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Research Paper

Food, Culture and the Media: A Critical Analysis of Food Advertisements and Cultural Politics

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ABSTRACT

The current study critically evaluates the impact of food advertisements on the politics of culture, particularly about the American culture in Turkey during the time of the Democrat Party, 1950 to 1960. This paper employs methods including archival research and qualitative content analysis of the periodical *Hayat Mecmuası* to analyze how and to what effects American products and lifestyles were advertised. A similar structure was used in Turkish advertisements which reflected aspects such as family, health, and modernity, and women as managers of the household. These advertisements created consumer tastes that were considered benign by Western standards and viewed American products as markers of modernity. The study denies the influence of cultural exchange on media and the consumers but the study has certain lacunas such as scope limited to print media and restriction from getting adequate archival information. This study enriches discussion on how media and advertising connect mass communication, food culture and Westernization and helps make sense of the role of media and advertising in processes of cultural exchange and societal change.

Keywords: Food Advertisements, Cultural Politics, Media Representation, Consumer Behavior, Identity and Culture, Gender Stereotypes, Media and Advertising, Food and Sustainability

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1. INTRODUCTION

Food advertisements are a powerful way of convincing audiences to adopt certain types of diets and mapping out the cultural practices towards meal taking (Guptill et al., 2022). With the global integration of food industries and intensification of media coverage, appeals to promote particular old-world cultures and perceived desirable ways of life contain strong and recurrent messages in food advertisements (Błaszczuk & Suisman, 2023). The aim of the current study is to analyze and discuss critically food advertisement appeals, cultural politics and media representation. The study analyses the cultural construction of marketing, demonstrating how media technologies intersect with food and culture through advertising and how these advertisements are produced with societal norms, reiterating stereotypes and power dynamics. The cases of the representation of food in advertisements prove that the latter is a significant source to influence the perception of society regarding food and culture (Castronuovo et al., 2021), as well as to define people's identity. Food adverts dictate what is considered acceptable, let alone desirable and even ideal or appropriate in terms of food consumption patterns. Food adverts are usually linked with certain aspects of life, like health, success, or even elegance, that are linked with certain types of foods. The way that fresh fruits, vegetables and organic products are presented as healthy foods influences the attitudes toward the correct healthy diet. On the other hand, fast food chains associate their products with ease, treatment, revelry and togetherness. Fast food is not just food but food that is allied with the contemporary, social way of living (Morgan, 2017). Food advertising helps maintain cultural expectations of targeting and defining the population's expectations of behaviors.

Foods in many cultural contexts mean not only a meal, as their significance includes family, tradition, and status. For example, a piece of an advertisement that would be targeted to a family, in particular dairy products like cereal or a meal kit, may depict a very warm family image sitting down and eating together, which is quite in sync with culturally expected wholesomeness and togetherness of families (Elliott & Slater, 2014). Thirdly, these foods are advertised with an important stereotype of who should consume these foods based on gender (Graziani et al., 2021). Goffman (1979) notes that women are issued imagery as caretakers and particularly cooks for their families, while men are responders to an offering of meat or other food items that are associated

with power. Food adverts serve more than a personal transportable cultural desire across populations and communities (Brouwer et al., 2021). Food choices are an aspect of advertisements and other phenomena where people seek to identify or exclude themselves from certain societies. In this way, global food brands develop discursive stories that associate their products with particular cultural paradigms. Advertising globalized mass-produced fast foods as a representation of modernity and success. This can alter perceptions towards traditions and sometimes reduce the value towards local cultural food systems to global and/or contemporary palates (Pollan, 2006). Consequently, food adverts are not just telling people about products; they are telling people about cultures of how society should be.

1.1 Promote Desirable Diets and Cultural Practices

A key function of food advertisements is to influence perceptions regarding what is appropriate and what should be done as far as food is concerned, to create cultural desirability. Such ads tend to portray some foods as being healthy and desirable. Get Message, representing success or power, the dominant cultural norms within the target markets. The advertising of low-calorie foods and organic foods is targeted at being associated with health, making these food products not only selections but virtues (Chandon & Wansink, 2007). Fast food ads are usually associated with freedom, ease, pleasure, and modernity, being usually associated with the way people entertain themselves or spend time with their families (Grier, Margetts, & Stuckler, 2007). Besides the role of satisfying individual food needs, food advertisements are useful for supporting and maintaining cultural attitudes to food consumption (Rahman & Luomala, 2021). For example, they perhaps draw attention to traditional dishes or meals associated with particular cultures that strengthen national ethnic endearment. This witnessed regarding ethnic foods like Mexican or Chinese foods promoted within more conventional food markets in the society and these do not only embody the continuing globalization of food cultures but also how these cultures are placed both in societal contexts (Pollan, 2006).

Cue advertising presents particular foods as ‘desirable’ meals that should be consumed, thus promoting some practices within a given culture. Such ads become a new norm in society as they shape people’s expectations regarding proper meals, types of foods, preparation manners, and even the ways of eating them (Morgan, 2017). In the advertisements, food choices are exclusively associated with social class and gender expectations and roles (Middleton & Turnbull, 2021). Numerous adverts depict women as family caregivers, seen as cooking for the family, which

revives the stereotyped gender division of household chores (Elliott & Slater, 2014). Concurrently, advertisements featuring men often entail such commodities as steaks or fast foods to which the cultural meanings of masculine power are attributed. This demonstrates that marketing certain diets, food adverts tie these diets to perceived norms of appropriate gender and class.

1.2 Food, Media and Cultural Politics Reinforce Norms and Stereotypes

Food adverts are not merely vehicles for the sale of food items, but they are influential tools that convey culture, expected behavior, and stereotypes regarding particular groups (Sayyed et al., 2023). In the current study, it is demonstrated how food ads discourse, via the aesthetics of imagery and the narrativization of tropes, creates specific visions of gender, race, class, and subjectivity. These adverts merely replicate and reinforce certain cultural beliefs by prescribing certain food choices as possessing desirable traits such as femininity, masculinity, health or success (Morgan, 2021). In ways that portray specific foods as lavish or desirable, while others seem to be portrayed as easy or compatible with a lower-class lifestyle, food ads work as cultural sensitization tools that propel the cultures surrounding consumption. For example, in the advertisement of food products intended for women, such as the Frito Lays, women are depicted as immaculate housewives and caregivers, whose role is to prepare meals for the family, a stereotype that undermines women (Elliott & Slater, 2014). Likewise, the current advertisements depict men struggling to support healthy foods but portray unhealthy foods like burgers or steaks as strengths of manliness hence patronizing traditional stereotyped perceptions or gendered foods (Grier et al., 2007).

These portrayals are not only somewhat misleading about consumer behavior but also perpetuate thin and otherwise narrow cultural standards for food-related identities, further restricting choice. In addition, the sensual and exotic connotations that are normally associated with ethnic foods mainly imply that ethnic foods are traditional, a move that tends to distort the description of various ethnic groups according to their stereotypical representation (Brown & O'Brien, 2021). For example, the use of Mexican, Chinese, or Indian food in adverts is defined as either being authentic or exotic, an implication that the food cultures of these people are rigid and unchanging as opposed to the constantly evolving phenomenon that they actually are (Pollan, 2006). It is ironic that such cultural practices not only remain invisible to many people but also are rendered into caricatural representations (Acuff & Kraehe, 2020). These representations thus perpetuate the continued marginalization of non-Western cultural forms with regard to race and ethnicity and a very restrictive perception of multiculturalism. In addition, there are tendencies in food advertisements

that associate consumption with class status; on the one hand, there are luxury products, foods beneficial for the elite, and on the other hand, there are cheap, fast foods for the working nation. This approach keeps preserving social classes by implying that the level of proper nutrition is directly associated with class status (Morgan, 2017). Thus, food marketing not only indexes but is also remote. No Such adaptation as such, food marketing indexes but also reinforces social stratification, which teaches consumers that ‘better’ or ‘healthier’ or ‘more desirable’ food is ‘better’ or ‘healthier’ or ‘more desirable’ food for the relatively ‘better’ or ‘healthier’ individuals. The norms and stereotypes about the food that is approved for consumption and those people who are allowed to consume it are produced through food advertising, which contributes to constructing predominant societal perceptions about social identity and cultural citizenship. Similarly, through the constant association of food with social class, gender roles, race, and class differences, food advertisements perpetuate ways of consumption and subjectivity while demonizing deviation from the norm. It is thus a cultural politics of food advertising, or more broadly, a politics of food advertising that goes beyond mere consumerism, where food acts as material that informs the ‘public’ and what is considered acceptable or desirable in specific terms of identity, success, and belonging. Appreciation of the impacts of food advertising in influencing the change in the stereotyping of society’s portrayal is therefore important in bringing change to society-mediated social relations. Analyzing these portrayals provides an important starting point for interrogating the regressive meanings underpinning the commercialization of food and how such processes are important for more diverse and inclusive forms of food, culture, and identity.

The research aims to analyze the impact of American cultural influence on food product advertisements in the Turkish press from 1950-1960. It specifically focuses on the effects of relief Marshall Aid and the Democratic Party's liberal economic strategies. The press played a significant role in shaping American culture, educating people about America, promoting American products, and presenting a perspective on Turkish social culture as perceived by America. By conducting an analysis of text, this study aims to explore the historical archive and typography of Turkey, specifically focusing on newspapers and magazines. The main question to be addressed is whether Turkish advertisements reflected Western trends and if the media played a role in creating a shared culture. This research addresses knowledge gaps related to the cultural and consumer aspects of the Democrat Party era in disciplines such as History, Sociology, Communication, Advertising, and Gastronomy. It recognizes the significance of food products as valuable historical items.

1.3 Overview of American Cultural Influence in Turkey during the 1950s-1960s

Power and influence of American culture in Turkey were deeply rooted during the 1950s and 1960s because of Cold War alliance between the two countries (Yılmaz, 2021). Turkey was identified as an important strategic partner of the U.S., there was considerable economic and cultural exchange which brought American values of the new civilization – consumer and convenience – into the country. This influence was rampant among other things in Turkey where the American brands Coke, instant coffee, and canned foods were advertised as material signs of progress and civilization. By portraying the contemporary, free time, and convenience, these TV and newspaper advertisements positioned these products against traditional Anatolian cooking. At the same time, American food habits and products turned into one of the sources of conflict with Turkish traditions resulting in He described the adaptation of the Western model along with a conflict with the traditional Turkish outlook. In this regard, food advertising was used as a tool of Americanization where the cultures of eating were recasting the society's cultures associated with the modern, western way of life.

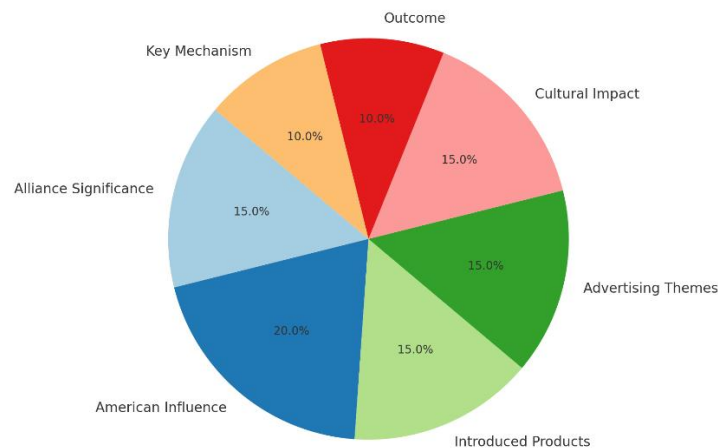


Figure 1. Aspects of American Culture Influence in Turkey (1950-1960s)

1.4 Significance of the Democrat Party's policies in shaping Turkish culture and economy

The 1958 – 1960 ruling DP party from Turkey highly influenced the Turkish culture and economy through its integration politics with the Western countries. When Turkey allied itself with the United States during the Cold War the DP was able to import American capital and Americanization through aid, such as Coca-Cola and canned foods which represented Westernization (Guner, 2021). These policies encouraged the growth of the cities and a middle-income population, the consumption culture with an input of the American type of advertising.

Nevertheless, the process of cultural Americanization was more reminiscent of traditional Turkish values; the contradiction occurred predominantly in rural areas where the consumption of Western culture was presented as a privileged model of behavior as opposed to the native one. Discussing culture, the focus of the DP on modernization not merely tied Turkey into the global market but also provoked a vital sociopolitical discussion centered on identity and authenticity, which represents the multifaceted pattern of Turkey's progressive transformation during the period in question.

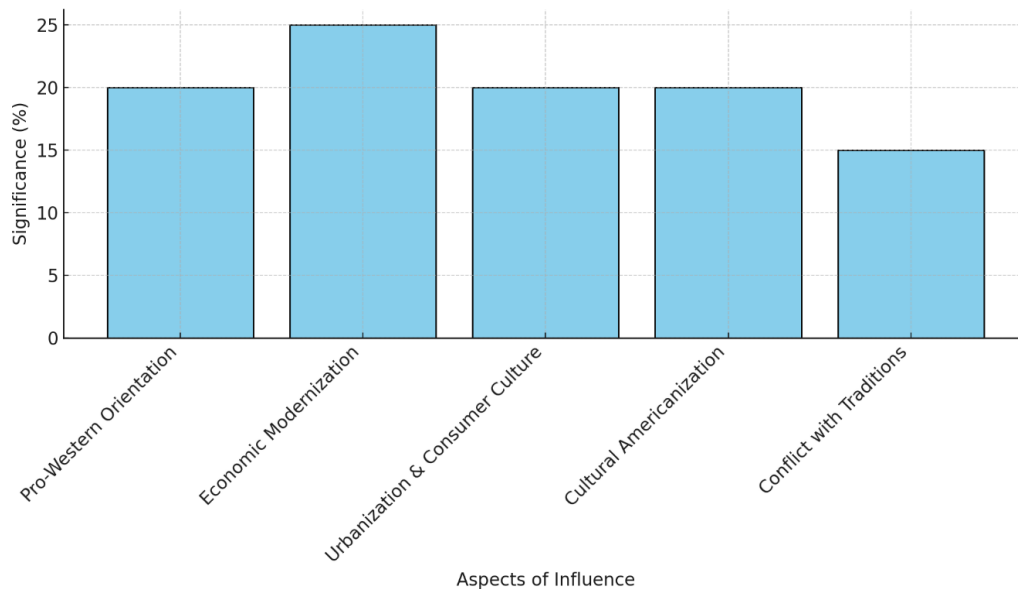


Figure 2. Significance of Democrat Party's Policies (1950-1960)

1.5 The rationale for examining advertisements as a lens for cultural exchange and Americanization

Analyzing advertisements as a cultural encounter or Americanization offers a concise and efficient methodology for analyzing how one culture has prompted change in another. Several scholars pointed out that advertisements are not merely product promotion means but the key bearers of culture, hope, and ideologies (Dholakia et al., 2021; Guner, 2021). They represent how Americanization reflected the theme of modernity, civilization and utility to appeal to the impoverished natives of Turkey. Reading these ads, it becomes possible to determine to what extent the discourse of consumerism and leisure introduced through these ad images contradicted traditional Turkish practices. Through advertisements, it is possible to discover societal attitudes towards cultural imports, that is, acceptance, integration, or rejection. This approach brings out the details of how cultural commodities shape the concepts of culture emphasizing the everyday

aspects of cultural exchange in the given historical period of the Cold War by transcoding the local from the global and vice versa.

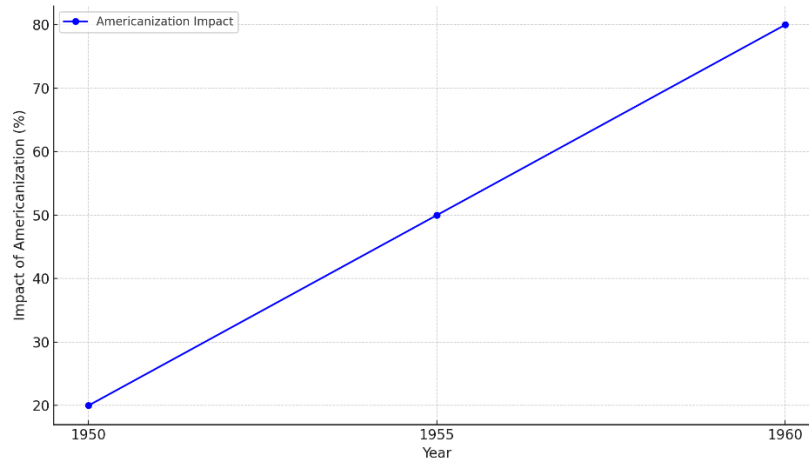


Figure 3. Growth of Americanization Influence in Turkey (1950-1960)

2. LITERATURE REVIEW

Food advertisements are an important source in changing public habits and perceptions of culture. Food advertisements are successfully implementing different varieties of cultural politics in social identity through media where, for a number of years, scholars have targeted recognizing the presence of media. This literature review shall therefore seek to find out the available literature that seeks to understand the relationship between food, media, and cultural politics, specifically in relation to how food advertisements seek to construct social attitudes, gender and racial stereotypes, as well as the impact on consumption patterns. It has been a tradition of combining the concepts of food, culture, and media through the meaning and understanding of mass communications, cross-cultural diffusion, and Americanization. These theoretical paradigms present a premise from which to approach how food advertisements enable cultural values and identities to act as brokers or go-betweens of social norms and consumer trends. Mass Communication becomes core to this discussion since it is concerned with an investigation of how identity is mediated through cultural artefacts. OSA is thus not only invoking advertisements out of the umbrella of mass communication being redefined but also analyzing how advertisements do not simply promote products but build stories that affect and shape status quo societal values, dreams, and ways of life. In regard to the specified time of the 1950s and 1960s, Turkish media

adopted the Western advertising cultural norms that were of modernity, healthy family, and consumerism which was similar to other regions dictated by the American advertisement culture. Cultural Transmission theory emphasizes that cultural products pass from one country to another, usually occasioned by media or trading activities. This paper shows how during the Cold War period, the penetration of American products, which include but are not limited to films and branded products, impacted the social transformation of allied countries such as Turkey. Commercials emerged as ways of introducing and naturalizing Western ideas, organizing convenient lives, and reconstructing conventional functions like cooking.

Americanization, which is a part of cultural interactions is the process whereby America influences its counterparts unilaterally. This idea illuminates how Turkey, a superpower to the United States, came to be an icon of brand and values exportation. Social and cultural meanings of food advertisements in this period were based on an emulation of an American way of life of the embrace of 'progress' and 'modernity' which Social Cultural Perspective was antithetical to the cultural DNA of Turkey. Besides putting an American cultural imperialism spin on things, this process preceded discussions on cultural identity and authenticity in Turkey. In integrating these frameworks, this research locates food advertisements as instrumental to the social and discursive transformations of the 1950s–1960s. These advertisements explain how the media facilitates the reconciling of the global process of Americanization and the formation of cultural identities.

2.1 Gender and Food Advertising

Another popular area of food ad studies addresses the question of gendered representations of food. Ferris & Vincent (2001) stress that in food adverts, women are portrayed mostly as cooks providing food for the family while men are depicted as gourmands and connoisseurs overfilling themselves with 'masculine' type foods. Women who perform cooking but are demeaned in food commercials are depicted according to how postfeminist culture expects them to be domesticated and self-sacrificing. On the other hand, men are presented in public, social contexts in which they appropriate foods that convey power, virility, and lushness, such as burgers or huge portions of meat (Grier et al., 2007). It means that this gendered division of food advertising just reinforces traditional gender stereotypes of what is considered the 'proper' kind of food for men and women and thus does not open food culture for a more gender-diverse approach.

2.2 Race, Ethnicity and Food Advertising

Racial and ethnic representation in food advertising performs an influential function in society. In the media analyses, it has been indicated that the advertisements transform the multifaceted cultural subjectivity into simple and erotic stereotypes (Pollan, 2006). For example, ethnic foods are often labelled as ‘authentic’ or ‘exotic’ a practice with biases that distort the ethnic communities’ reality. Food ethnicity in adverts is presented by images like colors, language, or location, which all depict these ethnic groups as aliens (Liechty, 2022). This ‘othering’ practice means that the public is reduced in its conception of these foods and cultures to some fixed, traditional stereotype rather than appreciating them as living, developing entities (Pollan, 2006). Besides, ethnicity that is portrayed by food advertisements distorts ethnic groups by covering up the other factors or experiences of the ethnic group and only presenting an ethnic stereotype (Liu and Nisbett 2017).

2.3 Socio-Economic Class and Food Advertising

Food adverts help in the construction of class and status. Previous studies have found that the common message conveyed by food advertisements is the link between quality, premium foods, and class and success (Morgan 2017). Organic, gourmet or specialty foods are products of the gourmet, organic, or artisanal food industry and are targeted to the high-income consumer as products of superiority. On the other hand, low-cost or easy foods like fast foods or processed foods are targeted at the low- to middle-income earners. However, branded as convenient, affordable, and for the working population. To some extent, this division tends to perpetuate class stratification because it presents eating habits as largely connected to the class one is in. It is believed that desires tend to capture the idea that people with higher financial power are able to choose quality and better foods for their bodies while individuals from lower incomes can only afford junk foods and processed foods (Morgan 2017). This portrayal reinforces food inequalities whereby “healthy and sustainable foods are viewed as luxuries of the rich.

2.4 Health and Sustainability in Food Advertising

Owing to rising awareness of health issues and environmental issues, food advertising has included information content regarding health, sustainability, and the right use of foods. Authors like Caraher and Cavicchi (2014) note that more food adverts have shifted towards the use of what they consider to be healthy foods, including the use of natural components, organic food or products, and other dietary products such as vegan and gluten-free. However, an upsurge in this form of art is not a useless outcome. Despite declarations about health and sustainability, many food

companies are still promoting highly processed foods that are far from healthy or sustainable (Caraher & Cavicchi, 2014). This divide shows the possibilities of food advertising playing with cultural and social issues (sustainability, health) while persisting to promote goods that do not seem to correspond to these values. The current literature on food adverts and cultural politics reveals that media is influential in the culture of society and acts to reform the culture. Although food ads encourage consumption, they are about the construction of gendered, raced, classed, and cultured selves. Pursuing the analysis of women, men, and racially and ethnically diverse food advertisements promotes gender, race, and class stereotypes as well as presents the relation between food and success/failure. Avoiding a discussion about food advertising would be unhelpful when engaging with contemporary media, so the mechanisms of critical analyses and the investigation of cultural politics are relevant to unveil and counter stereotypical representations in food advertising. More studies should be conducted in order to discover how the new media, especially digital and social media, are currently influencing the present consumer culture of food. Koçer (2009) found that Turkish women were encouraged to adopt an American lifestyle and buy American products. Advertisements for these items were often included alongside the articles. Food was the next topic to be discussed, and the commercials showcased confident women who were skilled at preparing nutritious meals. There was a relatively lower emphasis on advertising consumer goods, although there were a few exceptions in domestic products such as margarine and pasta. The period of 1950-1960 saw the introduction of numerous new food products into the market, with regular advertisements in newspapers and magazines (Madendağ, 2018).



Figure 4. An example of the commodification of women in period advertisements

Source: Hayat Mecmuası, 1958

2.5 Margarine

The communities involved in the implementation of the National Economic Policy primarily consumed salted butter sourced from peasants and small traders. During the 1950s, UNILEVER began its operations in Turkey under the name UNILEVER-IŞ. They partnered with Is Bank and established a production factory in Istanbul in 1951, focusing on the production of soaps and margarine. In 1952, Sana and Vita were introduced to the market. Although Vita was more affordable and easier to produce, consumers ultimately preferred Sana. UNILEVER had to invest in extensive promotions to educate the public about what "breakfast margarine" was. They even analyzed local butter to create a margarine that tasted like the real thing, as Emiroğlu explained.



Figure 5. Advertisements of domestic margarine brands

Source: Hayat Mecmuası, 1959; Hayat Mecmuası, 1959

The “Sana” and “Vita” brands' advertisements primarily relied on appealing to emotions. They were published in reputable magazines that focused on family, health, and nutrition. The advertisements depicted women as healthy and happy mothers or wives, diligently preparing meals for their families and emphasizing the importance of margarine in the kitchen. With the success of Sana and Vita, local producers have entered the margarine market with brands like Tama, Tarin, and Bima using similar marketing techniques.



Figure 6. Vita and Sana Brand Margarine Advertisement

Source: Hayat Mecmuası, 1957; Hayat Mecmuası, 1957

2.6 The Historical Evolution of Pasta in Turkish Cuisine

Since the 1950s, Turkish gastronomic culture has included pasta. First, pasta was made in small, non-structural workshops. Pasta production expanded in simple factories in the 1950s and 1960s. The first Turkish noodle factory was founded by Ahmet Pasha in 1836. The earliest notable pasta house was Kailas İsmatyos Makaronya Factory, founded in 1856. Pasta spread and grew geometrically in the 1930s concerning feeding, especially in hospitals and schools. Early production was in Istanbul and Izmir, but Ankara became the main manufacturing centre due to raw material transportation. The first Turkish pasta company was Piyale, founded in 1921. The monthly periodicals and customer incentives like prizes helped Piyale gain popularity from 1958. Thus, Piyale developed through exports by the 1960s, but the 2001 economic crisis caused troubles. Another 1938-founded firm, Huber Biscuit, and Cake Factory helped bring pasta manufacture to Ankara's Yayla Semolina and Pasta Factory. He noted that Yayla pasta was the first Turkish brand to use a pennant as its emblem after 1950 with the phrase 'whole food'.



Figure 7. Yayla Pasta Advertisement

Source: Vatan Newspaper, 1940

Today recognized as Nuh'un Ankara Pasta, the business was launched in 1950 by a small workshop in Ankara. Thus, concomitant with the sale of the plant, the production of filters rose; in 1956 a new, large plant was established. The name of the commercial brand before 1961 was Ankara Makarnası which was later changed to Nuh'un Ankara Makarnası. Advertisements were placed in popular magazines such as Akis, Hayat, and Akbaba that popularize promotions; appealing to the care of a mother or images of beautiful women provide a human aspect to the brand (Emiroğlu, 2011).



Figure 8. Piyale and Nuh'un Ankara Makarnası Pasta Advertisements

Source: Hayat Mecmuası, 1957; Akis Magazine, 1960

3. DATA SOURCES: HAYAT MECMUASI AND OTHER TURKISH PUBLICATIONS

3.1 Hayat Mecmuası

A women's magazine published in Turkey during the 1950s and 1960s, it helps to form the basis of analysis for this study because it reflects the depiction of Turkish culture and societies during this time.

4. METHODS OF ANALYSIS

Due to this, this research is aimed at the following objectives:

4.1 Overall objectives

Overall objective; To analyze textual and visual contents of the selected advertisements with the purpose of understanding and evaluating contents of the selected advertisements.

4.2 Textual Analysis

Is the aspect of advertisement that pays regard to all written information within the advertisement such as slogans, product descriptions, and any other textual information. This serves to reveal the said and unsaid about food, culture and politics.

4.3 Visual Analysis

Analyzes the actual aesthetic of ads, their styles, and looks. Through the assessment of first and second-order visuals, colors, characters and settings, and symbols, the study investigates the effects of visuals on culture, values, and politics.

4.4 Accessibility of Historical Documents

Acquiring historical advertisements may be challenging since there are typically few records, preservation problems, or restricted access to some of the ad sources. This could therefore result in holes in the type of data available, or at best represent only a part of the picture with regards to advertising.

4.5 Focus on Print Media

Perhaps one limitation of the study is that the focus is only on print advertisements while other powerful media such as radio or cinema ads that played a crucial role in the construction of cultural and political narratives of the given period might have been left unaddressed. It poses a potential limitation to the extent of the analysis that can be derived therein. This methodology presents a framework to guide how food advertisements can be critically scrutinized; however, it comes with limitations. They effectively guarantee the rigorous comprehensive analysis of the connection between food, culture, and media during Turkey's history during its important period of change.

4.6 Research Design

This study employs qualitative content analysis to examine 50 food advertisements across three different media platforms: television, magazines, and online. The choice of such advertisements is intended to give a broad picture of how food advertising characterizes and is characterized by cultural codes, personal and social identity and representations, and gender, ethnic, and class imperatives of culture.

4.7 Data Collection

The sample includes fifty advertisements rendered from different food products and brands, available on the international, regional, and local markets. These ads include television commercials as well as newspapers and magazines all over the country and world and social media accounts. Thus, the selection of various types of media is wide enough to cover the issue from a

cross-sectional perspective, rising to display the ways and media through which food advertising targets diverse segments of the audience in different geographical and cultural environments. These adverts were selected due to their closeness to current cultural discourses and how they can give insights into current trends such as health, ecology, and politics of identity.

4.8 Analysis Focus

Closely related to the former, the type of analysis proposed here aims at revealing the symbolic codes immanent in the adverts. More specifically, the research proposal seeks to make the following investigations concerning identity, gender, race, and class representations in food advertisements. For these reasons, these cultural symbols are especially essential in explaining how food advertising acts within or disrupts cultural frameworks and how it constructs modes of consuming food. The study pays particular attention to: Gender Representation: Looking at how people, specifically men and women, are portrayed using food content in terms of either gender role still playing or the new concept of no difference at all. Racial and Ethnic Depictions: Ethnic Foods and Racial Identity Focusing largely on the racial or ethnic stereotype used in the marketing of foods. Class and Socio-Economic Status: Examining food choice and social class, looking at whether certain foods are presented as posh, healthy, or the convenience of the ‘hardworking’ working class.

5.THEORETICAL FRAMEWORK

Erving Goffman’s sociology of ‘culture’ and Graeme Turner’s media cultural analysis form the theoretical coordinates for this study. Cultural theory helps one understand the construction of cultural signification in the adverts and how common societal paradigms influence them. It makes it possible to investigate how food ads both give voice to and contribute to the reinforcement of culture. Media studies are useful in providing perspective about the use of advertising as a tool of mass communication that promotes particular cultural attitudes and, at the same time, receives and carries forward these interpretations. It gives the method that can help explain how media, especially advertisements, construct symbols, language, and imagery that form cultural myths.

5.1 Procedure

Every advertisement will be analyzed for cultural themes in identity and power relations to be marked. This includes segmenting the ads by visual and textual features, heralding out motifs and symbols, and thereafter sorting them in accordance with the topics of gender, ethnicity/race, and

class. The content will be considered for hidden meanings that can be associated with health, diet, consumption, and lifestyle agendas. The findings have been presented here in the form of categories and examined for media type differences. As such, the study will examine how the selected advertisements fit into the contemporary culture of eating and consuming food in interaction with other phenomena of the global culture.

5.2 Ethical Considerations

Due to the delicate question of cultural images in advertising, this research will enter the process with skepticism, as a potential problem can be the reinforcement of stereotypical or power imbalances within the motifs of food advertisements. As we seek to make a comparative analysis, the study will seek to establish these representations positively and negatively and provide some guidance on how media can be harnessed to foster social justice, especially as it relates to food cultures. This methodology allows for better structuring of the content analysis process with regard to ways food advertisements either positively or negatively reflect the cultures of societies. Attempting to understand the constructive role that food ads play in influencing consumers and affirming existing culture and social hierarchy.

6. FINDINGS AND ANALYSIS

6.1 Culture Becoming Visible in Advertising

A cross-sectional analysis shows that food advertising during the 1950/1960s constructed and reproduced dominant discourses of the time, including the celebration of Turkish cuisine and women's domesticity. Gender roles were portrayed in the advertisement. Women were depicted as homemakers cooking food in compliance with the culture at that time. Many of them referred to things like family happiness to link food to home and togetherness. A second theme identified from the study of the three articles is the effect that Western influence has had on the food culture. As Turkey modernized and the idea of 'nutrition' became established in the culture of consumption, advertisements mostly incorporated Western type products (canned goods, processed meat products, and internationally known brands of soft drinks and beverages). Such ads depicted the general tendencies of the orientation towards the acquisition of items and concepts associated with Western civilization: comfort and the contemporary were depicted here as the desirable goals. This trend manifested the divergence of new trends of food culture in Turkey between the conventional slow food culture and modern urban society.

6.2 Economic Class and Access

The adverts were mainly focused on urban middle-class families to exploit the purchasing capacity of the target group. Such products were hardly affordable by most of the rural consumers who found themselves excluded from some markets. Such work underscores the media as a class-based axis for promoting and constructing consumerism and social desire associated with the consumption of edible items.

6.3 Gendered Marketing Strategies

The timetable, fast foods such as instant coffee and ready-to-cook meals were advertised primarily to women as a means of helping them manage their chores. This shows how the media helped in gender stereotyping in as much as women were portrayed as being the caregivers or the consumers of the family.

7. DISCUSSIONS

Culturally influential messages, and food advertisements, are seen as inextricable parts of food culture that significantly influence the current ways of cultural expression. Food tradition is another way of identifying ourselves both socially and nationally; however, what media portrays usually is at a basic or stereotypic level. Utilizing these appeals, advertisements associate food with feelings of comfort, childhood, or the idea of luxury but they normalize such things as gender roles by portraying women as cooks. Cultural politics are involved when it comes to food adverts extending a globalized culture that disregards traditional food or flattening it to cultural appropriation. Additionally, the portrayal of food products can promote ill-suited eating behaviors and endorse forms of oppression since corporate food industries reign and marginalize indigenous and sustainable food systems. A critical discussion of such phenomenon elaborates how food advertising operates in synchrony with cultural politics, in terms of wreaking changes in the social-political climate, eating habits, and well-being.

8. CONCLUSIONS

All in all, food advertisements are not mere product promotions but effective signifying analytics that inform cultural discourses, sanction social erotic, and re-program the consumer. From the point of view of cultural politics, these ads could serve the signification of the problems of globalization, relations of power, gender, and cultural colonization. For all the focus on identity

and cultural differences, one might venture that they too frequently infantilize or otherwise flatten identity politics. Forthcoming changes in food advertising require the need to assess its effects on society, cultural perspectives, and its contribution to unfair share. Making the consumer aware of the relation between food, culture, and media assists the way to a wiser decision, supporting representation in the media as well.

9. FURTHER DIRECTIONS

Other research that could be done related to this topic would be a comparative analysis of the results of food advertising on national food policies or to examine how these policies might be changed by global food corporations. Engaging more specifically with food adverts in multicultural settings would certainly have the potential for enriching understanding of how and to what extent cultural identities are or are not served in media, and whether this serves unity or division. Furthermore, by studying the effects of food commercials and food trends such as the ‘super-foods’ or the ‘comfort foods’, it is possible to show how media is involved in influencing the tendencies within society and economics. Another research could look at the link between food advertising and the growth of food activism where research could explore how campaigns for food justice, ethical sourcing, and anti-consumerism disagree with corporate media representations. Finally, comparing eating practices depicted through film, Television and other mass media cultural industry products to the messages conveyed through advertisements could extend discussions of how different entertainment and communication media contribute to social construction of culture, health and Foodway, identity.

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