manner. They are able to listen to their preferred mukbangers while simultaneously eating their dinner. American mukbangers, on the other hand, typically don't stream their meals live. On internet platforms like YouTube, they usually broadcast them. The subscribers can then select the food videos they want to view through their YouTube channels. They can also choose the time they want to view them, in addition.

Featured in Discussion While Consuming Food

The addition of conversation in Korean mukbang is another distinction between the style and its American equivalent. Korean mukbangers typically keep to themselves because they are so preoccupied with food. So, all they do is eat and chat with the audience. While they eat in front of their cameras, some American mukbangers, on the other hand, prefer to have casual conversations with their followers. The majority of mukbangers in America also discuss how their cuisine tastes.

These mukbang videos appeal to viewers who are either interested in the cuisine or have a craving for it. Additionally, some American mukbangers enjoy sharing their emotions and life experiences while they consume. Viewers will feel a stronger connection to the mukbanger in this manner.

While some people find entertainment in viewing mukbang videos, others find relaxation or use them as a coping mechanism for feelings of loneliness or isolation. Some mukbangers have even made a living off the craze by selling merchandise, getting donations, and running advertisements. However, there are also worries about the possible harm that mukbang may do to both its creators and its audience. Some claim that the trend encourages excess and unhealthy eating patterns and that it may help binge eating disorders become more commonplace. Furthermore, some mukbangers might feel under pressure to overeat in order to keep their fame and financial success. Mukbang in public has drawbacks despite the fact that it may be perceived as a fun and innocuous activity, including:

Mukbang videos frequently include a lot of unhealthy, high-calorie food, which can encourage unhealthy eating practices and add to obesity and other health problems. Mukbang videos frequently feature people eating more food than they should be able to, which can normalize excessive intake and promote overeating. Food waste is encouraged by Mukbang videos because they frequently show large portions of food that aren't always completely consumed. This may encourage food wastage and exacerbate environmental issues. Sitting or lying down while being recorded is common in many mukbang videos, which can encourage a sedentary lifestyle and discourage physical exercise. Spending a lot of time alone watching mukbang videos can have a detrimental effect on one's mental health and increase social isolation. Mukbang rose to prominence across the globe for a number of causes. People can now easily post videos of themselves eating on social media sites like YouTube, Instagram, and TikTok, which has contributed to the spread of mukbang's popularity. Whether it's cooking tutorials, restaurant reviews, or mukbangs, people appreciate viewing content that has to do with food. Mukbangs provide a distinctive and entertaining method to experience food and satiate viewers' interest in various cuisines. Autonomous Sensory Meridian Response (ASMR) is a phenomenon in which specific sounds and sensations cause a gratifying tingling to appear in the neck and head. Some people find the ASMR-like sounds of people chatting and eating in mukbang videos to be entertaining. Some mukbangers may start focusing on healthier foods and portion sizes as worries about obesity and unhealthy eating patterns increase. This might assist in addressing some of the detrimental health impacts linked to mukbang. Mukbang might develop into an even more intense experience as virtual reality technology develops. It's possible for viewers to "join" the mukbanger at the virtual table or even to use virtual reality headsets to actually taste and feel the cuisine.

1.3 The Dark Side of Mukbang?

Saturated fats and calorie-dense diets make many mukbangers flourish, but this habit frequently causes sickness—often not depicted on camera. After completing the live stream, some mukbangers have to spit out their food in order to maintain their health or physical appearance. Mukbang has recently evolved into a well-liked live-streaming category. Millions of followers tune in more frequently to watch influencers consume in front of cameras and laugh at their amusing commentary. However, some detractors draw attention to Mukbang's shadowy, frequently hidden, side. On the one hand, food consumed at a mukbang is by no means healthy, particularly when consumed in extremely large amounts. As a society, we can't get enough food content. For proof, look no further than the fact that watching people eat has become this massive online phenomenon. The mukbang trend. Bizarre as it may seem or genuinely be sometimes, eating with our eyes is nothing new. It turns out that our desire to watch mukbangs and food content in general may actually be a biological one, dating all the way back to our ancestors. But unfortunately, even though a feast for the eyes is calorie free, it's certainly not without its consequences. There's something innately pleasurable about just

looking at food. Which is perhaps why making food look so good your mouth waters on site has become its own art, science and industry. Food presentation is everything these days. And as a result, our food has never looked quite so picture perfect. Major food brands invest hundreds of thousands of dollars on crazy technology and Michael Bay-esque commercials. Food stylists primp plump and even paint food to ensure it looks impossibly delicious. The majority of people watching mukbangs are here for the sensory experience. They want to see delicious food and someone enjoying it. And mukbang channels don't disappoint. Many of the most popular ASMR and mukbang channels make their food look extra delicious with an amazing camera and mic quality. Some even take that extra step and incorporate the food prep and set-up as a big part of the video. But delicious food in a mukbang is a given, mostly. Even some of the worst channels have good-looking food. The majority of people watch mukbangs. In the world of mukbang bigger doesn't seem to be only better but a requirement. It's been said that if you're eating a normal portion of food in a mukbang, it's not a mukbang, it's just eating food on camera. Huge quantities of foods are very common in both American and Korean mukbangs on YouTube. And seem to be a prerequisite for success in the genre with creators regularly sitting down to four, or five 6,000-calorie feasts. Healthy and normal portion mukbangs on the other hand seem to be a real flop. Based on their comparative views, no one seems to really be interested in watching them. Mukbangs are not just eating on camera. They're binge eating on camera. The amount of food being consumed is crazy. And some people are doing this every single day. And I don't even necessarily 100% blame the mukbanger either. People are obviously more interested in watching someone eat a ridiculous amount of food than they are in seeing someone eat a normal sensibly-sized dinner. Just not as interesting. People want a show and that's not it. And quantity is really the tip of the iceberg of the shall we say, creativity of the mukbangers trying to grab and hold your attention. Novel and exotic foods. Things that people have never seen before are very, very popular with viewers. And because of this, creators, particularly those in the ASMR genre of mukbang, are always trying to find new and interesting-looking foods to eat on camera. Many of these guys even invent their own brightly coloured and interesting foods out of I'm not sure what. Some of the stuff they come up with is honestly really impressive and takes some serious skill. Even if it does give off like a TLC kind of vibe. Creators are also often willing to eat bizarre and inedible-looking foods that they clearly do not enjoy in the pursuit of views. But if people want to volunteer to participate in their own version of Fear Factor for our entertainment, then to each his own. Some mukbangers are truly willing to do just about anything to get you to watch. Tragically, mukbang content has gone so far as to raise concerns about animal welfare. One such person and possibly people's least favorite person on the platform, is a YouTuber by the name of Ssoyoung. You've probably heard of her. This lady's top 20 videos, all with over 10 million views, are pretty much just her torturing live animals for your entertainment. You know, in case you happen to be in the mood to watch the sad, final moments of various sea creatures before they're eaten alive. Mukbangs were always pretty exhibitionist in nature. You're sitting down eating your food and sharing it with people and engaging with them interactively. But it's interesting that what is such, should be such a mundane everyday activity, we all do it multiple times per day, has really become this spectacle of people pushing the envelope further and further and further. It begins with the absurd amount of food that for whatever reason is the baseline for each and every mukbang video. The shock value obviously contributes to the viral appeal of these videos and makes for an interesting thumbnail. But if shock value was really the only thing these videos had going for them, they probably would have fizzled out by now. So, there must be something more to the genre's absurd popularity. And this mystery of why it's so obscenely popular, paired with the bizarre and often over the top nature of mukbangs that really has people wondering. - Is it a kink thing?

Another reason is that mukbang can cause eating disorders and encourage unhealthy eating habits. You may not be aware that Binge Eating Disorder is a medical condition. But first, let's describe Binge Eating Disorder. According to the National Eating Disorders Association (NEDA), binge eating disorder (BED) is a severe, life-threatening, and curable eating disorder characterized by recurring binge eating episodes. It is a new eating

disorder that has only lately been identified. According to Abey Sharp, a Youtuber-Dietitian, bingeing is disorderly, dangerous, and triggering even if it does not result in bodily changes in one's body. I'm confident many mukbangers' fans admire them for keeping their slim figure and not gaining weight. But the issue is whether you have to consume 10,000 calories in just one sitting. We need to keep in mind that the food eaten in mukbang videos is mostly unhealthy, processed, or junk food. This type of food is bad for our bodies and may lead to a variety of diseases in the long term. So, health advocates ask, "Are you willing to take this risk just to entertain people and make money?" "Looking good and remaining slim or thin regardless of the number of calories consumed is not something to be praised. It does not rule out the chance of them having eating disorders. To keep doing what they're doing, these mukbangers mostly follow a Binge-Repent-Repeat eating pattern. However, not gaining weight

and keeping their bodies thin are the results of over-exercising and punishing restrictions that are not at all healthful. Dietitians believe that this eating cycle can have a significant impact on their health and body, either in the short or long run. Nikocado Avocado stated that binge eating for mukbang videos had negatively impacted his health. In comparison, Omar Palermo, an Italian mukbanger, died of a heart attack in 2021. To summarize, mukbangs can be both amusing and inspirational. Especially for foodies who believe that they can consume large amounts of food, mainly unhealthy food, without gaining weight or altering their body shape. But keep in mind that everything you do to your body has an impact. It could be either bodily or mental.

1.4 Mukbang culture in India

Mukbang YouTubers record themselves gorging on absurdly enormous amounts of food. Watching them consume is strangely soothing to thousands, even millions of viewers. This social media craze has gained popularity in India, where some of the most popular competitive eaters enjoy eating poultry, omelettes, KFC, and noodles. While the event was being streamed live online, many omelettes and towers of chicken biryani were consumed. These binge-eating recordings are referred to as mukbang, which is short for "eating broadcast" in Korean. Around 2010, this social media frenzy first surfaced in South Korea. Those who saw the videos of people eating pizza or slurping noodles found them surprisingly calming. Professionals who had relocated to cities felt lonely and resorted to the internet for the company while they ate. Mukbang has evolved into live-streams or movies of (usually) young, slender people chatting with viewers while consuming an outrageous amount of food. But why do viewers watch films of people eating their faces?

The trend that is mukbang is currently popular all over the globe, from Taiwan to Japan to the USA and, most recently, India. A father-son team from the small hamlet of Chinnasalem in the Kallidaikurichi district of Tamil Nadu is one of India's most popular competitive eaters. On YouTube, they have a channel called Saapattu Raman that has more than 1.2 million followers. When the son, Sabari Kumar, returned to India in 2018, he and his father, R. Porchezhiyan, a Siddha medicine practitioner with a voracious appetite, launched a YouTube channel. Sabari Kumar was first exposed to mukbang while learning in Ukraine. The pair is well known for their eating contests, such as the one where they had to consume 4 kg (8.8 lb) of pineapple in seven minutes. In others, the father is the only one consuming, whether it be 570g of raw broccoli or 50 omelettes or four chickens. The recipes are highlighted for watchers, and Kumar's mother prepares the meals.

Cooking for so many people is difficult, but my mother does it expertly, claims Kumar. Despite having expensive grocery costs, they are able to pay them off thanks to YouTube subscriptions and advertising. They credit their "good genes" and a daily Ayurvedic tonic for their ability to digest enormous quantities of food. Food Shood with Bijan is another eating competition show, and it has 513,000 subscribers. Some people run channels like Apei Eats, which frequently features

food from her native Nagaland and other northeast Indian nations. Apei is located in Serbia. The first woman mukbanger in India was presumably. Deepika Verma of Lucknow, Uttar Pradesh. More than 49,000 people subscribe to Foodie Bobby's YouTube account, which features videos of her eating KFC, momos, and other fast food. She pitted her dog against her in a film to see who could consume a plate of chicken biryani the quickest. (the dog won). Verma, a judge by profession, claims: "I began my YouTube journey in 2017 after being inspired by [YouTuber] Peggie Neo's mukbang videos. As part of my challenges, I've tried crab, prawns, octopus spicy nuclear ramen noodles, and the world's spiciest Jolo chips, which left me extremely ill.

The risks associated with the job are numerous; mukbangers frequently experience possible health problems like obesity, gastric issues, ulcers, diarrhea, fluctuating blood sugar levels, and heart problems. Since launching his YouTube account YourEverydayFoodie in 2017, Saravana Kumar, an Indian medical student studying in the US, has consumed everything from raw honeycomb to aloe vera. In one film, he can be seen crunching on pani puris, a snack made of hollow dough balls filled with potatoes and tart tamarind juice. He has 22,500 followers and frequently writes about Ethiopian and Indian food. YouTubers from Mukbang can earn money from sponsorships and ad income. Building a following and maintaining interest in your material requires a lot of time and effort, according to Verma. Even though they frequently encounter hate speech, body shaming, and critique, the majority of mukbangers are motivated to continue by their love of food.

"Mukbangs and ASMR have a huge potential! particularly in India"

Many Indian content producers have started using mukbang in recent years. While South Korean mukbang videos featured foods like hot noodles, dumplings, and fried chicken, Indians can be seen gorging on almost anything, from tons of mutton or chicken biryani to an entire leg of lamb that has been roasted and served with an oozy curry. Take Madhuri Lahiri as an illustration. She is the owner of the 1.85 million subscriber YouTube account Maddy Eats. Madhuri consumed 100 momos in one session in one of her videos from earlier this year. 100 momos, indeed.

https://youtu.be/R4RU_LEel4c

While Madhuri consumed 100 momos, Jyoti Dhoundiyal, the owner of the YouTube channel Foodie JD, which has more than 400,000 followers, consumed 50 fried eggs in a single sitting.

<https://youtu.be/-BPbNg98UsA>

Indian mukbangers consume a wide range of cuisine in their videos, including both handmade dishes and food from establishments. Both would cost a sizable sum of money, so the material must generate income to be financially viable. Nevertheless, mukbang is still a divisive topic in India. As long as you are a spectator, you can love it or hate it. However, if you intend to practice the art of mukbang, keep the specialists' numbers handy.

1.5 Internet Mukbang (Food casting) in South Korea

These food-eating videos have become the main source of revenue for many mukbangers. Mukbang has turned into Apei's full-time profession, and the YouTuber even offers mukbang merch for sale on her website. Apei, who typically posts a video every three days, says of her fan base, "I feel like it's my extended family, and I feel obligated to create videos for them to connect and enjoy. "Although her nearly 49,000 followers, Verma, a law student, regards mukbang as a side passion. However, owing to YouTube's monetization policies, even

inexperienced mukbangers can easily make money from their hobby. As part of the Mukbang craze, which has recently taken root on the Internet, an online video platform feeds video footage of hosts gorging themselves. It started in South Korea sometime in 2014 and has since spread throughout the world. The purpose of this research was to investigate how mukbang video viewers relate their viewing experiences to disordered eating symptoms. Using a netnographic method, a qualitative analysis of Reddit and YouTube comments on the subjects of mukbang and disordered eating was carried out. A viewer perspective, in which users discuss mukbang without mentioning any personal involvement, and a participant perspective, in which users discuss their own experiences of affects and behaviours in reaction to viewing mukbang, were found to be the two overarching themes. There were several topical categories that described how viewing mukbang can reduce loneliness and guilt, increase eating, or become self-destructive. Mukbang is obviously a destructive force for some people who may use it to encourage restrictive eating or cause a relapse into out-of-control eating. Others see it as a useful tool for improving food intake, reducing binge eating, or alleviating loneliness. Notably, watching mukbang is seen as both productive and damaging, rather than just one of the two. According to the proverb "We are what we eat," one's identity and food are closely related. Internet users in Korea recently cast new light on eating through digital media known as mukbang¹. Mukbang is mainly recognised as a type of online broadcasting produced by Afreeca TV², the biggest Korean MCN (Multi-Channel Network). Broadcasting jockeys (BJs) are people who can broadcast whatever they want, and viewers can watch them on any station while interacting with the BJs. Approximately 3,500 channels are broadcasting daily as of this writing (2016), and 150–300 thousand viewers usually watch live broadcasts. People have access to a virtual space on Afreeca TV where they can interact however they please. The media was shocked to learn that BJs make a sizable income from their on-screen meals. They paid close attention to this new phenomenon, particularly its economic system: Afreeca TV has a distinctive profit system involving the "star balloon," which is a form of money within Afreeca TV. Star balloons are being sent to BJs by viewers as a thank you.

The societal effects of eating in Mukbang

On mukbang, fried chicken can be found most commonly. Fried chicken is a common late-night snack and is typically served in Korea. The specific perception that people have of fried chicken has been shaped by two key events. The first occurred in 1997, when Korea was hit by an economic

catastrophe. With their severance money, many of those who were laid off at the time started fried chicken restaurants because they would have been financially ruinous otherwise. Since then, the idea has spread throughout Korea that fried chicken shops are one of the few options left for people who have lost their jobs or decided to resign. In addition, there was a sharp rise in desire for fried chicken during the 2002 World Cup, where they eat fried chicken along with beer or soju. Many BJs also purchase their food from convenience shops, where they can buy ingredients like eggs and onions as well as instant foods. The convenience store, according to Jeon (2013), is a new urban infrastructure in the highly individualistic modern society and is a symbol of the "McDonaldization of society." There are many so-called "homo nomads," students, and workers who live apart from their families in Korean cities, particularly Seoul. Convenience shops, which are stocked with a variety of goods, efficiently and comfortably provide food for these people. In another way, the convenience shop is a cold, impersonal setting that maximizes efficiency. In addition to fried chicken, a variety of delivery foods are eaten in mukbang. In Korea, almost anything can be delivered, from hamburgers to sukiyaki. The phrase "nation of delivery" was recently created to describe Koreans and their superior food delivery system. Choi (2013) asserts that Korea's delivery system, where people are fixated on completing tasks as soon as possible, represents the society's exhaustion. In conclusion, the food that BJs consume has a variety of symbolic meanings that speak to Korean society's recent past. Their menus reflect the pervasiveness

of individualization and impersonal interactions. Despite the fact that they are eating junk food, many watchers find it appealing and inspire empathy.

The aesthetics and ethics of mukbang

Mukbang defies the accepted standards of Korean culinary culture by exhibiting singular aesthetics and ethics. First of all, it distances itself from conventional meal ideals like sincerity and healthfulness. Prior to 2008, the focus of all Korean TV food programmes was on healthfulness. They typically featured high-quality foods from reputable restaurants, regional foods with a lengthy history, healthy recipes for homemade meals, and details on healthy ingredients. The media's food offerings were appetizingly prepared and offered in a welcoming setting with lots of people gathered around. The media tried to support these essentially crucial components of the traditional Korean table. However, neither the beneficial nutrition nor the comforting feeling that comes from whole-hearted cuisine is valued by mukbang. It promotes viewers to eat grocery store-affordable instant meals, frozen foods, and junk food. Additionally, BJs typically consume greasy or hot foods that are high in calories. The mukbang menus are therefore very different from what would be shown on traditional culinary programmes. While some BJs do prepare their own meals, they still lack the familiarity of the conventional table and the skills of cooking. For instance, a BJ by the name of Mr. Jaw prepares popcorn in a frying pan and enjoys the sound of the corn popping everywhere. Second, mukbang shows people grabbing or shoveling food and sloppily devouring it, which is the opposite of proper table etiquette. Instead of masking the noises of their eating,

they emphasize them to give the scene life and pique the interest of the audience. Some BJs curse, sneeze, and groan as they consume hot foods. They have no problem sneezing, burping, or even vomiting. While some viewers find these behaviors repulsive, the majority view them as the BJs' genuine and natural responses. Typically, male BJs are the ones who exhibit these impolite table etiquettes. This reinforces the idea that males can eat recklessly while women are expected to behave gracefully, which is a gender stereotype related to eating. Even though some female BJs are known to shovel food into their mouths and consume large portions, they still manage to look nice.



A hegemonic process that conventional TV adopted as mukbang gained fame can be seen: new TV food programmes recently appropriated the gastronomic aesthetics and moral principles created by mukbang on the internet. (Hong & Park, 2016). Traditionally, fancy foods prepared by professional chefs or exotic foods that are not readily accessible in daily life have been featured in food programmes. Additionally, they have always emphasized how healthy the ingredients and dishes are. However, as they adopt the mukbang principles, they have begun to criticize junk food, such as frozen, instant, and high-calorie items. Additionally, the bar for culinary greatness has changed. Originally, the chefs' professionalism, the elaborateness of the recipes, the flavor, and the presentation of the food were used to gauge its excellence. . But now that mukbang has invaded television, it is only evaluated by the pleasure of the eater. It doesn't matter how much fat or spice is used to prepare the meal as long as the eater is happy with it. As a result, average eaters now hold the hegemony of

opinion for cooking and food instead of top chefs. TV shows adapt Internet mukbang formats to the television medium by negotiating with the rules of traditional food programmes. They either air late at night on terrestrial channels or on a cable channel, which has less public responsibility than terrestrial channels, and they omit, dilute, or rework the Internet mukbang components. Even though it is in opposition to the justified and widely accepted values of sound nutrition, the fact that mukbang is forcing negotiations for TV to deal with a new system of values regarding the food culture is still a remarkable phenomenon. This demonstrates how strongly Internet media culture has influenced modern Korean society. The surplus generation, the majority of whom live alone and eat alone, has particular social and communicational requirements

that Mukbang, which stands out for its unique expressivity, resonates with. Internet mukbang's generational component as well as its unconventional aesthetics and ethics regarding the body and diet allow us to understand it as a distinct subcultural practice. Vicarious eating was one of the most important benefits of mukbang viewing. Individuals observed mukbang to have the experience of eating vicariously through mukbangers because they were on diets, according to Hakimey and Yazdanifard (2015). Choe (2019) proposed a similar theory, claiming that viewers derived various gratifications from watching mukbangs, such as excitement for the eaten food and satisfaction from watching mukbangers conspicuously consume the food they crave while on a diet. Choe (2019) went on to say that mukbangers helped viewers satisfy their food cravings by offering them a vicarious joy of eating. Viewers, she claims, gained a vicarious gratification from eating from mukbang by receiving visual and auditory stimulation. A researcher concluded from her research that, given the mouth-watering scenery of the act of eating (e.g., the 'orgasmic first bite' and continuous pleasure cues provided by mukbangers throughout the video), mukbang was more akin to 'food porn' than food images or food-related television shows. Donnar claimed that mukbangers' interactions with fans were strikingly similar to webcam porn (e.g., replying to fan requests while eating, talking while eating). Some female dieters watched mukbang to fulfill their fetishistic craving for vicarious consumption while avoiding real food. Bruno (2016) investigated various South Korean eating-related television shows.

According to Bruno and Chung, even if all viewers did not know each other, they could detect the presence of other viewers via the chat screen or comments and likes. The chat screen had an impact on the substance and popularity of mukbang, as well as the emotional state of the spectators. For some viewers, live chat during and after eating may be more essential than the food itself. According to content analysis, approximately 10% of viewers remained logged in after the meal to discuss various subjects related to their daily lives. These chat conversations, according to Bruno and Chung (2017), generated empathetic relationships between mukbanger and viewers as well as between viewers. Viewers were particularly intrigued to mukbangers' efforts to develop a social presence in mukbang videos by showing their personal side, reacting to user comments, pausing eating, and thanking viewers who gave gifts. Similarly, Song (2018) examined the chats between viewers and South Korean mukbangers and claimed that as a result of live interaction, viewers grew fond of and felt connected to the mukbangers. However, a research by Bruno and Chung (2017), however, social presence and involvement among viewers may become uncontrollable. Some viewers, for example, had grown so close that they began interacting with one another through specific mukbang channels. 2017 (Bruno and Chung). Some viewers mocked the mukbangers' appearance and the amount of food they ate. (Song 2018). Others spread rumors about

the mukbangers they were watching in order to harm their image and relationships. According to Bruno and Chung (2017), while the majority of viewers remarked positively and constructively, some insulted or criticized mukbangers or the food. These were significant because the reactions and interactions of other audiences with the mukbang material were influenced by good or negative audience reactions. Furthermore, adolescents who were bored or hungry late at night, as well as children who wanted to order food but couldn't since their parents were at home, found mukbang to be a welcome distraction from their harsh reality.

1.6 The Mukbang Theory

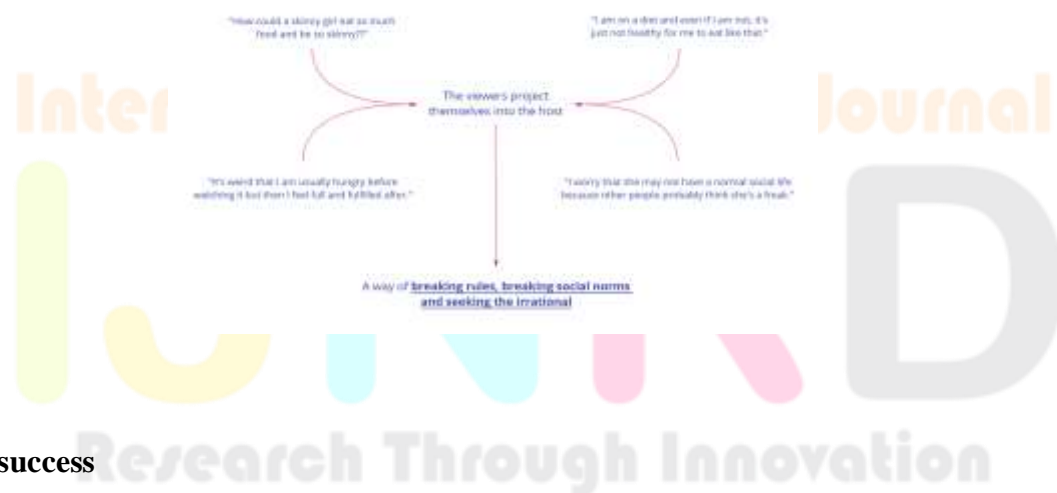
On the screen, there is a guy. He has a medium build, is reasonably attractive, and his lips spew Korean words in a quieter and calmer manner than most. His gaze is fixed on an electric pan cooker for the first minute of this video — a couple more seconds, he suggests. Then ding, and he opens the lid to show a magnificent pan, half filled with melting cheese, the other with tteokbokki (rice cakes) slathered in something bright red and presumably spicy. There are numerous plates of fried morsels next to the cooker. Unfazed by the massive amount of food in front of him, he starts naming each one with his chopsticks. Fried dumplings, kemari (deep-fried seaweed spring cakes), and a variety of other dishes. He bites into the fried dumpling, but not before dunking it into the cheesy puddle. The crisp batter crunches, and with each chew, he imagines gooey cheese bouncing about in his tongue. This young man speaks to his audience for about 40 minutes while consuming far more food than he appears to be capable of. The viewer count in the lower right corner grows irregularly over time, quickly approaching the thousands. In a nutshell, this is a Korean phenomenon. Mukbang, this is the end.

Muk What?

Mukbang is a combination of the Korean words muk-ja (eat) and bang-song (broadcast). It roughly translates to "eating broadcast." Broadcast Jockeys, or BJs (hold that laugh), are people who live broadcast themselves bingeing on inhumane amounts of food in muk bang and earn up to USD10,000 a month doing so! Surprisingly, they are paid by viewers who give them 'star balloons,' which can be exchanged for cash on the streaming platform. You may be wondering why at this juncture. Who in their right mind would willingly pay someone to eat in front of a camera? There could be a cause that is unique to Korean culture. When you walk into a restaurant alone in Seoul, the typical host will ask, "How many?" and if you answer "One," the puzzled response of "Just one?" is almost unavoidable. That is the inherently social element of eating that has been woven into Korean society, so much so that the Korean word for "family" literally means "those who eat together." A Korean friend once told me that as she ate alone in a cafe, she felt extremely uneasy observing her fellow diners, who were either couples or rowdy groups of friends. So perhaps these videos are successful in Korea because, in a nation where many people live alone,

they provide a sense of solidarity and unlikely companionship. But will it succeed in other places? Afreeca TV, the video streaming service that hosts the majority of existing Korean mukbang videos, has hinted at future intentions to expand to other countries, and we couldn't help but speculate. Mukbang's popularity may appear to be the result of hype, but our guests make some valid points. Watching someone else eat happily with far less restraint than we do is curiously liberating, if a little creepy. Outside of barbecues and fried chicken, many Americans are unfamiliar with Korean cuisine. However, with a little mukbang, we might just see a day when a plate of gopchang bokkum sits at the table and no one doubts that those little squiggly things are stir-fried intestinal sausages. Because, whether we like it or not, someone half a globe away will discover that Korean food is more than just kimchi and that petite Korean women can eat it! The researchers conducted a qualitative

study of Mukbang-related YouTube comments and Reddit posts. Mukbang videos had a positive effect on some people who remarked on them, and they were useful in preventing binge eating and reducing feelings of loneliness. To sit and eat together is often a social activity, and if someone is lonely because they have to dine alone, viewing a Mukbang movie may give them a sense of camaraderie at the table that they would otherwise miss. Viewing Mukbang videos, on the other hand, may have a detrimental impact on other viewers. Watching someone consume so much, for example, may drive restrictive eating or induce a relapse into overeating, as evidenced by the Mukbang film's host. For example, watching someone consume so much may motivate restrictive eating or trigger a relapse into overeating, as demonstrated by the host of the Mukbang film. Another recent research investigated what factors influence the success of a Mukbang video. (Kang et al., 2020). The scientists discovered that videos depicting overeating were viewed significantly more frequently than videos depicting non-overeating. Furthermore, videos depicting the consumption of a significant amount of food within a time limit were watched more frequently than videos without a time limit. The most powerful impact was seen when eating extremely spicy or irritating foods. In this case, there was a fourfold increase in views over videos that did not contain such material. As a result, viewers appear to appreciate Mukbang videos that depict rather unhealthy eating habits. A recent study looked into problematic Mukbang viewing, such as if people grow addicted to watching Mukbang movies. 2021) (Kircaburun et al. 604 Turkish Mukbang enthusiasts were asked to complete a Mukbang addiction scale as well as numerous other surveys as part of this study. 2% of participants said they viewed Mukbang videos for four hours or more every day. The researchers discovered that problematic Mukbang viewing was linked to problematic YouTube viewing in general, and especially with loneliness. The researchers determined that excessive Mukbang video viewing may be a dysfunctional coping mechanism in some people who are lonely and want to eat with others. We all exist in society and must follow rules; we all have many responsibilities and commitments in our lives. It's "mental retaliation" for them to see individuals on the screen consume so much food "for them" when they can't do so in real life. It allows them to break the rules, challenge societal norms, and relieve stress. As if they were the individuals on the screen, these viewers projected themselves onto the hosts.



Finding online success

The presenters of these videos, now known as mukbangers, may ingest a broad variety of things, ranging from the banal, such as dozens of coliseums of ramen or boxes of pizza, to the unusual, such as packets of edible academy inventory or insects. Mukbang is now predominantly a digital phenomenon, with celebrities routinely broadcasting and professional mukbangers earning up to \$10,000 USD per month in addition to commercial opportunities. Mukbangers in South Korea can get digital benefits from spectators through direct plutocrat transfers. Although mukbang can be enjoyable and beneficial, several detrimental aspects have recently come to light. For example, the South Korean government enacted the Comprehensive Public Rotundity Management Measures, which targeted binge eating and public harm caused by mukbang. Although mukbang can be enjoyable and beneficial, several detrimental aspects have recently come to light. For example, the

South Korean government enacted the Comprehensive Public Rotundity Management Measures, which targeted binge eating and public harm caused by mukbang. Last time, Chinese President Xi Jinping began the Clean Plate mission, which aims to eliminate food waste. Food scarcity is becoming a concern in China as a result of the country's protracted trade conflict with other countries, as well as a recent spate of flooding. As a result, the Chinese government is cracking down on chibo, and state-run media outlets are denouncing mukbangers and their supporters. Social media operations were also needed to give guidelines for mukbang content. Mukbang videos continue to provide gourmet pleasure all over the world, with pennants receiving millions of views per session. Mukbang videos will remain a leader in streaming vids as long as there are new sorts of cuisine to taste and there is an ongoing demand among its followers. Observing other people eat is nothing new, but mukbang is not your standard Food Network show. Eating out and socialising with others is a huge deal in South Korea, therefore some feel that one of the reasons

mukbang became popular was because viewers tuned in to assist replicate the social component of dining. Generally, Korean BJs stream live around routine mealtimes so that their suckers can watch or dine with them. This contrasts with international mukbangers, such as those based in the United States, who prefer to pre-record their mukbang videos and converse while eating. Another key draw is the amount of food consumed by the BJs. The ordinary individual will never swallow a 20,000-calorie mess, but thanks to mukbang, they can easily watch someone else do so--important like a conventional hot dog eating contest. Mukbang films can also satisfy food appetites in a variety of positions. According to Rachel Herz, a neuroscientist and adjunct professor at Brown University's Alpert Medical School and the author of *Why You Eat What You Eat*, it's a combination of sensitive, intellectual, social, emotional, environmental, and even neurological factors. Her moxie lies in analyzing how food impacts our perceptions and shapes our eating patterns. The ASMR (independent sensitive-motor response) that mukbang videos can elicit is an important component of that neurological aspect. ASMR is frequently described as a chinking sensation in the brain that individuals find extremely relaxing. Many spectators are believed to be moved. According to NPR, Korean mukbang hosts can earn up to \$ 10,000 per month, and that standard is spreading to the United States, with brands similar as Door Dash and Popeye's Chicken financing the most popular YouTubers. Kim Thai, for illustration, earns further than \$ 100,000 per time. Still, the movement has not been without review, with numerous claiming that mukbang triggers those with eating disorders and that vulnerable observers may acquire unhealthy eating habits as a result of watching. observers have criticized YouTuber Nicholas Perry for his vituperative gestor, raising worries about his internal health. He later revealed in a podcast interview that he abandoned mukbang to pursue a vegan life and reduce the health pitfalls associated with his extreme eating. Pursuing mukbang fame on YouTube necessitates a high-calorie diet, which can lead to health issues. Abbey Sharp, a registered dietician and health YouTuber, has been roughly critical of the mukbang trend. She condemns the negative side goods in a viral film. She emphasizes that Korean-style mukbang is much more concentrated on the fellowship of participating in a mess." What I do have a problem with is that Americans have appropriated this conception of mukbang to no longer be about fellowship, but rather to these over-the-top, sensationalized eating challenges," she says in her videotape, pertaining to disordered eating in a clinical environment. Sharp dislikes the American mukbang pattern of "circumscribe, binge, rue, repeat." And she's concerned that because numerous mukbangers appear thin (and indeed produce heartiness content in other videos in some cases), this reinforces a double standard for eating behaviors for thin people versus fat people. To say the least, the food culture in every state is complex. Half of us appear to be committed to a healthy life that includes exercise and a nutrient-thick diet, while the other half appears to be caught up in patterns of overconsumption, especially of largely reused, low-nutrient foods. People adore cooking and eat a lot of it. It's only a question of time before

our eating habits change as our habits change and we spend further and further of our social engagement on social media. Despite the notice, mukbang thrives on the Internet and shows no signs of decelerating down anytime soon.

Chapter II

Review of literature

1. Research paper 1

Analysis of the Facts of Modern YouTube Mukbang Vloggers

The purpose of this paper is to make the case that, despite the fact that some YouTube vloggers' material these days appears to be contentious, it actually serves viewers and even society in a number of ways. This emphasizes on the setting that the advertisement is in and what influence or function it has in society. (2016, Rose). According to one interpretation of Mukbang, in addition to providing food, it can also ease or treat the loneliness and anxiety that plague people all over the globe. The goal is for more people to understand that a mukbang is not just about showing off and eating a ton of food; rather, the eating process can accomplish more than what it appears to, which is the main reason why more and more people are starting to make mukbang or start enjoying viewing them. The argument makes use of specific examples of food-related videos that vloggers have posted. These vloggers are well-liked, but it appears that some comments that raise the issue of why they create this kind of content are sarcastic. The visual methodology for my research will be Gillian Rose's Semiology. It discusses the positions that vloggers play today and the code to which they adhere, as well as how they are developing into "social semiotics." Vloggers are similar to signifiers in that their videos' contents, meanings, and codes all become signified, enabling viewers to view them in a variety of different ways. The assertion that vloggers are occasionally misunderstood by the general public is important because it presents a new angle on why millennial vloggers appreciate this kind of dangerous fame and the courage they encourage in their audience. Following some literary and semiological considerations, this article also offers interpretation and points of view on its thesis. The popularity of vlogging has created a stage for interaction between vloggers and viewers. Despite the fact that eating enormous portions of food is bad for your health, vloggers have their own opinions and methods of living. Vloggers use themselves as examples to demonstrate to viewers that maintaining a healthy physique while eating is not impossible. Just as YouTubers always say in their videos, they would never be successful on YouTube without the support of all viewers, this used to sound like something that anyone can easily say, but after analysing and researching through this topic, there is a realization that vloggers and viewers are not separable and they deeply influence each other. The original Korean Mukbang was created primarily for entertainment and to give people who eat alone a feeling of community. In contrast, the American Mukbang is designed to support people who are

dieting or who have eating disorders. Because both of them are useful and have distinct ways of helping various people, they can be combined and used to each other's advantage. They appear to appreciate travelling with Mukbang and enjoy talking to viewers. Although they may not consider themselves to be role models, the reality that viewers enjoy their advice has portrayed them as social semiotics. The paper sums up by asserting that mukbang videos affect consumers and assisted audiences with eating habits or eating disorders, improve their appetites and also act as a companion that is there consuming food with

them, but on the other hand, this may also prompt individuals to eat more than they are able to because seeing Mukbang vloggers successfully dealing with that much food sometimes will trigger people's consciousness to also encourage themselves, but this impulsive decision-making could possibly result in having stomach aches or worse. (Wang, Ivy, 2017)

2. Research paper 2

Does mukbang watching help you diet? The effect of mukbang on the desire to eat

The goal of the current study is to determine how the mukbang affects dieters. Female participants in two randomized controlled studies were assigned at random to see a mukbang movie or a video unrelated to eating. In a third trial, participants had to choose between watching a mukbang, a culinary show, or a film without any food-related material. According to all studies, women who viewed the mukbang expressed less satiety and a greater desire to eat the food depicted in the video than those who watched non-food-related movies. Compared to food shows, mukbangs made viewers feel less satisfied. Compared to non-dieters, those on diets showed reduced interest in eating after watching movies. Overall, however, it was discovered that mukbangs increased dieting women's appetite for food. The three randomized controlled studies showed that watching mukbangs decreased satiety and increased the likelihood of eating the food depicted in the mukbang, despite the fact that some people view it as a method of achieving vicarious satiation. The data support earlier research showing that food cues boost food intake and physical reactivity. Additionally, although dieters had less of an appetite than non-dieters, their appetite increased significantly in response to food enticement, so self-control did not result in them eating less. Mukbang audiences may be led to underestimate the effects of such indulgence because mukbang presenters frequently consume high-calorie, unhealthy foods. This research also looked into whether people who think mukbangs are good for dieting have different reactions to watch. Although the perception and experience of using mukbangs to diet could not be arbitrarily changed and their causality was tested in an experiment (Xu, 2019)

3. Research paper 3

Virtual Commensality: Mukbang and Food Television.

This thesis examines the connection between YouTube broadcasts, affect, and food through a thorough examination of mukbang, a type of live eating broadcast famous in South Korea since the late 2000s. Beginning with an analysis of the technological and social infrastructures required for the cultural creation of these broadcasts, this thesis analyses the affective potential within the communities that form around mukbang and the associated YouTube genre of ASMR films. This thesis examines how groups emerge around sensory-based, eating-centred YouTube videos using the idea of virtual commensality, the act of sharing food together. In opposition to claims that society does not exist globally, this thesis demonstrates the particular ways in which mukbang videos create the conditions for community formation around shared practices of consuming food, opening a discourse for further research into how the ways we eat food discloses our comprehension of interaction with others, closeness, being and fulfilment on the internet. This thesis has examined the mukbang food broadcasts, which originated on mobile television platforms in South Korea and have since become a trend on YouTube, as places of virtual commensality. Mukbang as a cultural product in South Korea was demonstrated in Chapter One to be dependent on a number of infrastructures built over decades through state policies, including public efforts pertaining to the economics and social implications of internet and communications technologies. Public Wi-Fi, mass transit, and social network infrastructures all made it possible for mukbang to one day depend on digital platforms like AfreecaTV as mobile television options. Increasingly, discussions regarding the study of mukbang and other food-centred internet cultures have led to

discussions with fellow students and individuals who also love watching food television, especially mukbang or ASMR, and many of whom had rarely spoken to someone else about this interest prior to this. Both the makers and the users of these online phenomena find approaches to connect outside of cyberspace, just like myself and other fans I have met. Fans connect with one another through shared interests and affinities, whether in meet-ups between fans and broadcasters, social groups of foodies who have connected over a shared passion for food, or online ASMR communities looking for better sleep or less stress. This thesis makes a significant addition to the fields of food studies, fan and celebrity studies, and the investigation of affective community formation online. This thesis illustrates one of the earliest comprehensive examples of virtual commensality, using specific examples from mukbang and ASMR to show that food sharing can take place virtually through online settings. It explains in detail the platforms and networks that took this fad from a specialized South Korean phenomenon to a global food and music scene. I think future studies on mukbang and ASMR communities growing on YouTube can benefit from my study of these subcultures. By looking through dozens of mukbang channels and examining the settings in which they appear, it is evident that these videos are simultaneously emblematic of consumerism and the expansion of neoliberalism in international markets, as well as of the desire for connection that arises in such environments. Further research into this connection is necessary. We cannot ignore that mukbang and ASMR embody excess in the environments in which they exist, and future studies should investigate the connection between the desire for consumption and the worry that one will be consumed by an increasingly hectic and fast-paced work life. Mukbang cuisine is not mainly consumed for sustenance. Research on the particular effects of mukbang and ASMR viewership on rates of loneliness and isolation experienced by single-occupant homes as well as the types of self-care practices people engage in on a daily basis has a lot of potential. Researchers could also look more carefully at the potential therapeutic applications of sound recording in relation to ASMR and mukbang videos, which give some viewers a lot of comfort and relief. (Aucoin, 2019)

4. Research Paper 4

The popularity of eating broadcast: Content analysis of “mukbang” YouTube videos, media coverage, and the health impact of “mukbang” on public

This research paper sought to examine the relationship between watching mukbang videos and healthy lifestyle choices, as well as the content of mukbang-related news items and YouTube videos. The work illustrated the mukbang's substance, its appeal, and the press's viewpoints. As a cultural trend, mukbang is growing in popularity, and thousands of mukbang products are created every day. This research reinforced the need to keep looking into the influence and content of mukbang videos. Additionally, the media's stance on mukbang broadcasts was investigated, which served to indirectly confirm the general public's perception of mukbang. It will be essential to look into the effects of mukbang on public health further in order to address the ongoing rise in obesity rates. (Eun Kyo Kung, Jee Hye Lee, Young Ho yun, 2020)

5. Research paper 5

Problematic Mukbang Watching and Its Relationship to Disordered Eating and Internet Addiction: A Pilot Study Among Emerging Adult Mukbang Watchers

The study, which is the first to explore the predictive role of problematic mukbang watching on negative outcomes, raises the possibility that mukbang watching may be problematic for some emerging adults and that it merits additional research into the effects of problematic mukbang watching on mental health and wellbeing. (Kagan Kircaburun, & Cemil Yurdagü, Daria Kuss, Emrah Emirtekin, Mark D. Griffiths, 2020)

6. Research paper 6

Mukbang and Disordered Eating: A Netnographic Analysis of Online Eating Broadcasts

The purpose of this study was to investigate how mukbang video viewers relate their viewing experiences to disordered eating symptoms. Using a netnographic technique, a qualitative analysis of Reddit and YouTube comments on the subjects of mukbang and disordered eating was carried out. In conclusion, this qualitative study using a netnographic method demonstrates that online users interact with the mukbang scene as both "insider" participants and "outsider" viewers. The participant's point of view includes descriptions of how viewing mukbang may, in a highly context-dependent manner, cause some users to increase or decrease their own eating. Not to mention, there is frequently a startling ambiguity in how users interpret and are affected by mukbang. Mukbang may help some people increase their food consumption, avoid binge eating, or deal with their loneliness. Others may be motivated to engage in restrictive food or experience a relapse into out-of-control eating because of it. Most noticeably, the mukbang phenomenon is not always viewed as either beneficial or harmful, but rather useful and hurtful (Strand M, Gustafsson SA., 2020)

7. Research paper 7

Popularity of Mukbang

One of the main selling aspects of mukbang was that, while it encourages dining as a communal activity, it also departs significantly from South Korean traditional culinary manners, cultural standards, and gender expectations. This research paper examines the cultural and social impact of mukbang on the viewers and its popularity. The rise in the number of single Koreans and Koreans living alone was simultaneously one of the major socioeconomic trends that the mukbang trend was able to capture. These individuals subsequently turned to mukbang for eating company. The satisfaction of seeing someone eat and sharing food with someone, even if it happens virtually in mukbang's case, may have more to do with it than the loneliness of eating alone. (Tan, 2020).

8. Research paper 8

Compensatory Usage of the Internet: The Case of Mukbang Watching on YouTube

Problematic YouTube use (PYU), a catch-all phrase for a variety of various activities, has received less research than problematic social networking use's correlates (e.g., viewing of online video games, watching specific YouTube channels). Additionally, there is little information available for increasingly common and distinctive YouTube-related hobbies like mukbang viewing (watching livestream "eating broadcasts" when someone eats various dishes in front of the camera while engaging with viewers). The current study sought to

determine if problematic mukbang viewing (PMW) mediated the associations between depression and loneliness in PYU. (Kircaburun K, Balta S, Emirtekin E, Tosuntas ŞB, Demetrovics Z, Griffiths MD, 2021)

9. Research paper 9

A study on user's consuming behaviour

This study's major objectives are to investigate the characteristics that affect a person's propensity for Mukbang and to comprehend how effective Mukbang is. This study specifically aims to investigate how

the motive for viewing Mukbang affects the satisfaction felt after watching Mukbang, what effect Mukbang has on users' perceived utilitarian and hedonic buying values, and how these perceptions affect the user's intention to make a purchase. According to the study's findings, the majority of users turned to Mukbang to escape from unpleasant realities, extremely stressful situations, or boredom.

However, gratification is not immediately impacted by attractiveness. This outcome is surprisingly unforeseen. The path was significant when attractiveness was used as an independent variable and GO as a dependent variable in a straightforward regression. This is presumably due to the fact that attractiveness had an insignificant effect due to its relatively small influence compared to the other variables. (Song, 2021)

10. Research paper 10

The mediating effects of food content watching

The purpose of this research study was to confirm the effects of watching motivation on the association between teenage food content viewing time and eating behaviours in Seoul, Korea. This study's factor analysis led to the classification of watching motivation into three categories: information acquisition, emotional pleasure, and enjoyment. Therefore, while examining the connection between viewing food-related media and eating behaviours, consideration should be given to these mediating elements. Creating and disseminating material that appeals to viewers' motivations needs to aid the eating patterns of adolescents. (Da-Mee Kim, Bo-Mi Kim and Kyung-Hee Kim, 2022)

11. Research paper 11

Why do people love to eat? An empirical study

The research paper provides a mixed-methods study of viewers to learn more about their viewing habits and motivations when it comes to mukbang, or video broadcasts of people eating a lot of food. The experiences of viewers shed light on potential multisensory video streams and technologically enabled commensality (eating with others). In order to learn more about the attitudes and opinions of 104 viewers, the physiological effects of seeing someone eat, and their perceived social relationships with mukbangers, the paper also conducted interviews with 15 of them. The paper suggests design considerations for remote commensality and synchronised multisensorial video streaming content in light of the findings. (Laurensia Anjani, Terrance Mok, Anthony Tang, Lora Oehlberg, Wooi Boon Goh, 2020)

12. Research paper 12

Factors influencing the visual deliciousness/eye appeal of food

Whether an edible food stimulus is physically in front of the viewer or not, this review, which combines narrative and systematic components, critically reviews the literature about the many factors influencing the eye appeal of food images. This paper begins by summarising the research on how quickly the human brain can assess the energy density of a visual picture and adjust its attention accordingly. The significance of embodied mental simulation in boosting visual delectability is the subject of our next discussion. The literature on the significance of visual aesthetic characteristics in eye appeal is then reviewed. A wide range of aesthetic characteristics, such as symmetry, form, freshness, glossiness, dynamic presentation, etc., contribute to making food more appetising. The review finishes with sections on the value of backgrounds,

ambient lighting, colour, and image manipulation techniques. As a result, a variety of factors collectively affect how appetising food photos appear to be. (Charles spence, Kosuke Motoki,Olivia Petit, 2022)

13. Research paper 13

Mukbang and Me: Implications on Cognition and physical well-being among Undergraduates

Mukbang has become a popular food worldwide, particularly among young people. Mukbang is mostly popular on social media sites and has turned into an addictive kind of media for those that watch these videos. This study investigates how watching mukbang affects social interaction patterns, health issues, and cognitive capabilities. The study uses neurofeedback to examine the brainwaves of chosen volunteers, who are young adults enrolled in universities and have a daily routine of viewing Mukbang. Neurofeedback was used to record two different scenarios: the first had the individual passively viewing Mukbang, while the second involved the participant watching Mukbang and eating food at the same time. The brainwave data for beta and alpha were chosen for analysis. According to research, viewing mukbang passively produced the highest levels of beta brainwaves, whereas eating and watching mukbang produced the highest levels of alpha. According to the findings, the greatest beta waves were linked to feelings of anxiety, excitement, and focus, but the activation of the higher alpha wave was linked to the best cognitive function. The investigation gives a perspective on how Mukbang affects young people, particularly those who are enrolled in postsecondary education. According to the study, idle interest in Mukbang can impair cognitive functions, perhaps cause binges, and harm one's connection with food. Future studies should look at how Mukbang promotes the diet that Mukbangers would be enticed to adopt as their daily food consumption and how it affects long-term cognitive development in young people who are attending university. (Rosnie Jenging,Fitri Suraya Mohamad, 2022)

14. Research paper 14

A Comparative Study of the Dietary Behavior of Adults Aged 20 and Over according to the Mukbang Viewing Time

A growing body of empirical data implies that a new internet hobby (mukbang viewing) may have detrimental effects on both mental and physical health. The psychology of mukbang watching still has a significant gap, nevertheless. The current study created and validated psychometric measures to evaluate problematic (e.g., addicted) mukbang watching (PMW) and mukbang viewing reasons based on the body of existing literature. 604 adult mukbang watchers (51% female; Mage=24.29 years; SD=6.25) participated in an online survey. The Problematic Mukbang Watching Scale (PMWS), has three factors (denial, compulsion, and loss of control), and the Mukbang Watching Motives Scale (MWMS), which has six factors (entertainment, sexual reasons, compensation, discovery, groupie reasons, and escape), both had strong psychometric properties, according to construct validity and convergent validity analyses. Furthermore, after adjusting for the amount of time spent each day watching mukbang, the variety of mukbang videos watched, and the total number of different mukbangers (i.e., the people featured in the broadcasts) regularly followed, PMW was positively associated with the sexual, compensation, and escape motives for mukbang watching. As a result, the current study adds two newly created, psychometrically reliable assessment instruments to the body of knowledge already known about the psychology of mukbang watching. Despite the aforementioned drawbacks, the current study adds to the body of research on online behavioral addictions by creating and verifying two new psychometric assessment tools that may be used to evaluate problematic mukbang viewing and the motivations behind it in adult mukbang watchers. The current study also contributes significantly to our understanding of the underlying motivational factors linked to higher PMW. Before creating any intervention strategies for PMW, the psychometric qualities of

the newly produced scales in the present study and the aforementioned connections between the study constructs should be investigated by translating these scales into various languages and cultures. (Nam, Ha-Yan, Jung, Bok- Mi, 2021)

15. Research paper 15

A thematic analysis of YouTube comments on a television documentary titled ‘Diabulimia: The World’s most dangerous eating disorder’

A type of disordered eating (also known as diabulimia) that is prevalent in type 1 diabetes (T1D) and is linked with a worse biomedical prognosis but is not a condition that is officially recognized is withholding insulin out of concern for weight gain. This study investigated how the public perceived the disease of diabulimia as it was depicted in a television documentary. The initial comments to the YouTube documentary "Diabulimia: The World's Most Dangerous Eating Disorder" were subjected to a coding reliability thematic analysis by the researchers using the NVivo program between 24 September 2017 and 16 June 2020. 1264 of the 1424 initial remarks were valid and uploaded to NVivo 12. People with T1D, their family and friends, medical professionals, and members of the general public who had queries, personal stories, and/or opinions all left comments. The lack of knowledge of diabulimia as a condition, the value of support, and diabulimia as a psychiatric condition in the context of diabetes were found to be the three major themes. This social media comment analysis revealed that many commenters with T1D had experienced disordered eating, indicating that there is a lack of knowledge of diabulimia among patients, their families and friends, and 17 healthcare professionals. This study covered themes that imply there might be an eating disorder that affects individuals with T1D specifically and that more research is required to fully comprehend the diagnostic criteria for diabulimia in order to create efficient treatments. The study's clinical and research consequences suggest that diabulimia may be a distinct psychiatric condition marked by purposeful insulin restriction resulting from a T1D patient's fear of weight gain. In the absence of consensus, clinical diagnostic criteria for severe cases of Type 1 Diabetes with Disordered Eating (T1DE) have been established by King's College Hospital (Amy Ferrey, Georgia Ashworth, Mark Cabling, Gabriella Rundblad, Khalida Ismail, 2022) advice for eating problems, number 27.28 A few pilot studies are being conducted despite the lack of agreement on diagnostic criteria impeding research and service development for this especially highly vulnerable group of patients.²⁹ The authors of this study's comments have noted the necessity of raising consciousness and creating therapies that combine psychiatry and diabetic medicine. (Amy Ferrey, Georgia Ashworth, Mark Cabling, Gabriella Rundblad, Khalida Ismail, 2022)

16. Research paper 16

Filipino “Mukbang” Food Vloggers; A Qualitative Inquiry

The research examined the "Mukbang " food bloggers from the Philippines' lived experiences. It provides information about the possibilities, challenges, and way of life of Filipino food bloggers. Additionally, it employed a phenomenological approach to investigate and comprehend Filipino mukbang vloggers' perspectives and understandings of the relevant occurrence. Similarly, five subjects were chosen through purposive sampling, and they came from various regions of the Philippines. The research turned up nine (9) important themes, including making new friends, struggling to make the videos, trying to improve oneself, being happy, being motivated, being positive, and having health issues. (8) Self-assurance and (2009) self-awareness. The research also showed that Mukbang vloggers encountered both favourable and unfavorable consequences in their chosen careers. Their abilities to satisfy the viewers and be creative in producing videos worth viewing was enhanced by creating vlogs. Despite the difficulties they have faced,

they continue to make other people joyful and even become friends with them. These outcomes motivate them to advance in their jobs, increase their output, and view them as enormous accomplishments. Making friends is the study's first conclusion; participants agreed that creating mukbang food vlogs enables them to make new acquaintances. According to Patulny and Seaman (2016), social media and online communication are playing a growing role in interpersonal interactions. According to Vallor (2012), online social media supports and strengthens people's friendships in ways that reflect these four measurements: reciprocity, empathy, self-knowledge, and the shared life, primarily when utilized to supplement instead of a substitute for face-to-face intelligence. The difficulties in making the video are another research finding. Similar to this, the study also found that happiness is a state of being that is triggered by every moment, every little thing, and every individual you come into contact with. In life, it might be a complicated entity that is the outcome of decisions and actions taken in both a conscious and unconscious mental state that leads to a particular emotion or experience. The relationship between happiness, income, and economic growth is a key concern for economists who research happiness. According to Easterlin (1974), while people with higher incomes are happier than people with lesser incomes, happiness is not always correlated with income. According to Easterlin et al. (2010), happiness may not depend on development, even in developing nations. The research also made a discovery regarding the creators of the mukbang's health issues. Making mukbang videos can occasionally be bad for the participant's health. Regularly eating a great deal of food puts your health in danger. The World Health Organization (2010) states that eating unhealthy foods increases the chance of being overweight, obese, and developing non-communicable diseases. Similar to unhealthy food vlogs, these utilize a lot of calories, oil, sugar, or salt. Such unhealthy cuisine affects a person's health negatively. They find the food difficulties to be worse. Teenagers encourage these food challenges and have a positive impact on their health. (Rajput and Sharma, 2021). in a similar way. Some audience members brought up the possibility that viewing mukbang videos could have negative health effects. Mukbang vloggers found that the route they took had both advantages and disadvantages. Their abilities to satisfy the viewers and be creative in producing videos worth viewing was enhanced by creating vlogs. Despite the difficulties they have faced, they continue to make others joyful and even become friends with them. These outcomes motivate them to advance, become more successful in their jobs, and view them as a huge accomplishment.

17. Research paper 17

Content Analysis of Mukbang Videos: Preferences, Attitudes and Concerns

Mukbang is a new phenomenon with authors and viewers from various cultural backgrounds and norms. With its rising popularity, a large number of mukbang film producers are constantly emerging. However, not all material gets views. The method for increasing views is to appeal to user preferences. Through the created material and the comments left under the videos, this research aims to determine the preferences of the viewers as well as their attitudes and worries about mukbang and mukbanger. There were both favourable and negative viewer attitudes and concerns. Some viewers even went so far as to shame the mukbanger publicly despite viewing such videos themselves. Additionally, it has been observed that a video's substance can influence the number of views it receives. Mukbang is thus an ongoing process of communication between the mukbanger and the audience about views and preferences. This study's approach includes content analysis through the emergence of themes and codes. To obtain findings, descriptive statistics were applied to the data that had been gathered. Five eating broadcasters with a combined audience of more than one million subscribers have been purposefully chosen as the units of analysis for this study using the search keywords "mukbang," "food ASMR," and "Indian mukbang." Two of the five mukbangers—Maddy Eats and Spice ASMR—are Indian, two—Hamzy and Tzu yang—are South Korean, and one—Zach Choi ASMR—is American. Five of the most popular videos and five of the

least popular videos from each streamer were arbitrarily chosen for content analysis, making a total of fifty videos that were examined. Each film is no longer than 20 minutes, and they all take place between 2017 and 2021. In the case of the 25 most popular mukbang videos, the number of views per video varies from 10 million to 54 million, and in the case of least popular viewed movies, with views ranging from 2,000 to 2.2 million. Relevant themes and codes have been deduced from the film. Only the Indian mukbangers include Indian food on their food platter, but the content of the five mukbangers' most popular videos is generally comparable. All five of the mukbangers consume a lot, with Indian mukbangers being the messiest eaters while Korean and American mukbangers are less messy. The three factors of quantity, eating style, and dishes included primarily set the most popular films apart from the least popular ones. The amount of food consumed in the videos that are watched the least and those that are watched the most clearly increases, suggesting that viewers enjoy watching the mukbangers consume enormous amounts of food. The user comments area displayed a mixed response, with many comments of appreciation alongside comments expressing worries about the health of the mukbangers and comments debating the veracity of such mukbang videos. From the research, many facets of attitudes and concerns could be inferred. In their user comment analysis of YouTube videos and Reddit posts on mukbang, Strand and Gustafsson (2020) distinguished between a participant viewpoint and a viewer perspective. The user comments area displayed a mixed response, with many comments of appreciation alongside comments expressing worries about the health of the mukbangers and comments debating the veracity of such mukbang videos. From the research, many facets of attitudes and concerns could be inferred. In their user comment analysis of YouTube videos and Reddit posts on mukbang, Strand and Gustafsson (2020) distinguished between a participant viewpoint and a viewer perspective. The user comments area displayed a mixed response, with many comments of appreciation alongside comments expressing worries about the health of the mukbangers and comments debating the veracity of such mukbang videos. From the research, many facets of attitudes and concerns could be inferred. In their user comment analysis of YouTube videos and Reddit posts on mukbang, Strand and Gustafsson (2020) distinguished between a participant viewpoint and a viewer perspective.

For the viewer perspective comments were categorized into five categories which included envy and amazement, body shaming, supportive, explanations and trend development whereas for the participant perspective, the comments were categorized into limits eating, increases eating, ambivalence, reduces loneliness, reduces guilt about own eating, and obsessive and self-destructive categories. Mukbang is not a fad that will go out of style over time. As the number of people living alone rises, so does their reliance on social media sites and the number of activities that foster virtual social connection, like mukbang. This research unequivocally demonstrates the preference of the Mukbang videos' type of content among watchers, and consequently, the more views obtained. Positive and negative attitudes and worries were obviously captured through the comment analysis. Even though the majority of comments promoted negativity and worry, there seems to be a correlation between remarks and opinions. The demographics and location of the mukbangers' viewers are growing, causing them to become more international. Mukbang, with all of its benefits and drawbacks, will continue to exist. (Syeda Fahima Shahnaz Sultana, Prof. Madhushree Das, 2022)

18. Research Paper 18

A Comparative Study of the Dietary Behavior of Adults Aged 20 and Over According to the Mukbang Viewing Time

In order to better understand how watching mukbang (eating broadcasts) affects adults' dietary and health habits, a study was performed. Methods: 800 adults were given the self-written questionnaire in both offline and online forms. (400 men and 400 women). General characteristics, mukbang viewing time per week,

breakfast consumption frequency, preference for menus when watching mukbang, frequency of delivery food consumption per week, frequency of late dinner consumption per week, and health behaviour were all covered in the survey's contents. The subjects were split into three categories based on the length of the mukbang. And these were the outcomes: When mukbang viewing duration exceeded 14 hours, viewers' body weight increased noticeably in both men and women. Specifically, those who watched mukbang for over 14 hours were found to be overweight based on their BMI (body mass index). More than 14 hours of mukbang watching per week were associated with a preference for meat and foods high in carbohydrates, while less than 7 hours per week was associated with a preference for foods high in vegetables and fruits. An analysis of breakfast consumption patterns revealed that those who watched mukbang for more than 14 hours per

week were most likely to skip breakfast, while those who watched for less than 7 hours were more likely to consume breakfast every day. The frequency of food deliveries and late-night eating was high in cases where mukbang watching time per week was high. The viewer's interest in health and frequency of exercise were both low when mukbang watching was high. High mukbang watching time viewers exhibited poor eating and health habits. Therefore, it is thought that proper nutrition education is required to raise knowledge of proper eating habits and to improve eating habits for such consumers. (Nam, Ha-Yan, Jung, Bok- Mi, 2021)

19. Research paper 19

Mukbang Influencers: Online eating becomes a new marketing strategy

Broadcast eating is referred to as mukbang in Korean. Mukbang influencers, an up-and-coming subgenre of internet influencers, have lately been used as a marketing tool by some businesses. This research paper examines a case (Mengyu Yang and Greta Babenskaite, 2019) study of a tiny e-commerce company in China's food sector. This paper investigates the perspectives towards the popularity of the Mukbang phenomenon, aiming to find out which variables impact the adoption of Mukbang influencer marketing by small firms. The study's findings show that businesses are most concerned about a lack of financial data, such as the average return on investment, as well as a lack of knowledge about customer preferences and market research. The decision to use or not use internet influencer marketing by small businesses is influenced by opportunity, possible benefits, uncertainty, resources available, and the characteristics of the firms (or, to be more precise, the management team). The results of the literature review demonstrate that there is an empirical gap between the theories proposed in the literature and the views of the companies on the newly emerging Mukbang phenomena. This study's goal is to bridge the empirical divide between theory and reality. In the existing literature, where the majority of studies are focused on consumer behavior, the paper looked at unnoticed prospects of firms in an effort to determine what factors influence the adoption of Mukbang influencer marketing by the firms under study. For the purpose of gathering data, the paper created a case study and performed interviews. The business aspect of the issue is also emphasized in its formulation. The study's findings highlight a problem that lies at the heart of every company's perceptions and worries about the new Mukbang influencer phenomenon: a dearth of information and data. Additionally, Mukbang influencer marketing relies heavily on the generation and gathering of financial and marketing data. (Mengyu Yang and Greta Babenskaite, 2019)

20. Research paper 20

Does watching others eat in videos make you buy? Food-eating videos and their relationships to food purchase.

Videos of young people consuming food are becoming more popular worldwide. Researchers are still trying to figure out why people watch these videos while they consume and what effects they have on the viewers. This study explores the relationships between food choice motives (particularly mood), attitudes towards the video, attitudes towards the vlogger, buy intention, food neophobia, and sensitivity to visual food signals using the theory of planned behaviour. (TPB). An experimental design and a qualitative content analysis were both stages of the study's execution. The discussion threads of 16 food-eating films on Chinese social media were examined during the content analysis phase. It demonstrated how various attitudes, consumption patterns, and eating practices may exist among audiences. The audiences of psychological pleasure seekers, common point seekers, and eating desire eliminators were the three categories that explorative typology found. An independent measures design was used to randomly assign participants (n=269) to two groups to complete self-administered online questionnaires based on the results of the content analysis. Descriptive statistics, exploratory factor analysis, confirmatory factor analysis, linear regression, and moderated regression analysis were all used to evaluate the data. According to the findings, a viewer's reaction to the video predicts whether they will make a purchase. Food phobia moderates the relationship between mood and how the viewer feels about the video as well as the connection between how the viewer feels about the vlogger and whether they plan to make a purchase. It is discovered that the relationship between the viewer's attitude toward the vlogger and buy intention is mildly moderated by sensitivity to visual food cues. The TPB, which concentrates on audiences' purchase intention rather than food intake, is used in this study instead of the counteractive-control theory, which was used in earlier studies. Additionally, it solely emphasizes mood as a factor in food choice. The results of this research bridge the theoretical and practical gaps and show that audiences' purchase intentions can be affected by watching videos of people eating food. Marketers can use the research to increase sales, and lawmakers and health organizations may create new rules for vloggers to promote healthy eating among their audiences. (Chen, Chen, 2021)

21. Research paper 21

Cloud-Based Commensality: Enjoy the Company of Co-diners Without Social Facilitation of Eating

Previously studies have correlated frequently enforced solo dining with negative consequences on psychological wellness, but the problem of having to eat on my own may be addressed by looking for a meal companion in the digital space by looking at an eating broadcast (i.e., Mukbang) or video conferencing with others (i.e., cloud-based commensality). To compare the effects of Mukbang-based, cloud-based, and in-person commensality, we conducted the current research. 95 wholesome Chinese young people were given the task of rating pictures of foods and eating situations. The findings showed that they

anticipated loneliness to be reduced by Mukbang-based as well as in-person commensality, yet they were also conscious of the risks of enhancing food intake and/or shifting their behaviour towards less nutritious food options in both of these cases. The participants anticipated that cloud-based commensality would offer the advantages of decreasing loneliness without the negative health effects of increasing food intake or engaging in unhealthy eating. Together, these results point to the participants' views that cloud-based commensality can offer an "alone but together" context that can balance the need for social interactions

with the deliberate avoidance of social situations that encourage unhealthy eating. The results also cast light on the hopeful future of cloud-based commensality as a combination of the benefits of solitary and commensal eating and offer some novel insights into ways technological applications for eating behaviour might be utilized to blend social elements and food enjoyment. (Chujun Wang, Yubin Peng, Linbo Qiu, Xiaoang Wan, 2021)

22. Research paper 22

The association of addictive mukbang watching with mukbang watching motives, emotion regulation, impulsivity, and psychiatric distress

The participants anticipated that cloud-based commensality would offer the advantages of decreasing loneliness without the negative health effects of increasing food intake or engaging in unhealthy eating. Together, these results point to the participants' views that cloud-based commensality can offer an "alone but together" context that can balance the need for social interactions with the deliberate avoidance of social situations that encourage unhealthy eating. The results also cast light on the hopeful future of cloud-based commensality as a combination of the benefits of solitary and commensal eating and offer some novel insights into ways technological applications for eating behaviour might be utilized to blend social elements and food enjoyment. (Kagan Kirkaburan, Andrew Harris, Filipa Calado, Mark D. Griffiths, 2020)

23. Research Paper 23

Investigating meal-concurrent media use: Social and dispositional predictors, intercultural differences, and the novel media phenomenon of “mukbang” eating broadcasts

Media use during meals has been connected to a number of negative effects, such as higher calorie intake and a higher chance of obesity. The socio-cultural and dispositional factors that influence using media while eating, including possible cultural variations, are not yet fully understood. We ask 296 participants from two societies (Germany and South Korea) about their meal-concurrent media use in response to the recent emergence of a new food-related media phenomenon known as "mukbang"—digital eating broadcasts that have grown enormously popular throughout East and Southeast Asia. According to the study's findings, South Koreans commonly use media during meals more than Germans do, particularly for social reasons. In contrast, in the German group, younger age only predicts meal-concurrent media use. Apart from that, however, a significant degree of universality for the behavior in question is indicated by the statistical insignificance of many other investigated predictors (such as gender, living situation, body-esteem, and the Big Five). The paper then conducted a theory-driven exploration of the benefits of the emerging mukbang trend in the study's second section. Consequently, it was discovered that participants' Para social and social experiences during eating broadcasts strongly predicted their satisfaction with the genre.

24. Research Paper 24

Internet Mukbang (Food casting) in South Korea

This study is included as a chapter in the edited volume, *Young & Creative: Digital Technologies Empowering Children in Everyday Life*, which includes a variety of case studies on how young people's creativity can be expressed in various ways and in various areas of the globe. Based on the journal paper "Emergence of Internet Mukbang (Food casting) and its Hegemonic Process in Media Culture," this book chapter was written. (2016). As mukbang became more popular, a hegemonic process was observed: new TV food programmes have recently appropriated the culinary aesthetics and ethical attitudes created by

Internet mukbang. (Hong & Park, 2016). Typical food shows have generally showcased sophisticated delicacies created by skilled cooks or exotic cuisines that aren't often encountered in everyday life. They have always emphasized the nutritional value of meals and cuisines. They have also always emphasized the healthfulness of foods and cuisines. However, as they embrace mukbang ethics, they have begun to depict junk food such as instant, frozen, and high-calorie foods. The measure of excellence in food has shifted as well. Its excellence was initially judged based on flavor, presentation, the complexity of the recipes, and the professionalism of the chefs. However, since mukbang's popularity on television, it is only evaluated by the satisfaction of the eater. It makes no difference how much fat or spice is used to prepare the meal if the eater is satisfied with it. As a result, the hegemony of cooking and culinary judgment has moved from top-tier chefs to ordinary diners. Furthermore, TV appropriates Internet mukbang, rearticulating the prevalent gender differential system into a new format. In traditional food culture, the woman cooks for the family, with the exception of "creation," which is done by the male.⁷ This gender divide appeared to be nullified in Internet mukbang, with women and men eating on both sides of the computer and cooking reduced to instant boiling or substituted with delivery foods. However, most cooking guests on mukbang-influenced TV shows are men, and professional male chefs are considered sexy; on the other hand, men as daily cooks and nurturers are portrayed as effeminate. This representation continues to adhere to the dominant idea of the sexual labour division between the creator/producer and the re-creator/reproducer. This research paper discusses how mukbang became a remarkable phenomenon in imposing negotiations for TV to deal with a new system of value regarding the food culture, even if it contradicts the established and agreed-upon standards of proper nutrition. This demonstrates how influential the Internet media culture has been on contemporary Korean society. Mukbang, with its distinct expressivity, responds to the social and communicational needs of the surplus generation, the majority of whom live and eat alone. The Internet mukbang's generational dimension, as well as its anti-conventional aesthetics and ethics towards the body and nutrition, allow us to classify it as a separate subcultural practice. The viewers' self-consciousness about their NEET status and the nature of the time-consuming "useless" activities they engage in through mukbang fosters a subcultural potential in the youth (Seok-Kyeong Hong, Sojeong Park, 2017)

25. Research Paper 25

A Study on Use Motivation, Consumers' Characteristics, and Viewing Satisfaction of Need Fulfillment Video Content (Vlog / ASMR / Muk-bang)

This study seeks to redefine Vlog, ASMR, and Muk-bang content as 'Need Fulfillment Video Contents,' which are emerging as significant video content categories. In terms of uses and gratifications theory, this research investigates the relationships between consumer motives, viewing happiness, and consumer characteristics such as demographic characteristics, big five personality traits, and individualism-collectivism tendencies. 441 samples were analyzed using statistical methods such as factor analysis and hierarchical regression analysis. As a consequence, consumers' choice of Need Fulfillment Video Content genre was found to be influenced by age, income level, and collectivism. It was also discovered that the reason for using Need Fulfillment Video Contents was comprised of five factors: self-assessment and development, sensory stimulation and relaxation, entertainment, escapism and passing time, and following trends. Furthermore, each usage motive affected viewing satisfaction in a different manner. Based on the findings of the analyses, the study ends with a discussion of the academic significance and practical consequences for the development of the Need Fulfillment Video Contents industry. (Kang Mee Jeong, Cho, Chang-Hoan, 2020)

Theoretical Background

Psychosomatic Theory of Obesity

Eating and emotion have always piqued the interest of human behaviour researchers. This relationship fluctuates depending on the individual's qualities as well as the individual's emotional state. We discuss data on the reciprocal connections between emotions and food intake, on the one hand, and the psychological and emotional repercussions of losing weight and dieting, on the other. Theories about the relationship between emotions and eating behaviours have their roots in obesity research. According to the psychosomatic explanation of obesity, eating may reduce anxiety, and the obese overeat to alleviate discomfort. According to the internal/external hypothesis of obesity, overweight persons fail to notice physiological cues of hunger or satiety due to faulty learning. It follows that when people are anxious, they will adjust (either increase or reduce) their eating, whereas fat persons will eat regardless of their physiological state. According to the restraint hypothesis, those who consistently control their food intake overeat in the presence of disinhibitory factors such as the perception of having overeaten, alcohol, or stress. These theories are scrutinized in light of current research, and their consequences for eating disorders are discussed.

The Psychosomatic Theory of Obesity, which holds that using food as a form of emotional defense during times of stress results in fat, is the main theory linked to emotional eating. (Kaplan & Kaplan, 1957). Additionally, it suggests that eating excessively to cope with negative affective states like anxiety, sadness, anger, and boredom leads to obesity. It also claims that people who are obese overeat when they are upset or upset about something, whereas people who are normal weight have more effective coping strategies and don't overeat when they are upset or upset about something. (Faith et al., 1997). As a result, study on emotional eating, especially in adults, frequently focuses on obese populations and when they watch any type of mukbang content they tend to binge eat even more while being stressed and emotional.

Uses and gratification theory

The use and gratification theory led to an intensive study of topics related to TV watching, the critical topic being viewing motivation. There exists a research body, which focuses on the effects of mass media on viewers. Media consumption in the past was passive and might have had an indirect effect on the consumers; this is why the research body started. The primary focus is on the consumers and choice of media. Researchers validate media users' habits by examining their media experiences, such as their accomplishments and motivation for viewing television. The usage and pleasure theory explain why media users look to media to satisfy their need for gratification. Katz and colleagues (1973). There are many factors that influence the media tastes of consumers (Ruggeri, 2000; Katz et al., 1973; Rubin, 1981). According to the use and gratification theory, motivation and need are prevalent factors in people's media preferences. Both inactive and active users have been evaluated using the theory; passive users are compared to active users. Researchers looked at consumption trends and divided the need for the personal use of mass media into four integrative categories. The first is social, followed by cognitive, tension-release, emotional, and social. The need to socially blend in with the newest trends and brands gives rise to social needs. The need to socialize with friends, family, and coworkers is one of our other social requirements. By gathering knowledge through information, converting it into knowledge, and making meaning of it through understanding, cognitive needs help the mind develop and grow. While affective needs are driven by the desire to sense emotion and enjoy life, personal integrative needs are driven by stability and credibility. Tensional release requirements include the desire for a distraction to get away from reality through media consumption. In place of real-world behavioural restrictions or as a diversion from the rigours of life, the tensional release is used.

Encoding and Decoding theory

Similar to television, mukbang video is a form of mediated communication that is typically encoded by creators of video images and decoded by watchers. Therefore, both the mukbang film itself and the constructed meaning interpreted by viewers can be studied using the encoding/decoding theory. The most significant theorist in the area of audience study is Stuart Hall. His 1980 publication of his "encoding and decoding" theory in relation to television has always been essential to the discipline of audience research. (Shaw, 2017). Many academics continue to study and use his idea today. His "encoding and decoding" revolves around the idea that both processes are socially constructed within a particular cultural framework. Mukbangers' encoding of their video should be easily acceptable and recognizable by the viewer. However, there is no necessary consistency between encoding and decoding. Even if the creators of a visual image may have provided a "preferred reading" to viewers, viewers may not follow inevitably what the producer intends them to decode (Pace, 2008). In another word, viewers actively construct meanings in the process of communication (O'Donnell et al., 2008). As Hall stressed, "Since each has its specific modality and conditions of existence, each can constitute its own break or interruption of the 'passage of forms' on whose continuity the flow of effective production (that is, 'reproduction') depends" (Hall 1980, p.163). Specifically, there are three hypothetical positions where the audiences encode the message: "dominant-hegemonic position, negotiated position and oppositional position" (Hall 1980, p.171).

Dominant-hegemonic position means viewers follow exactly what "dominant" or "preferred" code intended, which is the ideal model for video image creators. Hall believes that decoding within negotiated position "contains a mixture of adaptive and oppositional elements..." (Hall 1980, p.172). Viewers who are in the oppositional position indicate that their interpretation of a given discourse is on a completely reverse track. They may find an alternative framework instead of the preferred code. Some academics contend that, in contrast to a broadcasted message, YouTube gives viewers a fertile space to decode the TV content with their own interpretation and post it online as text, images, and videos. (Pace, 2008). Additionally, some academics contend that video platforms like YouTube give users the chance to access and read pertinent texts. Depending on which of the intertextual video fragments the viewer has seen and how they connect to those fragments, the text can be read in a variety of ways. This asymmetry of decoding has a scientific foundation in Hall's encoding and decoding theory. (Savoie, 2009). Fiske (2000) expands the idea of the audience based on Hall's encoding and deciphering theory. He contends that the distinctions between people and writing cannot be made too simply or arbitrarily. The viewer and the content are not entirely separate entities. Part of the television text may be decided during the decoding process by the viewers, who take on an authorial role. (Fiske, 2000). Other pertinent communication studies demonstrate that any media content now includes an "implied audience" or "inscribed reader" (e.g., Booth, 1961; Chatman, 1978; Hall, 1980). Some academics contend that social and commercial interactions have influenced both how text producers code their "preferred reading" and how readers decode text. Additionally, they assert that video platforms like YouTube uphold the predominant cultural values and standards through the intervention of site controllers and gatekeepers. (Pauwels & Hellriegel, 2009). Savoie (2009) criticizes the three speculative views put forth by Hall. According to him, the discussion of the content of new video media similar to YouTube is limited by the absence of "the interpretation of the multiplicity of 'personifications' of viewers/decoders and the multifaceted media experiences an individual can have online." (Savoie, 2009). This argument can be used to explain a recent research that looked at how viewers felt about mukbangers and their food. Since the emphasis of this thesis is on individual experiences and emotions related to watching mukbang videos. Mukbangers create mukbang videos by encoding the material, which viewers then decode to form emotional connections with mukbang by decoding video content

Mirror Neuron Theory

Mirror neurons are one of the most significant findings in neuroscience in the last decade. These are a variety of visuospatial neurons that provide basic information about human social interaction. Mirror neurons, in essence, respond to actions we witness in others. The intriguing part is that mirror neurons fire in the same manner that we do when we perform the action ourselves. Aside from imitation, they are in charge of a plethora of other complex human behaviour and thought processes. Defects in the mirror neuron system have been related to autism spectrum disorders. This review provides a brief overview of the neurons that shaped our society. The mirror neuron theory may explain why we experience vicarious pleasure when we watch others eat or merely look at appealing food. The concept stems from a 1990s study that investigated the brains of two monkeys, one who ate and the other who observed. Both show the same areas of the brain lighting up. The same phenomenon may occur in humans; when we watch others consume, our brains flood with pleasure hormones as if we were eating the food ourselves. Which believes that watching someone else perform an action produces the same neurological response as performing that action ourselves. Scientists found this effect in the 1990s when they noticed that when one monkey watched another eat a banana, the same areas of the brain lit up in both monkeys and in the same manner. According to one of the few authors of a paper on mukbangs, this simulated eating effect can be so powerful that it fully satisfies cravings and even makes people feel full as if they had eaten something. This is a mechanical explanation for why we like to sit in front of a screen and observe others eat. Pleasure, vicarious pleasure, and feel-good hormones are all plausible explanations for why I like to unwind in the evening by viewing videos of women gorging themselves on excessive amounts of Korean fire noodles. It is also a simple method to dismiss the behavior. Like when my partner, half-jokingly, implies that this is some strange kink. The truth is much simpler: I'm hungry and want to consume. If mukbangs are a distorted version of satisfying that yearning for food, it only shows a mukbang-viewer's attitude towards food: that consumption is a guilt, a pleasure, a perversion. Mukbangs are usually classified into two types, without delving too deeply into sub-communities such as ASMR and "Feederism," each of which deserves its own investigation. The first of the two main types—which are frequently juxtaposed in my favourite type of compilation, "expectation versus reality"—consists of a group of mukbangers who are generally thin and conventionally attractive, eating and presenting their food as if in a commercial studio. The other type of mukbanger is usually inexperienced, smacks loudly, and makes an initial nasty display of the meal. The fantasy of the first type is that of unrestricted consumption, the notion that there may be a void inside of me through which all food can fall, leaving me full and pleased but just as slight. The other expresses his or her disdain. The food appears to be of poor grade. Its intake is uncontrollable. While the subsequent sort of movie is nasty and does not make me as hungry as the first, it is still a fantasy, a yearning for a hedonistic connection with food with no boundaries or rigid lines imposed. Other viewers frequently use these movies to disassociate themselves from eating. People are berating the mukbangers in the comments, shaming them for their lack of control and perhaps comforting themselves that they have more control than this. It is not unusual to find comments stating that they use these videos to become disgusted with food.

Mukbangs, the eating shows that have garnered massive popularity on YouTube in recent years, have drawn the ire of much of the mainstream media coverage they have received. The films are frequently dismissed as grotesque, sickening, strange, or sexual. When faced with a man dipping mountains of microwaved corn dogs into a bowl of neon colored cheese sauce—apparently with the intent of eating each corndog in one bite, letting the violently yellow sauce drip down his chin—this is as fair an evaluation as any. Even the milder food competitions are visceral. The sheer quantity of food consumed by mukbangers awakens some primal urge and a sense of expansion in one's own body. Mirror neurons are one of the most significant findings in neuroscience in the last decade. These are a variety of visuospatial neurons that provide basic information about human social interaction.

Social learning theory

This theory suggests that people learn new behaviors by observing others, and then replicating those behaviors. In the context of Mukbang, this theory could be used to explore how viewers learn and adopt eating behaviors demonstrated by Mukbang hosts. According to social learning theory (SLT), we learn our conduct by seeing those around us, hence our eating behaviour is influenced by the behaviour of individuals we know.

Modelling by parents

According to SLT, we learn a lot about how to eat from our parents. One reason for this is that parents control the food children eat for the majority of their youth and hence have direct control over their eating behaviour. Brown and Ogden (2004), on the other hand, discovered relationships between parents and their children in terms of snack consumption, eating intentions, and body dissatisfaction. This implies that youngsters learn attitudes towards food in addition to being taught what they can consume. MacIntyre et al discovered that the media has a significant influence on both our views towards food and what we consume. This implies that the media can impact audience eating habits through SLT. However, MacIntyre also claimed that the extent to which we are impacted is determined by numerous other criteria, such as age, income, and background.

Evaluation

Meyer and Gast (2008) discovered a link between peer influence and disordered eating in 10 to 12-year-old girls. This link was also evaluated by the peer's likability. This lends credence to the notion that we learn our eating habits from those around us. Birch and Fisher (2000) discovered a substantial association between the mother's dietary constraint and the daughter's eating behaviour; for example, if the mother diets heavily, the daughter is likely to have a similar attitude towards food. Numerous psychologists think that blaming SLT alone for developing someone's attitude towards food is too reductionist because it ignores numerous other aspects such as cultural impact and emotion.

Health belief model

Individuals' health behaviours are impacted by their perceived susceptibility to health risks, the severity of those risks, the perceived advantages of acting to minimize those risks, and the perceived barriers to taking that action, according to this hypothesis. This theory might be applied to Mukbang to investigate how viewers perceive the health risks associated with the eating behaviours exhibited in these films, and how those beliefs influence their own eating behaviours. People frequently watch mukbang and learn certain behaviours that may be affecting their health. According to the Health Belief Model (HBM), health-related behaviour is determined by a combination of numerous factors such as perceived susceptibility, perceived severity, perceived benefits, perceived barriers, cues to action, and self-efficacy.

Research Gap

Despite a large amount of study on the reasons and effects of using online activities (e.g., online social networking, online gaming, online shopping, online sex, and online gambling), people including psychologists have paid little attention to making mukbang watching. As a result, the current study aimed to scour the literature for existing publications that empirically investigated and/or theoretically examined the mukbang phenomenon and conceptualized both physiological and psychological characteristics of mukbang viewers as well as potential consequences of mukbang watching.

I examined news article topics and YouTube video content linked to "mukbang" in this research, all of which may be accessible to general populations and may have an effect on eating behaviour. First, my research may provide valuable information about mukbang content and generate data for predicting the popularity of mukbang video viewing. Second, I looked into how viewing mukbang videos affected people's health habits both mentally and physically. This outcome may represent public perceptions. Finally, this study examines the news media's stance on mukbang by evaluating the subjects covered in the articles. These findings could help determine future study priorities and serve as a foundation for public policy decisions. People don't comprehend the difference between a mukbang, where people binge eat for viewers, and channels that only cook and provide recipes. My study also discusses how mukbang influences the public by providing them with cooking, eating, and conversing all at the same time.

My research examined a large number of YouTube videos, which required a significant amount of time and effort to manually build. To the best of our knowledge, content analysis of mukbang videos has never been done before, and the findings of this research may provide a more comprehensive understanding of mukbang videos. Another significant strength of this study is that the position of the press and the general public on mukbang was confirmed. To consider the effects of mukbang on the public, views of both the general population and the media, which may influence public perception, must be examined. In this study, I verified the media's stance on how YouTubers promote their channels through media, eventually impacting the public and how the news analyzed topics change over time. Furthermore, the impact of mukbang exposure was studied. The article's strength is that it evaluates mukbang from different perspectives.

Chapter III

Research Methodology:

Variables

Independent variable:

The type and amount of food consumed, The level of popularity of Mukbang, The frequency or duration of the videos, and the host's behaviour during videos.

Dependent variable:

The physical and mental outcomes of both the creators and viewers of mukbang videos, Changes in the public attitudes and behaviour towards food consumption.

In this paper, I have used both qualitative and quantitative methods to produce the findings. I have used the questionnaire survey method for the quantitative method and content analysis for the qualitative method. Three mukbang YouTubers named Nikocado Avocado, Ssoyoung and Amberlynn Reidd who are thought to have a negative effect on the public with their videos are used in the qualitative method to conduct an analysis. The information provided by the YouTubers was obtained from online secondary sources about them. For the purpose of this study, a survey was used to gather data and answer the research queries. I collected a total of 150 responses, all ages between 18 to 27 and mostly those who know or have heard about mukbang.

Materials and methods

Sample

YouTube videos

In order to look into the "mukbang" YouTube videos that more than 10,000 people watched over the course of three years, from 2017 to 2022, I used the Google Chrome browser to search for the word "mukbang" in YouTube and all the videos related to the three mukbang YouTubers. All cookies and search records were deleted prior to searching. Over 100,000 videos were found when "mukbang" terms were used to look for popular YouTube videos. A total of 5952 YouTube videos with 10,000 or more views in the top 1000 pages were examined. Videos with material shorter than 5 minutes or those that could not be retrieved because of broken or inactive links were not included in the study. The videos which had more views and were considered controversial were taken and analyzed. Two independent coders individually coded about 20% of the final dataset, and the inter-rater reliability by kappa coefficients was assessed.

News Articles

I gathered data from about 20 news articles that covered the subject of mukbang between 2017 and 2023. I excluded news stories in the following situations: (1) stories where mukbang is not the main subject (for example, news stories about the release of a movie starring an actor who frequently does mukbang); (2) stories where mukbang is used in a different sense than what is defined by the dictionary; and (3) stories where mukbang is used as a modifier for other products. There was a noticeable rise in the number of articles on the "Regulation of mukbang" in 2018, and it was frequently reported that "food is becoming a trend." The percentage of stories discussing the harmful effects of mukbang fluctuated every year but gradually increased over time. The year 2019 was the most popular for this subject, but only 10.2% of the articles focused on the drawbacks of mukbang, while 75.0% of the articles discussed how enjoyable mukbang is.

Responses from 150 people

Data Analysis

A Content Analysis (Qualitative data)

1. Nikocado Avocado

Nicholas Perry, better known as Nikocado Avocado to his more than 3 million followers across his various YouTube channels, has established a reputation in the community of extreme-eating vloggers. In the pursuit of internet fame—and money—he has consumed everything from a massive serving of noodles topped with melted Blue Heat Takis to an entire 10-pound king crab covered in cheese sauce. Since 2016, a YouTube audience has been riveted by Perry's consumption of complete fast-food menus, frequently with the help of his companion parrot. He is a "mukbanger," a person who uploads recordings of themselves online while overeating or bingeing. The YouTuber frequently made videos about his vegan lifestyle before becoming well-known for his videos in which he consumed full fast-food menus. Using his evolving views on consuming animal products and his frustration with the "vegan community," Perry uploaded a video in 2016 explaining why he no longer wanted to be a vegan YouTuber.

The 29-year-old American YouTuber Perry has 4.34 million followers across his three channels. He also sells T-shirts and phone cases with his visage or ironic sayings like "It's just water weight" in addition to

his monetized videos. Additionally, he is on Patreon, Cameo (\$150 for five minutes), and, yep, Only Fans. The \$2.3 million penthouse that Perry purchased was paid for by a massive business. It has also significantly increased his waistline. The first "mukbanger," or YouTuber who "mukbangs," or eats for views, was Perry in 2014, when the vlogger weighed 140 pounds. He now has 340 pounds. After months

of yelling coughs, the former vegan recently revealed to his followers that his ribs had broken. Perry thinks this is a result of his obesity. When he's not fighting with his partner or going through emotional breakdowns, he frequently blames his viewers in his videos for his current state of affairs. It hasn't always been this horrifying to mukbang. The trend, which originated in South Korea around 2010, was created to give watchers a virtual dining companion and help them overcome the stigma associated with eating alone. Mukbang started to transform, however, when Western vloggers like Perry began using it. The Perry fan group is also concerned about Perry's actions. Tanya, a 28-year-old New Yorker who watched the video, claims that the man is plainly just attempting to kill himself. Tanya is a military veteran turned stay-at-home parent who has battled anorexia and bulimia for the last decade. She remarks, "I'm amazed at how much food he packs down. Even when I was throwing up, I doubt I could ever consume as much as him. Tanya's insight reveals a concerning connection between Perry and his audience—one that Mattias Strand, an expert in eating disorders (ED) and scholar at the Karolinska Institute in Sweden, discovered while studying mukbang. Another reason why the ED community reacts negatively to mukbang videos is their competitive character. Every time an influencer posts, they aim for larger portions, stranger food, and more difficult tasks. People with eating disorders also share this mentality, and they believe that mukbang videos delve into it. Viewers follow Perry as he challenges himself to greater limits. The links below serve as proof that Nikocado Avocado is damaging his health:

<https://www.youtube.com/watch?v=wJa2thBJ8Fw>

<https://youtu.be/oMVMCZWNCFU>

https://www.youtube.com/watch?v=yycx8nNh_tk

<https://www.youtube.com/watch?v=XPJ3WGx8odI>

Nikocado Avocado has come under fire for encouraging bad eating habits and participating in actions that some people view as attention-seeking, such as sobbing in front of the camera and staging dramatic altercations with other YouTubers. He has also been charged with taking advantage of his problems with mental health to gain views and money. Furthermore, Nikocado Avocado is known for his confrontational behaviour and inflammatory comments in the online community. He has engaged in numerous disputes with other mukbangers and YouTubers. Although Nikocado Avocado still has a sizable fan base and makes content, attention to the mukbang genre and its possible effects on viewers' health and well-being has grown as a result of his behaviour and contentious reputation. His excessive and frequently unhealthy eating habits, such as binge eating and consuming a lot of high-calorie, high-fat foods, have caused some viewers to voice worry that they might encourage overeating or lead to disordered eating behaviours. Furthermore, processed and fast foods, which can be a factor in health issues like obesity, heart disease, and diabetes, are frequently featured in Nikocado Avocado's material. Some claim that he may be adding to the public health crisis brought on by poor nutrition and unhealthy lifestyles by endorsing these food behaviors.

While Nikocado Avocado's content might not be suitable for all viewers, it is essential to remember that he has a responsibility to think about how his videos might affect the health and well-being of his audience. The impacts of Nikocado Avocado's videos on public health are difficult to quantify because there isn't any conclusive proof connecting his material to poor health outcomes, but it is obvious that they have the potential to influence unhealthy eating patterns and erroneous views of food and eating. It's crucial for people to make educated decisions about their diets and to be aware of the possible negative effects of media on their health and well-being.



2. Ssoyoung

Creators are also frequently ready to eat unusual foods as well as inedible foods that they obviously do not enjoy in the quest for views. However, if individuals wish to volunteer to participate, for our amusement, they have created their own variation of Fear Factor. Then each to his own. But, of course, this isn't the conclusion of the story. Because some mukbangers are genuinely willing to go to such lengths. Almost anything entices you to observe. Sadly, mukbang material has progressed so far as to express worry about animal welfare. One such individual, and probably people's least favorite, is Ssoyoung, a YouTuber, who is active on the site. You've most likely heard of her. The best 20 videos of this lady all with more than ten million hits are almost entirely hers where she tortures live animals for entertainment. Viewers get to witness the heartbreaking final moments of different sea creatures before they are devoured.

Han So Young occasionally works with her international pals. In just 16 months, Ssoyoung, a well-known South Korean mukbang YouTuber, has 3.4 million subscribers. The 30-year-old gained internet renown as a result of her videos, in which she can be seen eating desserts, Hot Cheetos, seafood, and other foods. The videos, which feature chewing, slurping, and whispering, appeal to fans of autonomous sensory meridian response (ASMR) as well as excessive eating on YouTube. While consuming copious amounts of seafood is prevalent in the mukbang community, Ssoyoung frequently consumes live seafood in her videos, adding a unique element to her content. She has generated controversy online since 2020 because of what appears to be animal abuse in her recordings. She is criticized for consuming a variety of

animals while also inflicting suffering on them, despite the fact that eating octopus alive is customary in Korean culture. One illustration is a film in which she adds salt to a tray of mudfish, causing them to swim around and slowly perish as Ssoyoung sounds alarmed. As some have claimed, her scared responses are fake because she may already be accustomed to the water and marine life. She has also come under fire for how this enhances the comic quality of the videos. Numerous YouTubers, vegans, and other animal advocates have criticized her and called for the closure of her channel, including h3h3productions, penguinz0, and SomeOrdinaryGamers. Her films, according to YouTube, don't go against their rules. According to a channel representative who spoke with Insider, Ssoyoung's channel aims to entertain viewers while promoting knowledge of various cuisines and cultures. She doesn't advocate for animal cruelty, they added. Despite the fact that YouTube and this spokesperson have also received criticism. She still shows off eating animals in her most recent films, but she skips the killing and just gets right to eating. Because of the out-of-control debate, YouTube removed her problematic video. Ssoyoung prepares and eats live squid in her most well-known film, "Dancing Live Squid". She removes the mantles from several squids, coats them in soy sauce, and responds to the wriggling cephalopods. There have been over 24 million views of the video. Even though it is debatable, eating live seafood is a prevalent practice. According to a Vice article from 2015, there are several eateries in Seoul, South Korea that specialize in serving live octopus. Ssoyoung's unconventional preparation

techniques, such as leaving the octopus whole and letting the tentacles coil around her mouth, may have been done so to add shock value and visual drama.

<https://youtu.be/Gld72uZeKAc>

However, she has lately started to face criticism and charges of animal cruelty. In order to offer new experiences and pleasure, we occasionally feature foods that non-Korean viewers may find exotic. While conceding that her efforts to highlight delicacies like live seafood "may have made some viewers uncomfortable," Ssoyoung "never had or will have any purposefully abusing or torturing live animals under any circumstances," the spokesman stated. Korean "mukbang" is the practice of influencers sharing videos on Facebook and YouTube of themselves eating a lot of food. Mukbang is a combination of the Korean words for broadcast and eating. Some critics believe that the fad is extremely harmful, but the problem arises when viewers broadcast videos of themselves eating real animals; popular channels such as Ssoyoung have been accused of animal cruelty. In this video, live animals like octopuses, mudfish, squid, and eels are exhibited close to the host of the Ssoyoung YouTube channel in Korea. A lot of people have criticized the movies on YouTube, including well-known users Jojo Spotlight, Sherliza Moé, and penguinz0.

According to YouTube's community standards, "Content where there is infliction of unnecessary suffering or harm deliberately causing an animal distress" is not permitted on the platform.

If you're posting content

Don't post content on YouTube if it fits any of the descriptions noted below.

- Inciting others to commit violent acts against individuals or a defined group of people
- Fights involving minors
- Footage, audio, or imagery involving road accidents, natural disasters, war aftermath, terrorist attack aftermath, street fights, physical attacks, sexual assaults, immolation, torture, corpses, protests or riots, robberies, medical procedures, or other such scenarios with the intent to shock or disgust viewers
- Footage or imagery showing bodily fluids, such as blood or vomit, with the intent to shock or disgust viewers.
- Content where there is infliction of unnecessary suffering or harm deliberately causing an animal distress.
- Content where animals are encouraged or coerced to fight by humans
- Dramatized or fictional footage of anything listed above where the viewer is not provided with enough context to determine that the footage is dramatized or fictional
- Footage of corpses with massive injuries, such as severed limbs

Section of YouTube's community guidelines.

And yet, not only do Ssoyoung's and her channel's videos continue to be accessible to all users on the platform, but only a small number of them are age-restricted. It's extremely unlikely that YouTube is unaware of the content on her channel given that she has 5 million subscribers and videos that have received up to 40 million views. Since millions of viewers appreciate Ssoyoung's videos and advertisers don't seem to be bothered by them or be aware of them, it would seem that YouTube has no other justification for removing them than their own community guidelines. The reality that Ssoyoung is Korea could present another issue for YouTube when moderating her channel. The majority of people, at least in the west, do not perceive Korean cuisine to be typical. What is deemed acceptable and what is not depends on the culture. As a tool that is accessible worldwide, YouTube, like all other platforms, must take cultural differences into account. Therefore, even though eating a live octopus while it's still alive and covered in soy sauce is disgusting in the west, it may be prevalent in Korea. Sherliza Moé, a YouTube user, made the point that YouTube would likely have to worry about being labeled "racist" if they took a stance against her content because it is rapidly perceived as a condemnation of another culture, much like many commenters under her videos. Right before serving, the octopus is slain and dismembered so that nerve activity in the tentacles causes it to continue moving even after being killed. The fact that the octopus is already deceased is crucial in this case. In Ssoyoung's films, the animals are frequently not. 'Dancing life squid' is the title of a Ssoyoung movie that has received over 26 million views. In the film, she can be seen slicing off the hoods of squids, revealing their eyes, dousing them in soy sauce, and then devouring the creatures. Ssoyoung portrays the squids' "dancing" as a humorous activity while they are quivering in agony. Sea species are frequently not given the same respect as other animals as living beings. Others contend that they are too stupid or cute to be handled with compassion, despite the fact

3. Amberlynn Reidd

Amberlynn Reid is a contentious online personality who rose to prominence thanks to her YouTube channel, where she posted videos detailing her personal life and weight loss journey, among other things. However, her writing has come under fire for encouraging bad habits and supporting her disordered food habits. Additionally, Reid has come under fire for her treatment of her companions, frequently behaving in a toxic and abusive manner toward them, as well as for failing to be accountable to and open with her audience. She has also come under fire for making offensive remarks about marginalized groups and for being accused of defrauding her viewers via a number of online scams. Amberlynn's mother, Kristine Reid, is her father, but she hasn't revealed much about him. The identities of Reid's two siblings, an older and a younger brother, are unknown to the general public. At the age of 8, her parents were whisked away. She ultimately spent time in several California foster families. At the age of twelve, her folks took her home. Thousands of YouTube vloggers share stories about their everyday lives and occasionally record mukbang videos. Amberlynn Reid is just one of them. It may seem like a testament to her ability to keep people entertained that she is so relatively well-known and has maintained a sizable viewer base for years, but there is a darker aspect to it. Because many people who enjoy Amberlynn Reid's company aren't laughing along with her or at her quips. They are making fun of her. The audience's opinion of Amberlynn fluctuates wildly between being pitied for her ostensible mental health issues and abhorring her "cringe behavior" and looks, all of which are related to Amberlynn's weight. The following are some of the major concerns surrounding Amberlynn Reid:

Obesity: In her videos and the media, Amberlynn Reid's weight has come up for debate. She has battled weight for a long time and has come under fire for encouraging bad eating habits and aiding in the normalization of overeating.

Health issues: Due to her weight, Amberlynn Reid has experienced a variety of health issues, including elevated blood pressure, lymphedema, and other conditions. Her viewers have expressed concern about her well-being and ability to successfully manage her health as a result of her health issues.

Manipulation and dishonesty: Amberlynn Reid has come under fire for her manipulation and dishonesty, including lying about her weight loss progress and other parts of her life. Some watchers are worried that her actions might trigger people who are dealing with disordered eating or body image problems.

Enabling unhealthy behaviours: Amberlynn Reid has come under fire for allegedly encouraging her viewers to consume excessive amounts of high-calorie, high-fat meals and aiding in the normalization of overeating. Some viewers have voiced worry that her material might encourage

the emergence of disordered eating patterns or lead people with a history of such behaviours to relapse. Unfortunately, Amberlynn Reid's weight has increased to over 570 pounds and she now finds it difficult to walk for longer than three minutes at a time in the five years since she launched her YouTube account. People who originally subscribed to watch her weight loss journey were upset by her mukbang videos. Although it wasn't her primary goal, many of her subscribers and supporters noted that she had put on more weight at the beginning of her channel. Her failures have sparked countless online remarks and discussions, and in some of her videos, it appears as though she deliberately engages in behavior that will draw negative attention and boost her income. Why is Amberlynn Reid such a sensation that it's difficult to turn your gaze elsewhere? Is it merely the cliched notion of being unable to turn one's gaze away from an automobile accident? Watching someone steadily kill themselves by engaging in unhealthy eating practices on camera?

2013 saw Amberlynn sit in front of her camera for the first time and announce that she was attempting to lose weight to anyone who would listen. She set out to do this because she had been motivated by the YouTubers who had already launched their own weight reduction journey channels. But she stood out in a special way. She gradually changed over the years, and it had nothing to do with losing weight. Her emphasis and attitude both changed as she gathered more subscribers. She continued to emphasize a healthy diet, but it didn't seem to be having any effect on her at all. All of her viewers are eagerly waiting on the edge of their seats to see what will happen next because her life has been one big drama. Amberlynn revealed to her followers that she had cancer in a tearful manner. During her testimony tape, she sobbed about it, but after that, nothing in her behavior changed. Her admirers noted that. Looking through the remarks, it's clear that her supporters weren't accusing her of lying about having cancer; instead, they were worried that it didn't cause her habits to change. Her detractors talked about what they believed to be a fabrication online. They even brought up instances where she had previously attempted to defraud her audience. The worst of it was a fundraising campaign she began, and she encouraged subscribers to click on the ads that appeared during her videos because that was how she earned money. The GoFundMe controversy involved the mother of her ex-girlfriend. The fundraiser requested contributions because Becky's mother reportedly had cancer and lacked insurance. A few people with direct knowledge of the situation came forward and claimed that Amberlynn's intentions weren't precisely sincere, which caused this to go viral on the internet. In one of her videos from a month ago, which was uploaded just a few months ago, she claims to weigh more than 500 pounds. Her starting weight of 368 lbs. makes it obvious that whatever she is doing isn't resulting in weight reduction. She has made virtually no progress in eight years. One could easily argue that she doesn't care about losing weight at all and that this is all about garnering notice. Amberlynn Reid sparked a great deal of debate when her videos received a ton of negative feedback, her fans noted that she had actually put on more weight, which sparked a lot of discussion about her eating patterns and diet, and she even ended up eating junk food in front of the camera. In addition, she has drawn criticism for how she treated her partner Becky and her obese dog. It's crucial to remember that, despite the fact that Amberlynn Reid's content and way of life may be problematic, these problems must be treated with compassion and understanding. It's critical to give health and wellbeing a high priority in a compassionate and nonjudgmental manner because obesity and other health issues are complicated and multidimensional. Additionally, it is up to individual viewers to make informed decisions about what they consume and how they interpret it. For those seeking to enhance their health and wellbeing, there are numerous other sources of information and support available.

Why Does Google Think Amberlynn Reid Is Dead If She Is Still Alive?



When you Google Amberlynn Reid's name, one of the first recommendations is "Amberlynn Reid cause of death," which may seem strange at first considering that her frequently updated social media and YouTube channel demonstrate that she's still alive. However, the health consequences of Amberlynn's weight have led some to believe that she is in a constant state of decline.

<https://youtu.be/Y5ahjBOW5vI>

For comparison, Amberlynn's BMI has been in the 80–100 range recently, placing her in the category of the extremely obese. Morbidly obese people typically have greater rates of diabetes, high blood pressure, and heart disease. Amberlynn Reid disclosed she had cancer, which is a bigger factor in the death rumors, though. A tearful Amberlynn Reid informs her viewers in the video "I don't know what to say " that her test results just came back and they showed she had uterine cancer. Menopause, diabetes, high blood pressure, and obesity are just a few of the numerous risk factors for the disease that Amberlynn Reid meets.

Many of Amberlynn Reid's viewers decided to support her in her time of need after hearing her heartwarming disclosure as opposed to reprimanding her with contempt. Of course, given Amberlynn's alleged past of attention-seeking behavior, some of them also asserted that she was fabricating the illness. However, at the time, it appeared as though Amberlynn and her audience were about to experience a major turning point. Today, the audience of Amberlynn Reid bemoans the fact that the cancer threat did not serve as her wake-up call and that she had instead put on even more weight. It's no secret that a lot of the negative information on the internet about Amberlynn Reid is written with malice. After witnessing Amberlynn Reid struggle to lose the weight she had set out to lose for about eight years, if her audience had ever been genuinely concerned about her health, their worries soon turned to anger and contempt. To say it mildly, Amberlynn Reid is an internet lolcat. This is a description rather than a criticism of Amberlynn. Someone who is frequently trolled and made light of online due to how reactive they are is referred to as a lolcow in a derogatory way. It's amusing for people to bother a lolcow.

Qualitative Data

All of the study questions have been successfully answered based on the findings.

Survey

These are the survey results I obtained for my study after using a convenience and random sampling.

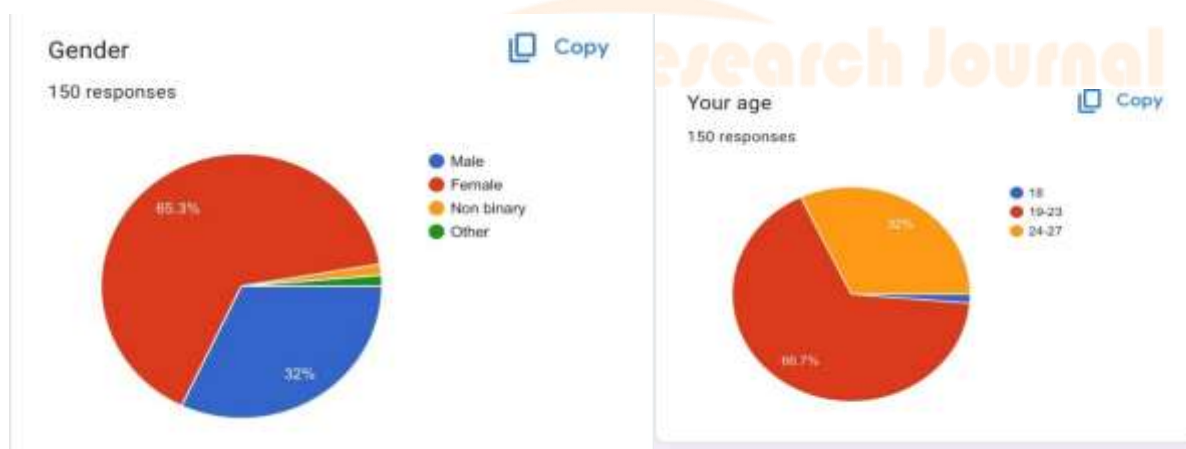


Fig 1.1 and 1.2

Figures 1.1 and 1.2 show the gender and age of the respondents. Because the younger generation, or those between the ages of 18 and 27, are the majority of people who are familiar with or comprehend mukbang, I only distributed the questionnaire to this group.

In my poll, gender is also significant. According to research, while there are some males who enjoy watching mukbang, women tend to make up the majority of those who identify as fans of the show. According to the statistics, figure 1.1 shows that 65.3% of the population is female and the remaining 32% is male. A small

portion of the remaining 2.7% comes under the non-binary and other categories. Only 1.3% of the 150 respondents are under 18, and 66.7% are between the ages of 19 and 23. This generation uses social media actively, which means they passively consume content posted there and may be influenced by it, including mukbang content. Aged 24-27, the remaining 32% of respondents may have chosen their material carefully, meaning they may not have been as easily influenced by social media, or it may have been the other way around. Therefore, it is evident from the data that the majority of respondents are female, and that the age categories of 19 to 23 have the highest percentage of respondents in this survey.

Results of the 3rd question in the questionnaire.

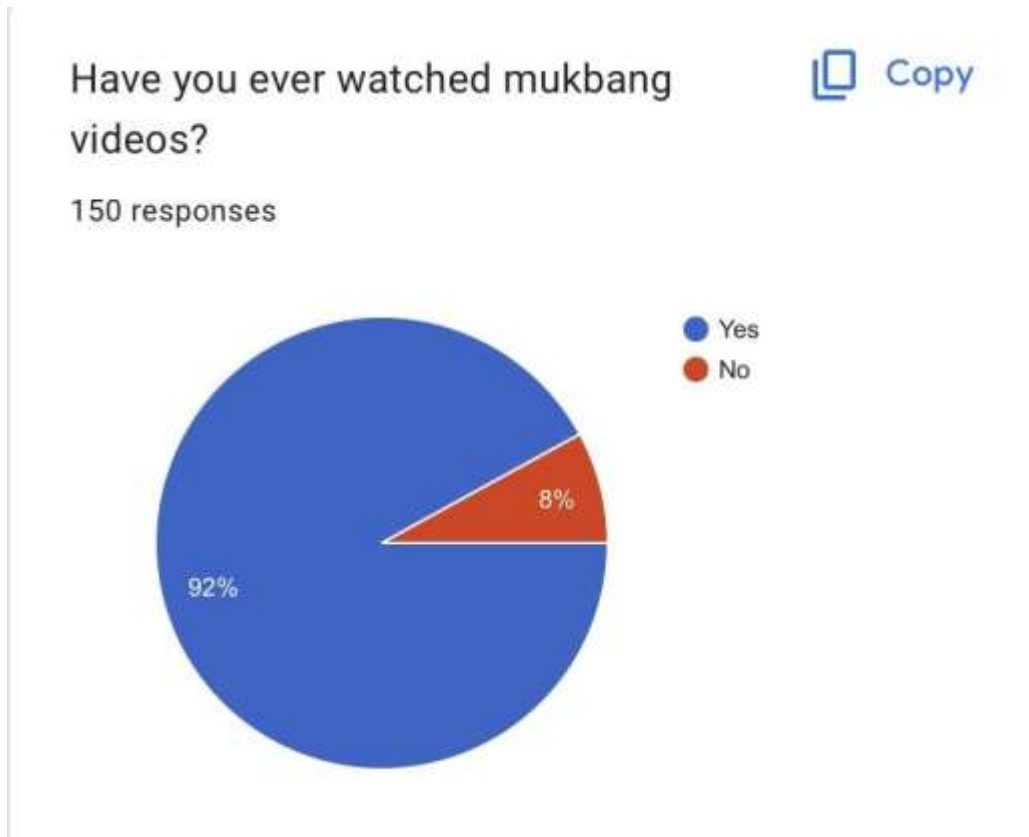


Fig 2

The answer to the query "Have you ever watched mukbang videos?" is shown in the above chart. In other words, 92% of respondents said they had viewed a mukbang, while the remaining 8% said they hadn't. The findings are unambiguous: 92% of people are aware of what a mukbang is, while the remaining 8% are unaware of it.

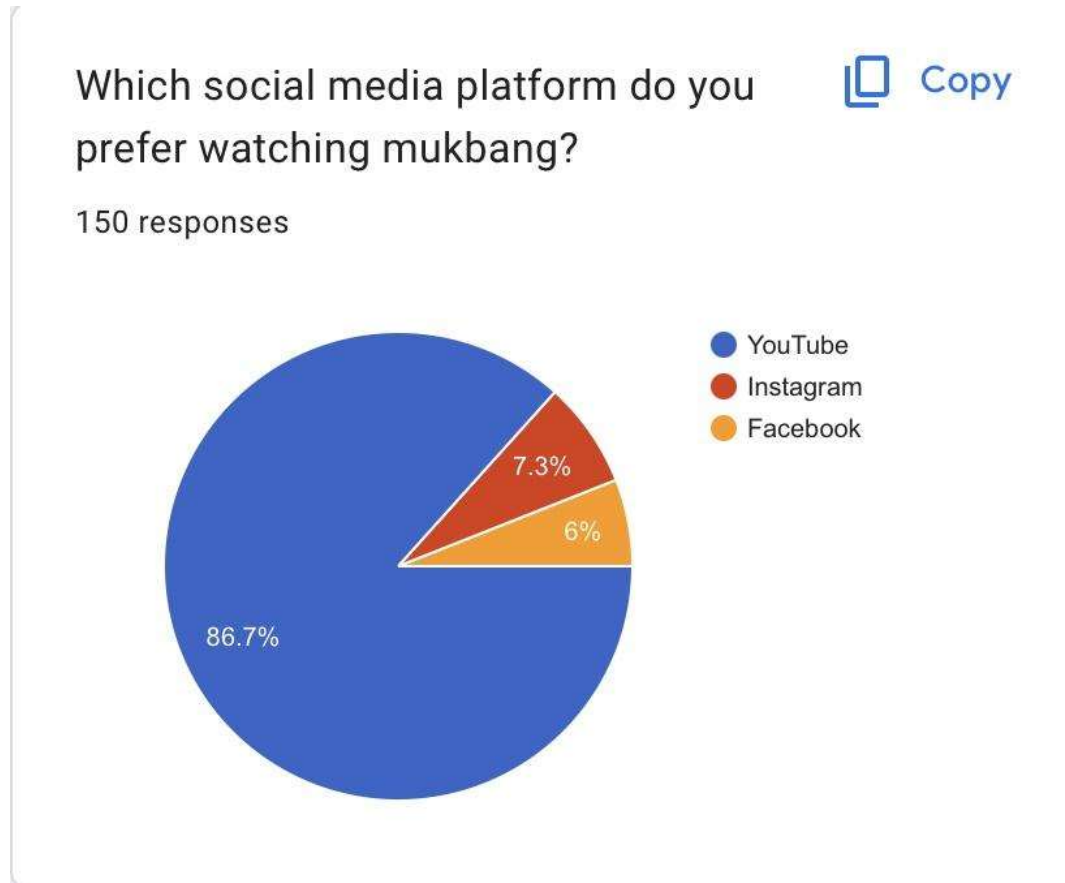
Results of the 5th question in the questionnaire.

Fig 3

Although there is some material on Facebook and Instagram, it is relatively little compared to the amount of Mukbang content that is known from YouTube. The findings confirm this, and 86.7% of the respondents said they preferred to watch mukbang on YouTube because it is designed to be uploaded there.

The remaining 3% and 7.3% of the chart favor Facebook and Instagram, which is less; although there may be videos on these platforms, they may only be brief snippets of the mukbang that have been uploaded to YouTube.

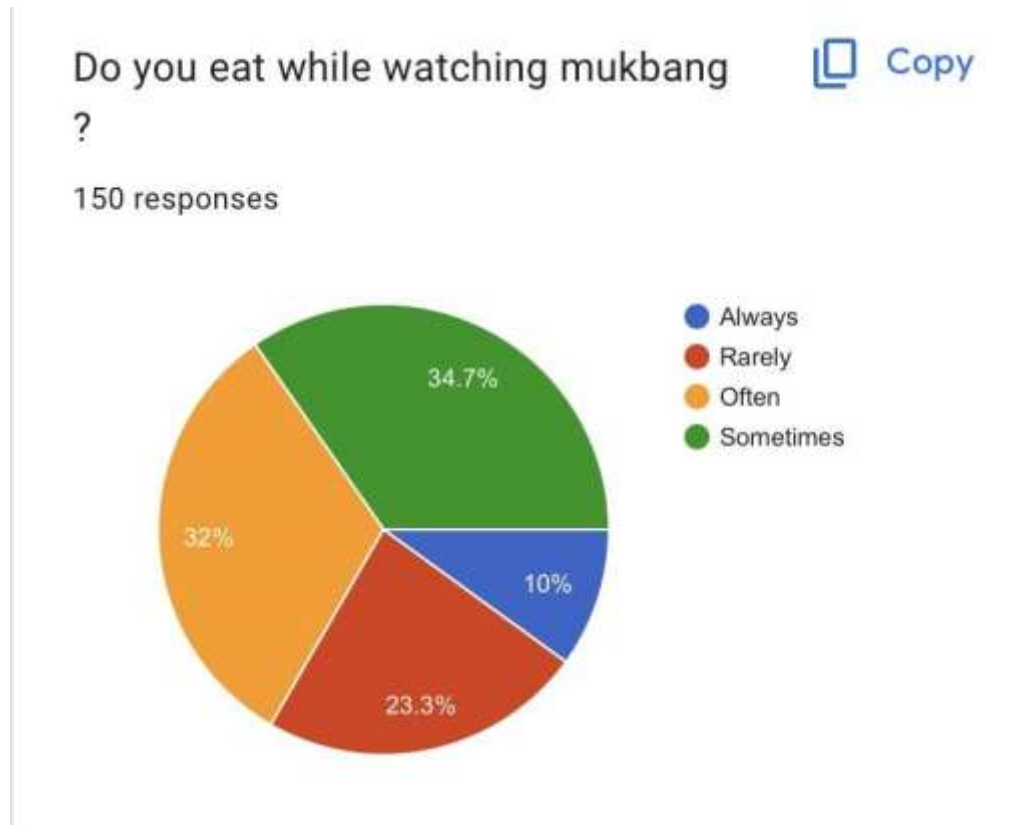
Results of the 6th question in the questionnaire

Fig 4

The results of the question of whether individuals eat while viewing food content are depicted in the figure. The blue indicates the proportion of people who always watch Mukbang while eating, and it can be seen that 10% of people do so. The red represents viewers who watch mukbang content less frequently, which is 23.3% of them. According to the graph, the percentages of people who view mukbang while eating are 32% and 34.7%, respectively, with yellow representing those who do so frequently and green representing those who occasionally do so.

IJNRD
Research Through Innovation

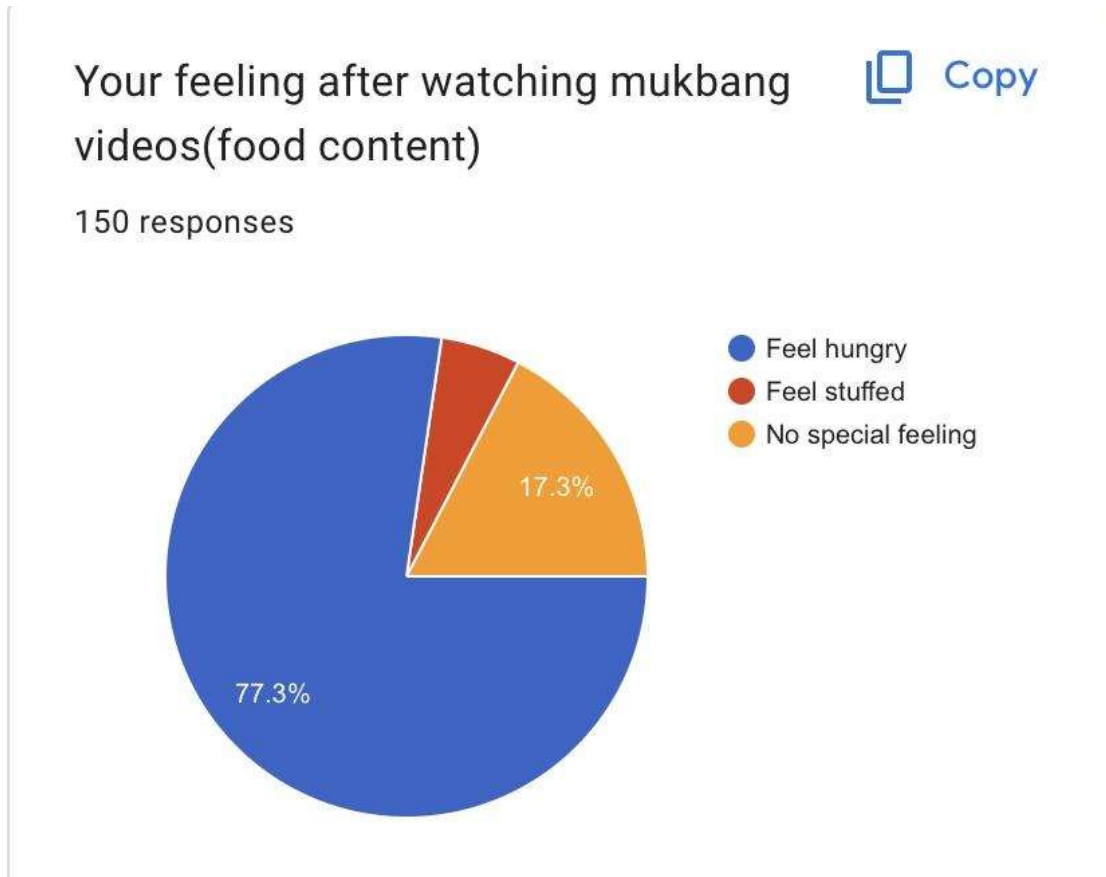
The results for the 7th question in the questionnaire

Fig 5

The results are quite obvious from the graph, which shows that 77.3% of the respondents—the blue part of the chart—do feel hungry after watching a mukbang video or a food-related content, while 5.4% of the chart shows that people get stuffed after watching a mukbang, and the remaining 17.3% of respondents—the yellow part of the chart—don't feel anything special.

After exposure to mukbang videos (food videos) what are the changes in your habit?



150 responses

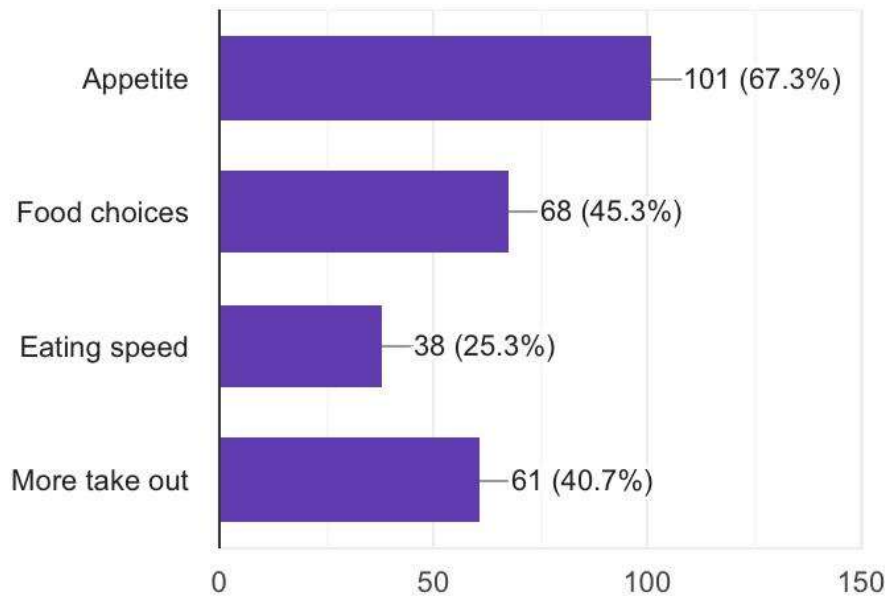


Fig 6

There were 4 (Four) options presented for the question if they've change in their habit after exposure to mukbang content. As it's shown in the figure that 67.3% of the responses were for appetite, 45.3% opted food choices and 40.7% for further take out. There were some who went for eating speed that's 25.3% of the respondents.

IJNRD
Research Through Innovation

Mukbang videos can have a negative impact on the people with eating disorders.



150 responses

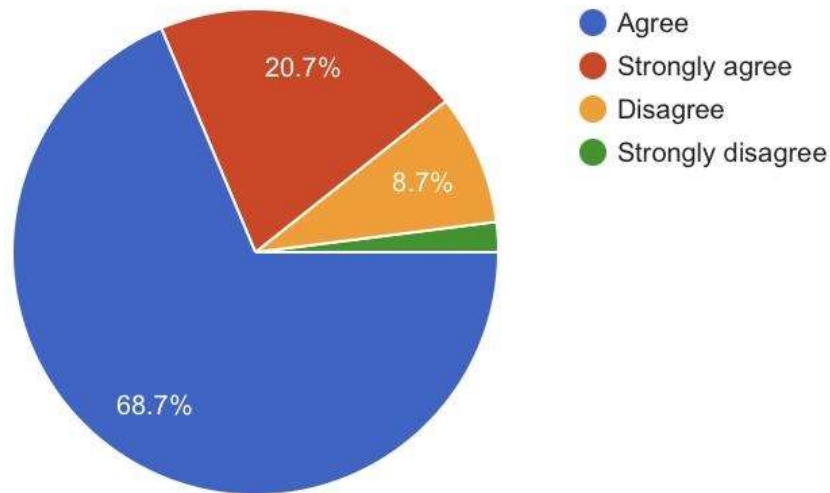


Fig 7

The fig.7 shows if people agree or disagree that mukbang have a negative impact on the people who have eating disorders. Majority of them do agree to it with a 68.75 percentage and there are people who disagree to it that is 8.7% of the population. The other 20.75 strongly agrees to it that is they 100% do think that it has some negative impact on those people. Lastly the rest 1.9% strongly disagree to it.

IJNRD
Research Through Innovation

Do you have the sudden urge to eat just by watching others eat?



150 responses

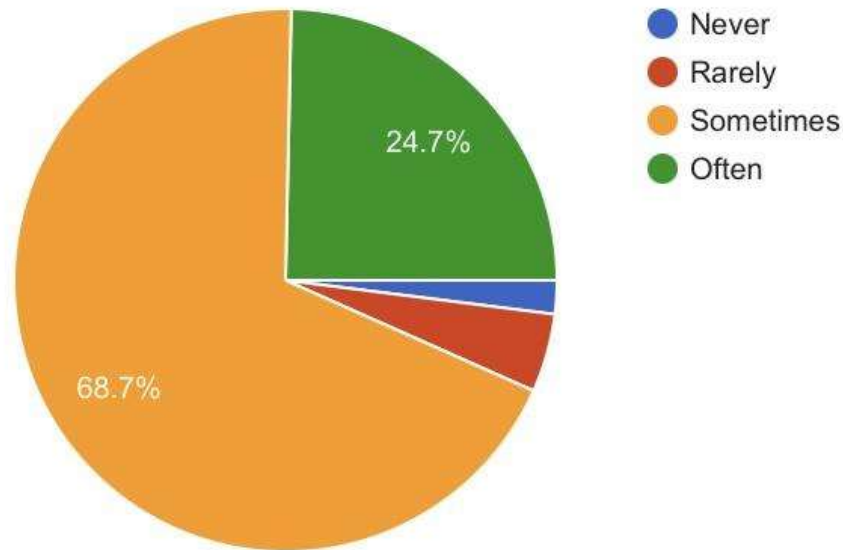


Fig 8

The results show that the blue part of the chart has never had the sudden urge to eat something just by watching others eat(mukbang). The next red part is for people who rarely feel that urge so for both blue and red it's equally 3.3%, green is for those who often feel the urge to eat and 24.7% feel the urge. and lastly 68.7% of the population have that feeling sometimes (The yellow area).

IJNRD
Research Through Innovation

The mukbangers creates irrational hopes by overeating and still maintaining their physical appearance.



149 responses

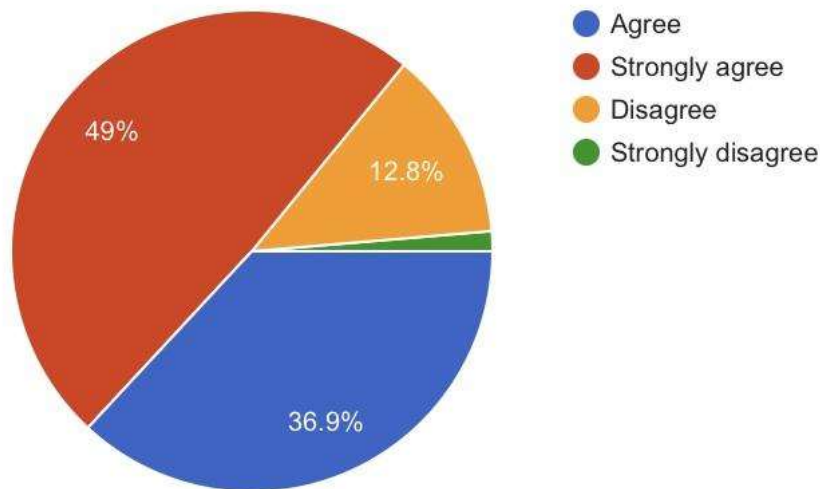


Fig 9

The results for the question mentioned above are also clear: 36.9% of the respondents agree to a certain extent and the other 49% strongly agree and are sure about it. There is a percentage of 12.8% who disagree with it and lastly the rest 1.3 percent completely disagree to it or might be not aware about the concept of mukbang.

IJNRD
Research Through Innovation

Mukbang video's indirectly promote unhealthy eating habits?



150 responses

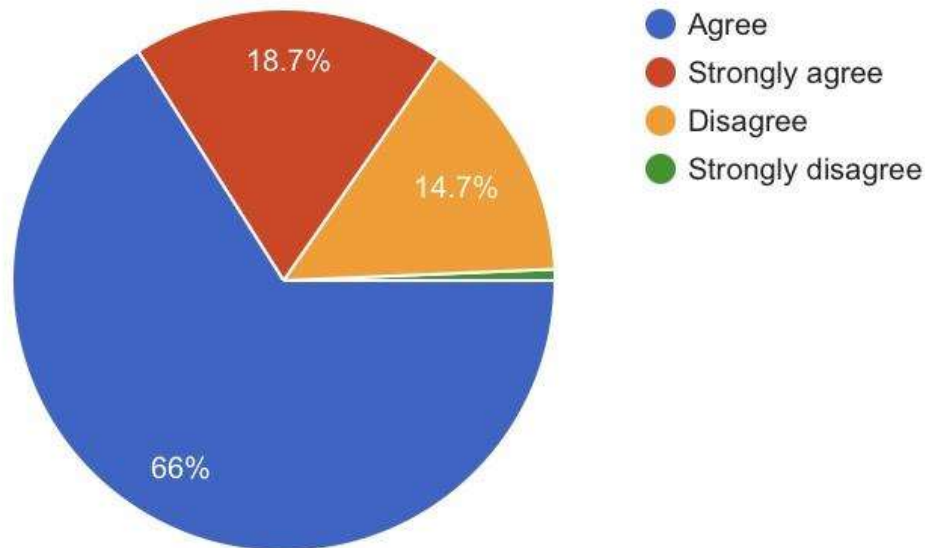


Fig 10

The next question was also a direct question that is whether the respondents agree or disagree to the question asked. Majority of the population agrees with a percentage of 66% and 18.7% strongly agrees to it, that is they are completely sure of their choice. The other 14.7% disagrees to the fact that mukbang indirectly promotes unhealthy eating habits and lastly the remaining 1.6% strongly disagrees to the question or the statement.

IJNRD
Research Through Innovation

In future do you think mukbang culture will still be a trend?



150 responses

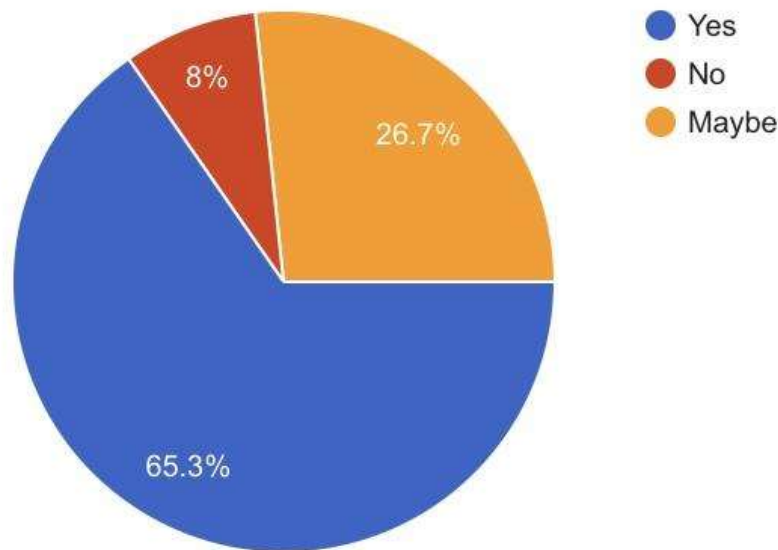


Fig 11

When asked about the future of mukbang, the majority of the population, 65.3%, thinks that mukbang will still be a trend in the future. 26.7% think that maybe it can be a trend or might not be a trend later in the future. Lastly the rest 8% of the responses were for option no that is they don't it will stay as a trend in future.

Limitations

Scoping studies' main strengths are thorough and transparent mapping methods of evidence found in a particular area. The technical challenges of time and the dynamic nature of the research field under consideration should be considered.

The first limitation of the current scoping research, in this regard, was that some of the data was gathered from newspaper articles. This limitation creates concerns about the accuracy of the data collected. Second, some of the studies identified and reviewed in this research were purely theoretical and not empirical in nature. Because of this dependence on theoretical arguments, some of the review's discussions are somewhat speculative.

Future studies should try to replicate these results by recruiting a larger number of participants from various age groups and countries. Third, the data were gathered through a self-selected online poll, which is prone to well-known biases and limitations such as social desirability and a lack of introspection. As a result,

future studies should use more in-depth data collection tools and methods to investigate the relationships discovered in this research. Furthermore, using a similar self-report format to assess constructs at the same time raises the chance that shared method variance and response bias could account for the discovered relationships between the variables.

Chapter IV

Results and discussion

Despite its limitations, the current research is the first to describe that problematic mukbang watching may be associated with negative consequences, to the best of the author's knowledge. More specifically, the findings revealed that problematic mukbang viewing was linked with both disordered eating and internet addiction. Excessive mukbang viewing and being preoccupied with mukbang viewing to enable mood modification may result in the onset, development, and maintenance of various eating disorders and generalized internet addiction in a small minority of people. Visual exposure to others' eating appears to promote unhealthy eating habits and possibly addictive technology use. Although more research is needed, health professionals and clinicians may consider mukbang watching when creating effective strategies to prevent disordered eating and internet addiction. In the content analysis, the three mukbangers I researched had a very negative relationship with food, which causes their viewers to be concerned about their health. People are watching them, and their videos will always have an impact on those who watch them. Nikocado Avocado has always been a problem on the Internet; despite being diagnosed with certain disorders, he still uploads chaotic videos on YouTube that have a negative impact on the viewers; most of the time, he eats unhealthy food and is unaware that he is promoting unhealthy food and diet to his audience. Ssoyoung is another problematic mukbanger that I did my research on Every day, millions of people visit YouTube to view videos from their favourite content creators. YouTube may be a place of compassion and fellowship. It can, however, harbor ugly and filthy things. You may have heard of Ssoyoung, a Youtuber with nearly 3.5 million subscribers who does Mukbang. Mukbang is a popular genre of content in which makers will try out various types of cuisine and consume it for the viewers' enjoyment. This cuisine can range from rock candy to fried chicken. Unfortunately, a YouTuber named Ssoyoung elevated Mukbang to an abhorrent and repugnant level. Many of her films show her eating live seafood. Yes, I am alive. It's not uncommon to see her chopping the heads off live squid, chomping on prawns straight from the aquarium or devouring an octopus while its tentacles scream in agony. She appears to enjoy it. This individual has 3.5 million YouTube subscribers and is perpetrating animal cruelty in front of the entire globe. The fact that a person can stoop so low makes me cry. The mukbanger is Amberlynn Reid who Amberlynn Reid's weight has risen to nearly 570 pounds in the five years after she began her channel, and she struggles to walk for more than three minutes at a time. Her failures have sparked hundreds of comments and conversations online, and at times in her videos, it appears as if she does things on purpose to get more negative attention and so increase her income. Amberlynn Reid has become so popular that it's tough to look away. Is it just the age-old idea of being unable to look away from a car accident?

Watching someone slowly damage themselves through improper eating habits on video? Hungry Fatchick and Foodie Beauty are two other such channels. Reading the comments on Amberlynn Reid's channel or Reddit thread reveals not just an unsavory but also an odd side of people. Throughout it all, I felt a strong pity for this girl who has become a target. Hundreds of thousands of people are debating and discussing her as if she were

the star of her own reality show. According to Dr. Deirdre Barrett, an evolutionary psychologist at Harvard, food porn depends on a phenomenon known as supernormal stimuli, which exaggerates characteristics we're already biologically hardwired to love. Typically, this translates to visual cues that a food is high in energy or calories, such as a sheen of sugar or the pooling of oils, which may explain why photos of desserts are the most likely to be shared online, closely followed by cheesy gooey, fatty comfort foods. But what causes some images to be especially drool-inducing? What distinguishes some pictures from others? The theory of supernormal stimuli is based on observations of animals and their reactions when exaggerating characteristics that they are hardwired to adore. Even if it is so exaggerated that it goes far beyond what is anticipated in nature or even what is normal or realistic. Birds, for example, will ignore their own eggs in order to sit on a much larger egg put in their nest. Female peacocks are drawn to male peacocks with bigger, more extravagant feather displays. Even if the male peacock is a plush toy. Baby chicks will disregard their mother's beak with two lines painted on it in order to peck from a stick with four lines painted on it. And the devil is in the minutiae when it comes to food. What makes culinary content so appealing is that it can draw your attention to details that you would not be able to see even if you had the food right in front of you.

It frequently zooms in and emphasizes the best and most enthrallingly delicious features. Through great lighting, artistic photography, and slo-mo video, all of that salt, sugar, and fat gets center stage. And, in the case of mukbangs and ASMR, the food is frequently less zoomed in, but abundant in quantity, and clearly delicious due to the person's response and amplified sound experience. All of this prompts the question: are mukbangs, in general, problematic? And I believe the answer is yes. After all my survey, analysis, Yes, absolutely. To begin with, there are individuals who occasionally watch this content. They are passive observers who believe it is soothing. They are only casual viewers of the material, and it is not serious. However, according to the comments, a sizable portion of people are watching this content in a manner that could be deemed quite problematic.

Chapter V

Conclusion

A study discovered that Mukbang viewing had a favourable effect on viewers' social interactions and social support, but it had no significant influence on their psychological well-being. Mukbang impacts on consumers' psychological states and dietary preferences were explored by Jeong et al. (2018). They discovered that Mukbang boosted the enjoyment of eating and resulted in a favourable attitude towards food, which altered the viewers' food preferences. Another study investigated Mukbang viewers' eating habits and the elements that influence their propensity to purchase food. Food attraction, food participation, and nutritional understanding were revealed to be important predictors of viewers' likelihood to purchase food seen in Mukbang movies. Kwon and Chung (2019) investigated the emotional and food intake impacts of Mukbang films. Positive emotions, such as pleasure, enthusiasm, and enjoyment, were found to have a considerable impact on food intake, whereas negative emotions had no effect.

Now, when I was doing my study, I discovered that we've always had a fascination with glorifying food. The Food and Brand Lab at Cornell discovered that historical food paintings were not representative of what people ate at the time, but instead showed feasts, exotic foods, and other hard to find items. We began with food content in which individuals taught you how to cook. Alternatively, they were vying for something. In addition to the show, the food and enjoyment of that food was an intriguing aspect. With mukbangs, you can focus not only on the cuisine, but also on the enjoyment of that food. The entire purpose is to observe someone eating and enjoying food. Unfortunately, based on the comments, a large proportion of people are using this in a very,

very unhealthy manner. It's clear that many of the individuals who are really, really into this content have serious food issues. Some individuals use it to force themselves not to eat. Others use it as a secure outlet for their cravings. I believe that even more people are viewing it on a regular basis and are not seeing it as the red flag that it should be. And, while you're not consuming calories or binge eating, you are devoting a significant amount of attentional resources and brain space to food, particularly binge eating. Some people view this content on a daily basis. This is their utmost favorite activity.

On Reddit, one lady was discussing how she created a separate YouTube channel account just to subscribe to 50 different, 50 different mukbang channels. And, despite the fact that there appears to be a sizable number of mukbang watchers, I believe this is the utter worst thing you could do if you already have a complicated relationship with food. Because, in many ways, this material is essentially an ED wrapped in a YouTube genre and socially acceptable. Because, for one thing, you're watching a binge, and nine times out of ten, this material normalizes binge eating. You're not just observing someone eat a regular meal, for example. And the author occasionally appears to be famished. People probably keep wondering, okay, did this person not eat all day to create

this video? What is this person's workout routine to maintain their body? And some of them are even open about it, with one claiming to work out for 10 hours a day or something. Second, while you're viewing this content, you're also engaging in the craving and desire aspect of wanting the food. At the same time, there are body anxieties, such as not wanting to consume the food and being concerned about what would happen if you did eat it, and other such things. This is because we get a sense of accomplishment as if we were doing it ourselves. This is particularly true when it comes to food. People come to observe mukbangs in order to fantasize about eating unlimited amounts of food and living vicariously through the mukbanger. Seeing them consume piles of delectable and unique fantasy foods as if it were their own. People in the comments even mention waiting until they are hungrier to check in so they can fully enjoy the video. And it should come as no surprise that a significant proportion of the mukbang audience appears to be on a diet or otherwise unable to consume this food. Instead, they decided to live out their binge dreams through someone else. Mukbang is becoming more popular as a cultural trend, with hundreds of mukbang items being created every day. To address the ongoing rise in obesity rates, more research into the impacts of mukbang on public health will be required. And what I realized is that mukbang can influence people in many ways, both positive and negative, but it all depends on the user's perception and belief, which is how they watch mukbang. They can watch it when they have no one to eat their meals with, they can watch it to develop a healthy diet, or they can watch it while they diet.

Bibliography

Desai, K. (2019). These binge-eating stars get paid to gorge on camera. Times of India, October 9. Retrieved May 19, 2020, from <https://timesofindia.indiatimes.com/india/these-binge-eating-stars-get-paid-to-gorge-on-camera/articleshow/71500011.cms>

J. C. Conway and A. M. Rubin, "Psychological predictors of television viewing motivation," *Communication Research*, Vol.18, No.4, pp.443-463 1991. <https://doi.org/10.1177/009365091018004001>

Wang, S. A Study on Potential Health Issues Behind the Popularity of "Mukbang" in China. Ph.D. Thesis, Middle Tennessee State University, Murfreesboro, TN, USA, 2020.

Strand, M.; Gustafsson, S.A. Mukbang and Disordered Eating: A Netnographic Analysis of Online Eating Broadcasts. *Cult. Med. Psychiatry* 2020, 44, 586–609. [CrossRef] [PubMed]

Kircaburun, K.; Yurdagül, C.; Kuss, D.; Emirtekin, E.; Griffiths, M.D. Problematic Mukbang Watching and Its Relationship to Disordered Eating and Internet Addiction: A Pilot Study Among Emerging Adult Mukbang Watchers. *Int. J. Ment Health Addict.* 2020, 19, 2160–2169. [CrossRef]

Xu, W. Does Watching Mukbangs Help You Diet? The Effect of the Mukbang on the Desire to Eat. Master's Thesis, Cornell University Graduate School, Ithaca, NY, USA, 2019. [CrossRef]

Wang, S. A Study on Potential Health Issues Behind the Popularity of “Mukbang” in China. Ph.D. Thesis, Middle Tennessee State University, Murfreesboro, TN, USA, 2020.

Kircaburan, K.; Harris, A.; Calado, F.; Griffiths, M.D. The association of addictive mukbang watching with mukbang watching motives, emotion regulation, impulsivity, and psychiatric distress. *J. Concurr. Disord.* 2020. [CrossRef]

Kang, H.; Yun, S.; Lee, H. Dietary life and mukbang- and cookbang-watching status of university students majoring in food and nutrition before and after COVID-19 outbreak. *J. Nutr. Health* 2021, 54, 104–115. [CrossRef]

Yun, S.; Kang, H.; Lee, H. Mukbang- and Cookbang-watching status and dietary life of university students who are not food and nutrition majors. *Nutr. Res. Pract.* 2020, 14, 276–285. [CrossRef]

Kang, E.; Lee, J.; Kim, K.H.; Yun, Y.H. The popularity of eating broadcast: Content analysis of “mukbang” YouTube videos, media coverage, and the health impact of “mukbang” on public. *Health Inform. J.* 2020, 26, 2237–2248. [CrossRef] [PubMed]

Choe, H. Eating together multimodally: Collaborative eating in mukbang, a Korean livestream of eating. *Lang. Soc.* 2019, 48, 171–208. [CrossRef]

Teens, Social Media and Technology. 2018. Available online <https://www.pewresearch.org/internet/2018/05/31/teens-socialmedia-technology-2018/>

(accessed on 18 June 2022).

South Korea's Online Trend: Paying to Watch a Pretty Girl Eat. Available online:

<https://www.cnn.com/2014/01/29/world/asia/korea-eating-room/index.html> (accessed on 15 June 2022)

AfreecaTv. <http://www.afreecatv.com> (accessed 20 July 2019)

Kim Y. Sell your loneliness: mukbang culture and multisensorial capitalism in South Korea. In: Lim L and Lee H-K (eds) *Routledge handbook of cultural and creative industries in Asia*. New York: Routledge, 2018, pp. 225–238.

Lavelle D. Mukbang: is loneliness behind the craze for watching other people eating? *The Guardian*, 5 November 2018, <https://www.theguardian.com/food/shortcuts/2018/nov/05/mukbang-is-loneliness-behind-the-craze-for-watching-other-people-eating>

Shin, M. E. (2019). The effect of food program watching motivation on para-social interaction, viewing satisfaction, paraphernalia, and behavioral intentions. [Doctoral dissertation, Myongji University]. Myongji University Database.

<https://www.koreabiomed.com/news/articleView.html?idxno=3890>

Kang, E. K., Lee, J., Kim, K. H., & Yun, Y. H. (2020). The popularity of eating broadcast: Content analysis of “Mukbang” YouTube videos, media coverage, and the health impact of “Mukbang” on public. *Health Informatics Journal*, 26(3), 2237–2248. <https://doi.org/10.1177/1460458220901360>

Kircaburun, K., Balta, S., Emirtekin, E., Tosuntas, Ş. B., Demetrovics, Z., & Griffiths, M. D. (2021). Compensatory usage of the internet: The case of mukbang watching on YouTube. *Psychiatry Investigation*, 18(4), 269–276. <https://doi.org/10.30773/pi.2019.0340>

Lopez, G. (2015). ASMR, explained: Why Millions of people are watching YouTube videos of someone whispering. <https://www.vox.com/2015/7/15/8965393/asmr-video-youtube-autonomous-sensory-meridian-response>

Wang, S. (2020). A Study on Potential Health Issues behind the Popularity of "Mukbang" in China [Degree of Master of Science of Media and Communication Dissertation, Middle Tennessee State University]

Indita, H. (2022, March 18). The origin of Mukbang. interest <https://www.cxomedia.id/art-and-culture/20220317144050-24-174177/the-origin-of-mukbang>

Kang, E. K., Lee, J., Kim, K. H., & Yun, Y. H. (2020). The popularity of eating broadcast: Content analysis of “Mukbang” YouTube videos, media coverage, and the health impact of “Mukbang” on public. *Health Informatics Journal*, 26(3), 2237–2248. <https://doi.org/10.1177/1460458220901360>

Choi J. South Korea’s passion for watching strangers eat goes mainstream. ABC News, 7 April 2015, <https://abcnews.go.com/International/south-koreas-passion-watching-strangers-eat-mainstream/story?id=30124160>

Babenskaite G, Yang M. Mukbang influencers: online eating becomes a new marketing strategy: a case study of small sized firms in China’s food industry, 2019, <http://www.diva-portal.org/smash/record.jsf?pid=diva2%3A1332196&dswid=-6169>

Associated Press. (2019). Meet South Korea’s binge eating YouTube stars: Thousands watch videos of young men and women consuming colossal amounts of food as bizarre ‘mukbang’ trend hits the U.S. *Daily Mail*, October 3, 2019. Retrieved October 16, 2019, from: <https://www.dailymail.co.uk/news/article-7534875/Binge-eating-videos-big-audience-weight-loss.html>.

Bryant, M. (2016). Who said that dinner for one had to be lonely! Men and women share videos of themselves binge eating online—to the delight of thousands—as bizarre South Korean ‘mukbang’ trend hits US. *Daily Mail*, November 8, 2016. Retrieved October 16, 2019, from: <https://www.dailymail.co.uk/femail/article-3914642/Who-said-dinner-one-lonely-Men-women-share-videos-binge-eating-online-delight-THOUSANDS-bizarre-South-Korean-mukbang-trend-hits-US.html>.

Kircaburun, K., Harris, A., Calado, F. *et al.* The Psychology of Mukbang Watching: A Scoping Review of the Academic and Non-academic Literature. *Int J Ment Health Addiction* **19**, 1190–1213 (2021). <https://doi.org/10.1007/s11469-019-00211-0>

Kang, EunKyo & Lee, Jihye & Kim, Kyae & Yun, Young Ho. (2020). The popularity of eating broadcast: Content analysis of “mukbang” YouTube videos, media coverage, and the health impact of “mukbang” on public. *Health Informatics Journal*. 26. 146045822090136. 10.1177/1460458220901360. https://www.researchgate.net/publication/338900009_The_popularity_of_eating_broadcast_Content_analysis_of_mukbang_YouTube_videos_media_coverage_and_the_health_impact_of_mukbang_on_public

Strand M, Gustafsson SA. Mukbang and Disordered Eating: A Netnographic Analysis of Online Eating Broadcasts. *Cult Med Psychiatry*. 2020 Dec;44(4):586-609. doi: 10.1007/s11013-020-09674-6. PMID: 32277331; PMCID: PMC7497418.

Kircaburun K, Balta S, Emirtekin E, Tosuntas ŞB, Demetrovics Z, Griffiths MD. Compensatory Usage of the Internet: The Case of Mukbang Watching on YouTube. *Psychiatry Investig*. 2021 Apr;18(4):269-276. doi: 10.30773/pi.2019.0340. Epub 2021 Apr 15. PMID: 33849247; PMCID: PMC8103015.

Sowles Shaina J., McLeary Monique, Optican Allison, Cahn Elizabeth, Krauss Melissa J., Fitzsimmons-Craft Ellen E., Wilfley Denise E., Cavazos-Rehg Patricia A. A Content Analysis of an Online Pro-Eating Disorder Community on Reddit. *Body Image*. 2018;24:137–144. doi: 10.1016/j.bodyim.2018.01.001. [[PMC free article](#)] [[PubMed](#)] [[CrossRef](#)] [[Google Scholar](#)]

Pike Kathleen M., Dunne Patricia E. The Rise of Eating Disorders in Asia: A Review. *Journal of Eating Disorders*. 2015;3:33. doi: 10.1186/s40337-015-0070-2. [[PMC free article](#)] [[PubMed](#)] [[CrossRef](#)] [[Google Scholar](#)]

Jin, S. A. A. (2021). Social and Psychological Effects of Mukbang Viewership on Korean College Students. *International Journal of Environmental Research and Public Health*, 18(6), 2936. Jeong, S. H., Lee, Y. H., & Cho, H. (2018). The effects of watching mukbang on consumer's psychological states and food preferences. *Journal of Foodservice Business Research*, 21(4), 353-369.

Kim, J. Y., Park, J. H., Lim, Y. H., & Kwak, T. K. (2019). An analysis of the eating behavior of mukbang viewers and factors influencing their intention to purchase food. *Journal of Sensory Studies*, 34(4), e12509.

Kwon, H. J., & Chung, S. J. (2019). The effects of mukbang videos on viewer's emotion and food intake. *Journal of Nutrition and Health*, 52(6), 605-616.

Lee, S., & Kim, H. (2021). The rise of mukbang in South Korea: Focusing on the performance aspects of digital eating. *International Journal of Contents*, 17(1), 67-76.

Noh, Y. H., & Lee, K. H. (2021). The moderating effect of self-regulation on the relationship between mukbang and the mental health of South Korean viewers. *Journal of Asian Pacific Counseling*, 11(1), 80-98.

Research Through Innovation

Appendix

1. Survey questions
2. Name
3. Your Age:
 - a.18
 - b.19 to 23
 - c.24 to 27
4. Gender
5. Have you ever watched mukbang videos?
 - a. Yes
 - b. No
6. If so, can you name any one mukbang challenge
7. Which social media platform do you prefer watching mukbang?
 - a. YouTube
 - b. Instagram
 - c. Facebook
8. Do you eat while watching mukbang?
 - a. Always
 - b. Rarely
 - c. Often
 - d. Sometimes
9. Your feeling after watching mukbang videos (food content)
 - a. Feel hungry
 - b. Feel stuffed
 - c. No special feeling
10. After exposure to mukbang videos what are the changes in your habit (Check boxes)
 - a. Appetite
 - b. Food choices
 - c. Eating speed
 - d. More take out
11. Mukbang videos can have a negative impact on the people with eating disorder
 - a. Agree
 - b. Strongly agree
 - c. Disagree
 - d. Strongly disagree
12. Do you have the sudden urge to eat just by watching others eat?
 - a. Never
 - b. Rarely
 - c. Sometimes
 - d. Often
13. The mukbangers creates irrational hopes by overeating and still maintaining their physical appearance.
 - a. Agree
 - b. Strongly Agree
 - c. Disagree
 - d. Strongly disagree

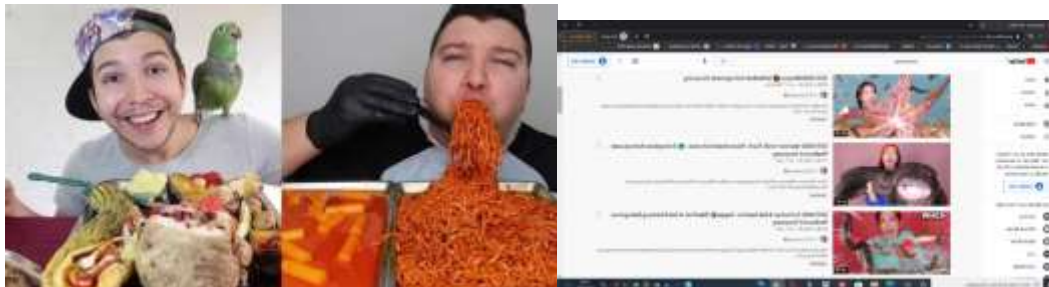
14. Mukbang videos indirectly promote unhealthy eating habits?

- a. Agree
- b. Strongly agree
- c. Disagree
- d. Strongly Disagree

15. In future do you think mukbang culture will still be a trend?

- a. Yes
- b. No
- c. Maybe

Images



If you're posting content

Don't post content on YouTube if it fits any of the descriptions noted below.

- Inviting others to commit violent acts against individuals or a defined group of people
- Fights involving minors
- Footage, audio, or imagery involving road accidents, natural disasters, war aftermath, terrorist attack aftermath, street fights, physical attacks, sexual assaults, immolation, torture, copious, protests or riots, robberies, medical procedures, or other such scenarios with the intent to shock or disgust viewers
- Footage or imagery showing bodily fluids, such as blood or vomit, with the intent to shock or disgust viewers
- Content where there is inflection of unnecessary suffering or harm deliberately causing an animal distress
- Content where animals are encouraged or coerced to fight by humans
- Dramatized or fictional footage of anything listed above where the viewer is not provided with enough context to determine that the footage is dramatized or fictional
- Footage of corpses with massive injuries, such as severed limbs



Links:

<https://www.youtube.com/watch?v=wJa2thBJ8Fw>

<https://youtu.be/oMVMCZWNCFU>

https://www.youtube.com/watch?v=yyex8nNh_tk

<https://www.youtube.com/watch?v=XPJ3WGx8odI>

<https://youtu.be/Gld72uZeKAc>

<https://youtu.be/Y5ahjBOW5vI>

