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The Cultural Politics of Advertisements in the Context of Wallerstein's World-System Analysis: A Global Examination

Mihrican Tepe* / Asst. Prof. Dr. 

Amasya University, Vocational School of Social Sciences, Advertising Program
mihrican.tepe@amasya.edu.tr

Vesile Çakır / Prof. Dr. 

Selçuk University, Faculty of Communication, Department of Advertising
vcakir@selcuk.edu.tr

*Corresponding Author

Abstract

The world-system analysis, which takes shape from the capitalist world-economy, examines global relations in political, historical, sociological, and cultural contexts. In this study, cultural effects are evaluated through advertisements, an important tool of this system. Advertisements are both a tool for the circulation of cultural policies and an opportunity to analyze the cultural consequences of the world-system. A total of 49 advertisements sent from Türkiye, a semi-periphery country, to 60 core, periphery, semi-periphery countries during the years 2021-2022-2023 were analyzed. This analysis aims to reveal how Türkiye frames the cultural component of the world-system in the core, periphery and semi-periphery countries through advertisements. The advertisements were examined under 4 categories using 31 sub-codes. The global cultural policy reflected in advertisements tends to favor modernity. The findings show that traditional values are unequally distributed, utilitarian values are decreasing,

and symbolic values are represented at the lowest rate in all country groups. In addition, the subcodes differ according to the core, semi-periphery, and periphery positions of the countries. Although the country groups are in similar value groups, they are not equal in terms of cultural subcodes. There is a hierarchical order in which the periphery follows the semi-periphery in the following year, and the semi-periphery follows the center. This reveals a monitoring system from the center to the other country groups. The most significant aspect is that the approach of world-systems analysis, which tends to avoid specific cultural connotations, is distorted through advertisements.

Keywords: Advertising, Culture, Cultural Policy, Capitalist World-Economy, World-System.

JEL Codes: D83, M37, Z13

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1. Introduction

Studies that comparatively examine cultural content play a prominent role in determining the place of cultural values within society (Lin, 2001). In 24% of studies comparing cultural content, two countries are examined; in 11%, three countries; and in 53%, fewer than ten countries (Franke & Richey, 2010). A significant portion of studies in the field of advertising focuses on comparing Eastern and Western cultures (Chan & Cheng, 2002). However, it has been noted that comparative studies of cultures through advertisements mostly include North America and EU member states, with a limited number of studies on recently joined EU member states and very few on the Middle East, Latin America, and Africa (Okazaki & Mueller, 2007). A recent study also tracked developments in cross-cultural advertising research examining two or more countries over the past 40 years. It was observed that while North America, Western Europe, and Asia have made progress, studies focusing on Central and Eastern Europe, the Middle East, Latin America, and Africa remain insufficient (Ford, Mueller & Mueller, 2022). Despite critical views suggesting that advertisements are predominantly analyzed within a small number of countries and that some regions lack sufficient focus, Immanuel Wallerstein offers a holistic approach in his "world-system" analysis, considering the world as a single entity.

Wallerstein views the world as a whole, composed of numerous interconnected social groups, even if they have different characteristics (Oktik & Kökalan, 2001). He argues that continents and communities developing within capitalism should be studied from a comprehensive world-system perspective (Ragin & Chirot, 2022). Social cohesion operates within a mechanism defined as a "single capitalist world." The world economy is capitalist, and capitalism emerges only within a world-economy. Therefore, the modern world-system is a capitalist world-economy (Wallerstein, 2011). This structure involves unrestricted and unbounded flows of elements such as division of labor, commodities, and labor. It also necessitates the permeability of state/national borders. Through these flows, national differences must be eliminated based on a simple expansion strategy. The elimination of differences is achieved through the regular internationalization of culture (Wallerstein, 1993). Thus, the singular capitalist world-system, grounded in economic foundations, forms a systematic structure interconnected through the relationship of ideological and cultural phenomena (Avcıoğlu, 2014).

In his analysis, which he bases on the capitalist economy and calls the "world-system," Wallerstein classifies countries into three categories. The world-system consists of core countries that hold the operation and control of the global system, periphery countries exploited for their raw materials

and cheap labor, and semi-periphery countries that connect the core and periphery (Göksel, 2019). Although countries are represented in a tripartite structure as core, semi-periphery, and periphery, there is a hierarchical relationship between the core and semi-periphery, as well as between the semi-periphery and periphery. Despite the structures, boundaries, and rules of country groups (Wallerstein, 2015), a global social system with systematic and singular connections within the core, periphery, and semi-periphery complexes has been established (Gills & Frank, 2003; Wallerstein, 2015).

Certain methodological outcomes are expected for such an approach that considers a singular social system. If there is a single case definition as a singular social system, we cannot explore it by comparing it to other economic mechanisms. This approach, which relies on examining the world-system as a single case, does not imply that social units like nation-states are excluded from world-system analysis. However, the differences or similarities of these units are not particularly significant on their own. When parts form a whole, explaining the nature of the system becomes crucial and intriguing (Ragin & Chirot, 2022). In the world-system, every part belongs to the "world," and the world-system insists on viewing the whole (Wallerstein, 2000). Sherry (1987) states that among all perspectives, the most effective way to interpret the world is through advertising. According to him, advertisements are cultural documents that reveal and define the existing world. However, while culture is an extremely flexible and fluid structure, an important issue is that to understand the traditions of the near future, one must look at the traditions of the recent past (Wallerstein, 1993). This study aims to understand the cultural consequences of the world-system through advertisements, which are a significant mechanism in the capitalist world-economy. Our study questions the role of the cultural component of the world-system analysis in advertisements. In this context, the study examines cultural values in 49 advertisements sent from Türkiye, a semi-periphery country (Babones, 2005; Dunaway & Clelland, 2017; Ruvalcaba, 2020; Cairó-i-Céspedes & Palacios Civico, 2022; Saraç & Yağlıkara, 2022), to 60 countries representing core, periphery, and semi-periphery positions during the years 2021-2022-2023.

2. The Basic Structure of the World-System

The world-system consists of a combination involving (a) uninterrupted capital accumulation, which drives the system, (b) a division of labor characterized by unequal exchange and tension between the core and the periphery, (c) the existence of a semi-periphery, (d) the continuous role of both waged and unwaged labor, and (e) the expansion of the capitalist world-economy, which largely began in what

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is marked as Europe and spread through integration over time (Wallerstein, 1997). Within this framework, a systematic connection is established, portraying a large and unified society in which country groups defined as "core, periphery, and semi-periphery" are interconnected in economic, political, and cultural fields to create and maintain a singular system across the world (Gills & Frank, 2003).

In the world-system, core and periphery countries are initially perceived through economic indicators. Core countries are undoubtedly strong and wealthy, whereas periphery countries are weak (Aydın, 1996). The system is primarily structured between

core countries, which possess diversified production, high profits, and advanced technology, and periphery countries, which have limited production, low profits, and constantly lagging technology (Wallerstein, 1979). Periphery countries are considered "necessary" for maintaining the continuity of the capitalist world-system of the core countries (Avcioğlu, 2014), "indispensable" for ensuring the core countries' position in the system, and "rewards for the core" (Ragin & Chirot, 2022). Therefore, the periphery countries must be suppressed through underdevelopment to preserve the position of the core countries in the system (Avcioğlu, 2014).

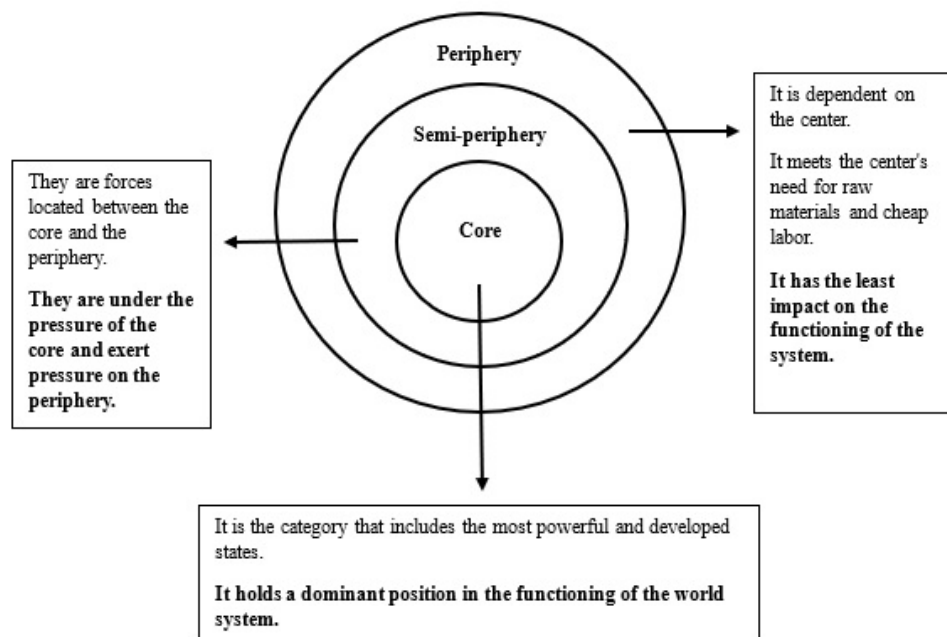


Figure 1. Core, Semi-Periphery, Periphery Mechanism

Source: Canan Eyigün, 2020, "Medyanın Jeopolitiği Üzerine Bir Değerlendirme," Karadeniz İletişim Araştırmaları Dergisi, 10(2) p.205.

There is another group of countries that falls between these two country groups and is suggested to be specifically examined, known as the semi-periphery (Wallerstein, 1979). Semi-peripheral countries, defined as "under the pressure of core countries" and "exerting pressure on peripheral countries" (Wallerstein, 2011: 61), and described as "developing," have not been able to develop as much as core countries nor have they been as exposed to absolute exploitation as peripheral countries (Göksel, 2019). The importance of semi-peripheral countries in the functioning of the world-system is more than just a general statement that they constitute the middle point of a structure extending from the core to the periphery (Wallerstein, 2015). Semi-peripheral countries play an important role and have a special political function in the functioning of the world-system (Wallerstein, 2011). They are structural regions necessary for the world-economy and act as intermediary groups that try to direct the pressure from the core to the other group, that is, partly to the periphery (Wallerstein, 2015). From another perspective,

semi-periphery plays an important role in understanding the mobility within the world-system, despite the perceived sharp differences (Terlouw, 2003). The idea that it is necessary to distinguish the function of the semi-periphery in providing dynamism between the core and the periphery (Gills & Frank, 2003), and especially the transformation of the world-economy under capitalist globalization, has reinforced the need for semi-peripheral countries to be defined as an analytical category within the world-system (Caíró-i-Céspedes & Palacios Civico, 2022).

In such a system that seeks a singular structure in the world, there is a centrality that suppresses the social formation of others. The core shares an ideological potential within a value system that it shares with the others in the system. This core is the core of the space in which actions that can influence others emerge. Cores, which represent a space of action, are also the core of the belief systems, values, and symbol structures that govern society. The core shares a sanctity with others, and this sanctity is considered final and irreducible by many of its members. The-

refore, the reference space from the core operates more through the relationship of influence and integration among its members, with little relation to social formations, space, or geography (Shils, 1982). Thus, a system grounded in an economic foundation takes shape in a systematic structure where ideological and cultural events are linked through their relationship (Avcıoğlu, 2014).

3. The Cultural Component of the World-System

In the world-system, countries grouped as core, periphery, and semi-periphery not only form a structured material space but also create the social space of the economy, the political space, the connection between societies, and the cultural space based on symbolic representations (Terlouw, 2003). Among these, there is a hidden premise regarding the temporality of the cultural space (Wallerstein, 2012). Culture has always been *"the ideological battleground of the modern world-system"* (Wallerstein, 1993: 215), *"the battlefield of interest groups"* (Kumar & Welz, 2001: 225-226), and *"the weapon of the powerful"* (Wallerstein, 1993: 256). When it is considered that people have a deep connection to one another and cannot be separated, the transformation of cultural patterns becomes a claim to transform the society that is the living space of people. This battleground is not just a space for the expression of a cultural claim for economic gain and political power; it can be considered as part of the process of transforming life and changing the geoculture (Kumar & Welz, 2001).

Wallerstein places the cultural component of the world-system within a historical process rooted in the French Revolution. The French Revolution reflects the cultural history of dealing with the chaos created by something that has now become inevitable and occurs regularly. The theorist suggests that it is sufficient to highlight the acceptability of the *"normalization"* of the modern arena of the French Revolution, such as innovation, change, and transformation. The French Revolution changed mentalities and established modernity. In a world where progress exists at every point in life, *"modernity"* is based on the feeling that the new is desirable and good. In the political realm, it is the acceptance of the *"normality"* against the *"temporary"* and *"abnormality"* of change (Wallerstein, 2003).

In terms of the world-system, cultural pressures are created on the states that either join the growing capitalist world-economy through the globalization of the economic structure or are restricted by this system. Behind this imposed pressure are two motives: economic efficiency and security. For the achievement of economic efficiency, certain cultural norms must be taught, and some competing cultural norms must be suppressed. In peripheral regions, the Wes-

ternization of certain elite layers is ensured, reducing the likelihood of uprisings by separating them from the masses there (Wallerstein, 2012). Thus, a mindset compatible with the structure of the capitalist world-economy becomes widespread, and even those who are disturbed by it must reckon with it in the public sphere (Wallerstein, 2003). Wallerstein states that this formation, called modernization, is important for the sustainability of the system (Öktik & Kökalan, 2001). As can be seen, culture, which cannot be treated as a process or derivative independent of economics and politics, essentially becomes the language and primary domain of how an integrated process will be developed (Kumar & Welz, 2001). In a system where interests are evidently fundamentally different, cultural constructions are naturally not neutral but become the *"key ideological battleground"* (Wallerstein, 1993: 222).

4. The Role of Advertisements in the Cultural Component

It is argued that those who are economically and politically behind are also behind in cultural terms (Wallerstein, 2012). Along with political, military, economic, technological power and progress, a cultural prestige chain has concentrated in the core. The periphery, rarely mentioned and known, is far from the core in every aspect. The semi-periphery, which was influenced more recently compared to the periphery, encompasses an area characterized by dependency, weakness, relative economic backwardness, relative technological backwardness, and relatively low cultural prestige (Wilkinson, 2003). The secret of the core's improvement of exploitation in other regions is the idea of culture being copied and absorbed as much as possible in many ways, which will pave the way for economic-political ideas (Kumar & Welz, 2001). Thus, the way to ensure the stability of the capitalist world-system will turn into a consent-based domination (Wallerstein, 2003). Although it is stated that each culture has its own unique cultural sensitivities (Retnowati, 2015), it is quite clear that people can be together, consistent, and goal-oriented as long as they develop a worldview from a common perspective (Wallerstein, 2015). A contrary situation would lead to a culturally separatist path, zigzags between countries, and disruption in the functioning of the world-system (Kumar & Welz, 2001).

Each society is constructed within a system framework, and there are institutions where social movements are directed and constrained. These institutions do their work in a way that individuals within society will socialize as much as possible in harmony with the system. Although these institutions may be referred to as economic, political, or socio-cultural institutions, each of them act simultaneously in all three ways—economically, politically, and socio-culturally. Otherwise, their effectiveness is

not to be expected (Wallerstein, 2000). Before the industrial era (in agrarian society), family, religion, communities, and ethnic origin were the dominant institutional creators and intermediaries regarding how cultural form should be. With the transition to industrial society, a marketplace institution was established in social life, giving rise to a consumer society movement. Through this transition and movement, old institutional forms such as family, religion, and communities began to lose influence, and the vacant cultural space was occupied by the marketplace institution. Before long, public discourses were dominated by “discourse through and about objects,” and advertisements became one of the main institutions concerned with daily existence and the public sphere (Jhally, 2003: 250).

Through these institutions, a widespread and extensive participation in the central system occurs, and contact is made with the value system of the core. This contact, meaning the inclusion of a large portion of the population into society, leads to an unprecedented level of sensitivity and a sense of acceptance that these values belong to the individuals' own value system (Shils, 1982). According to Wallerstein, the capitalist structure of the world-system requires channels to sustain it and facilitate moving to other regions, create preferences, and control unrest (Wallerstein, 2000; Wallerstein, 2012). Advertising, as a purposeful communication (Retnowati, 2015), undoubtedly influences the shaping culture (Pollay, 1986). At the same time, advertisements are “distorted” and “deceptive” mirrors. As a “distorted mirror,” they shape only certain values and lifestyles. And as a “deceptive mirror,” they amplify attention to specific values, reinforcing them and driving cultural evolution in line with these values (Pollay, 1987). The increase in communication intensity also contributes to narrowing the perceived inequality gap. Thus, the peak, considered the core, is no longer as unreachable, and the periphery is not as far from the core (Shils, 1982). The main problem statement of this study in the context of world-systems analysis is as follows:

RQ: As a semi-peripheral country, how does Türkiye position the cultural component of the world-system in its advertisements?

5. Methodology

5.1. Research Design and Data Collection Procedure

In this study, a qualitative research approach with a case study design was adopted from an interpretive theoretical framework. In a case study, the development of a current situation within a specific time series is examined (Creswell, 2013). This study aims to explore which cultural values are represented in advertisements transmitted from Türkiye, a

semi-periphery country, to other countries in the years 2021-2022-2023, from the perspective of the world-systems analysis. To align as closely as possible with the theoretical foundation that discusses the capitalist economic system in a singular world structure, purposive sampling was employed. The data set forming the unit of analysis was based on an examination of the Felis Awards, organized annually by Kapital Medya since 2004 in November/December. The Felis Awards is a long-established competition that rewards agencies, advertisers, and media outlets contributing to the advertising and marketing industries with innovative and creative work (<https://felisodulleri.com/>). In this study, the “Felis Global” category was analyzed. This category includes creative works, campaigns, strategies, and projects produced for broadcast in foreign countries or created in Türkiye and used in other countries. Thus, this category and its scope are suitable for examining works transmitted from semi-periphery Türkiye to other countries. The participation conditions of the competition required three files: the advertisement, a case video explaining the advertisement, and a written brief. The condition of collecting information through multiple sources such as observations, documents, interviews, visual and auditory materials, and reports (Creswell, 2013) was met through advertising materials, case videos, and text files.

The documents were obtained through a membership and paid review-data download process from Kapital Medya's website, which archives all award-winning works up until the relevant time (<https://arsiv.felisodulleri.com/login>). Although the works have been published in the media and presented to the public, the website serves as an archive that provides a comprehensive historical and categorical presentation of the works. Therefore, ethical procedures were ensured by obtaining written permission from Kapital Medya via email.

5.2. Data Analysis Procedure

In this study, a process referred to as concept coding or analytical coding has been followed. This type of coding is considered suitable for socio-political questions, critical theory, and cultural studies. It is valuable for researchers to bring what is visible in the content to a visible context within the theoretical framework (Saldana, 2022).

Before analyzing the data, the literature was reviewed in the first phase to create a conceptual coding guide. Pollay (1983) identified 42 cultural values. Mueller (1986) studied 10 values under two groups: traditional and modern/Westernized. Cheng and Schweitzer (1996) adapted 20 values from Pollay (1983) and 5 values from Mueller (1986), adding 7 more values, resulting in a total of 32 cultural values grouped into utilitarian and symbolic categories (Cheng & Schweitzer, 1996). Khairullah and Khairul-

lah (2013), based on these studies, presented a new guide consisting of 4 themes (modern, traditional, symbolic, and utilitarian) and 26 codes. In the first phase of this research, Khairullah and Khairullah's (2013) study was used as the basis. Additionally, the definitions, notes, and examples provided by the researchers for the concepts were expanded by referring to the works they cited, and efforts were made to create a detailed guide. In this first cycle, primary cycle data coding was carried out with the guide.

In the first cycle of the examined advertisements, the existence of codes such as "sustainability, belonging, universality, hedonism, multiculturalism" was found, which were not in the guide. When using a pre-formed code guide, researchers are encouraged to be open to additional codes encountered in the first cycle (Creswell, 2013). The new concepts emerging from the dataset have led to the advancement, development, and restructuring of the coding guide. As for linking the codes emerging from the data to themes, the codes "hedonism, multiculturalism, universality, sustainability" were assigned to the modern values theme. Sustainability, especially as a dominant global discourse of capitalist politi-

cal economy, assumes the attention of political and economic institutions to environmental issues in the context of ecological modernization (Hajer, 1995; Dryzek, 2013); hedonism, with the societal dynamics emerging from individualism, capitalism, and the instant pleasures, excitement, and happiness brought by capitalism in modernization (Audi, 1999; Şengül & Aydınalp, 2021); multiculturalism, which reflects an ideological form of global capitalism that includes respect for local cultures not based on one's own culture (Zizek, 1997); and universality, as a discourse practice from the grand narratives of modernity (Lyotard, 2013; Kılıç, 2015), were assigned to the modern values theme. The belonging code, assigned to the traditional values theme, is present in Pollay's (1983) study, which was not included in Khairullah and Khairullah's (2013) work but from which both their guide and this study are derived. In the second cycle, definitions, notes, and example explanations for the developed codes were revisited with a third cycle of code assignment to prevent data loss. The data were analyzed in the Maxqda program, and the tables and maps presented in the findings were obtained from the program.

Table 1. Code Guide

Modern values (a)	Brief description
Beauty (d)	It emphasizes the individual's beauty, elegance, attractiveness, in other words, having a socially desirable appearance. (b-d) If beauty carries a sexual implication/purpose/attribute, it should be coded as "sexuality." (b) body proportions such as weight, height, posture, as well as hair and facial beauty.
Modernity (b)	It emphasizes the product's advancement, progressiveness, innovation, and up-to-date nature. (b) a bit ahead of our time, newly designed (b), a journey of transformation, innovative approach.
Sexuality (b)	Emphasizes intense emotional, sexual, and sensual behaviors such as holding hands, kissing, and hugging. (b-e) sensual models, kissing lovers(d) nudity, images focusing on specific body parts.
Technology (b)	Emphasizes advanced and developed technical skills in designing and producing the product. (b) data visualization, digital-first approach, patented detection point technology, ... optimization features, all technology at your fingertips.
Uniqueness (b)	Emphasizes special, rare, uncommon, unusual, unique, and unmatched features. (b-d) only..., the best..., the most exclusive (b-e), unique, describing the connection with the rare, things that are priceless.
Individualism (c)	Emphasizes an individual's self-sufficiency, self-confidence, autonomy, and being different and unique from other members of society. (b-c) you decide, your style, unique to you, distinguishing you from others.
Youth (b)	It highlights the importance of rejuvenation or being young while also emphasizing a small, immature, underdeveloped structure. (b) feel young again, don't miss out on youth (b-e)
Sustainability (j)	It emphasizes awareness, action, measures, and recommendations for the preservation of all resources at all levels of society, today and in the future. (g-h) combating pollution, preserving habitats, protecting biodiversity, climate change... for our present and our future, we have the power to conserve tomorrow's water

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Multiculturalism (j)	Emphasizes the integrity of plurality, diversity, and distinctive characteristics with an approach that advocates for the coexistence of human communities from different ethnic backgrounds, while preserving their cultural identities. (f-j) If there is an acceptance of plurality where cultural identities coexist, it is coded here. A singular unity, stemming from the spirit of oneness that disregards cultural identities, is coded as "universality." people, places, and colors that demonstrate the coexistence of different cultures...
Universality (j)	It emphasizes unity that encompasses all people by ignoring experiences, established differences, and lives resulting from language, religion, race, region, and cultural differences (i) If there is a unity where cultural identities are disregarded, it is coded here. If there is an acceptance of the coexistence of cultural identities, it is coded as multiculturalism. the power of collective action, wherever you are in the world, ...the universal language
Hedonism (j)	Emphasizes that all current and future motivation should be directed towards the expectation of pleasure, the attainment of pleasure, and the pursuit of pleasure (f) heartbeats quicken, pulse rises, the pleasure of having it comes from the difficulty of acquiring it, the same exquisite experience every time
Traditional values (a)	Brief description
Family (b)	Emphasizes kinship, marriage, togetherness, and mutual assistance within the family. (b) If there is an emphasis on lineage, it is coded as "traditional." (b) any content related to mother, father, and children
Naturalness (b-d)	It refers to unprocessed, organic, nutritious, healthy agricultural products along with animals, vegetables, minerals, and elements. It implies the harmony between nature and humans. (b-d) In Pollay's (1983) study, nature is evaluated alongside healthy living arguments. In Cheng and Schweitzer's (1996) study, the integrity of humans and nature is emphasized. In this code and definition, the descriptions of both researchers are combined, considering both material and spiritual integrity (b-d). Healthy living from field to table (e), flavors and strength from plants
Health (b)	Emphasizes being lively, fit, strong, active, athletic, and healthy, as well as staying away from illness and addictions. (b) exercise, healthier (e) healthy living, healthy future
Helpfulness (b)	Emphasizes protection, help, love, support, comfort, gifting, and assistance for inexperienced, disabled, tired, young, elderly, etc. individuals. (b) Always there to help you (e) your biggest supporter
Patriotism (b-d)	It emphasizes individuals' love and loyalty to their own nation. Society, the spirit of unity, national politics, and patriotism are highlighted. (b-d) national imagery and heroic songs, flag visuals, The homeland is not what you leave behind, but what you take with you.
Tradition (b-d)	Emphasizes respect for the traditions, customs, and values of the past. Historical, classical, legendary, nostalgic, valuable, and antique content and emotions are highlighted. (b-d) ...years of experience, ...years with you (b-d-e), for years, symbolic indicators like heritage brand
Belonging (b)	It emphasizes the coming together of a small group of individuals within a solidarity group, being social, participatory, inclusive, friendship, comradeship, collaboration, neighborhood, and being colleagues. (b) If the content is related to mother, father, and children, it is coded as "family." If there is an emphasis on close contact between a woman and a man, it is coded as "sexuality." The best gatherings are the ones we spend together, the times when all our loved ones are together

Symbolic values (a)	Brief description
Adventure (b)	It emphasizes being courageous, fearless, and in pursuit of excitement. (b) catch this excitement, explore with, for those who are not afraid of being brave
Enjoyment (b)	It emphasizes being happy, laughing, celebrating, and enjoying feasts, games, parties, and festivities. (b) unlimited fun, a bit of joy, increase the rhythm of fun
Leisure Time (b)	It emphasizes being relaxed, retreating, resting, and relaxing. (b) enjoy the pleasure of retirement, savor the tranquility (e) for those who can escape the city
Ostentation (b)	Decorative, beautiful, aesthetic, adorned, designed, and style are emphasized (b) designed for you (e) its value comes from its aesthetics, endlessly stylish
Status (b)	It emphasizes prestige, power, dominance, pride in ownership, status, competitiveness, receiving compliments, and trendsetting. (b) It also includes elevating the status and reputation of an employee (d) raise your fame, feel the prestige inside you (d-e)
Wealth (d)	It emphasizes the encouragement of having a rich and prosperous life (d) the diamonds used in the X product or the elegance of the models (e)
Utilitarian values (a)	Brief description
Convenience (b)	It emphasizes useful, time-saving, easy, accessible, and versatile features. (b) everything is much easier with... (e) or No need for...
Economic (b)	Affordable, discounted, great value, cost-saving features. (b-d) now much more economical, at ... price for a limited time, for its cost (b-e)
Effectiveness (b)	Emphasizes useful, functional, practical, efficient, effective features and longevity. (b) waterproof, stain-resistant, easy ironing feature, effective even in everyday wear (b-e), skip the rinse, soft, strong, and absorbent
Orderliness (b)	Emphasizes being neat, tidy, clean, unsoiled, fragrant, shiny, and free from stains, dirt, and odors (b) There is more order and organization in the image than usual, and the emphasis on order is striking. (e)
Durable (b-d)	It emphasizes high performance, durability, strength, power, and long-lasting features (b-d) strong grip on the road, unbeatable over time, more durable, its value comes from its performance The "quality" cultural value in Cheng and Schweitzer's (1996) study is content-wise similar to the "durability" cultural value in Pollay's (1983) study. The definition has been derived from the explanations of both researchers.
Safety (b)	Emphasizes avoiding dangers, protection against external threats, potential risks, and injuries. (b) Warranty conditions are also considered under this rule. The assurance provided by manufacturers is taken into account (b-e) free from harmful substances, reduces risk, guaranteed (b-e) reliable, safe experience
Wisdom (b)	Emphasizes awareness, intelligence, curiosity, understanding, knowledge, common sense, expertise, and experiences. (b) Instructions, recipes, and detailed information can also be considered supporting arguments for the wisdom code within this context. (b) experts agree, we provide creative solutions to your problems (b-d-e), we are familiar with these

a Khairullah & Khairullah (2013), b Pollay (1983), c Mueller (1986), d Cheng & Schweitzer (1996), e Çelik (2004), f Audi (1999), g Baker (2006), h Dryzek (2013), i Marshall (2005), j WCED (1987). The tabulation belongs to the researchers of this study.

5.3. Validity and Reliability Procedure

The first method used to ensure the validity and reliability of the research is peer review. The codebook, which includes 16 advertisements with assigned numbers and a code chart, was shared with an academic with a Doctorate in Advertising. Initially, the reviewer was asked to examine and understand the

definitions, notes, and examples in the codebook. Then, they were instructed to write the appropriate codes for each advertisement on the provided chart. The individual shared the completed charts for each advertisement, stating that the current codes worked for the advertisements. The charts obtained from the researchers' codes were compared, and a consensus was reached.

$$\text{Reliability} = \frac{\text{Number of agreements}}{\text{Total number of agreements} + \text{disagreements}} \quad R = \frac{88}{88 + 16} = 84,6$$

According to the formula proposed by Miles and Huberman (1994), an internal consistency of 84.6% was achieved in inter-coder agreement. The researchers recommend an agreement close to 80%. During the consensus process, the peer coder suggested that the codes he indicated as hedonism, universality, and sustainability should also be defined in the codebook. This researcher's peers also encountered the codes hedonism, belonging, sustainability, universality, and multiculturalism. These codes and their conceptual definitions were evaluated during the peer consensus and subsequently added to the codebook.

Secondly, the process of preparing the data for analysis was transparently and clearly conveyed step by step to create evidence of reliability for the study. Additionally, data uploaded by agencies participating in the competition, including (a) advertisements, (b) case videos describing the advertisement, and (c) brief files, were evaluated in three frameworks, ensuring triangulation, a qualitative research validity technique. During the presentation of the findings, maps were provided so that readers could see the distribution and intensity of the codes and categories in a detailed and holistic manner.

The analysis consisted of three country groups: core,

periphery, and semi-periphery. In cases known as multiple case studies, repetition (following the same procedure for each case) is recommended. In our study, a repetition procedure was followed for each country group. This situation, also defined as replication, is considered important in providing a rich theoretical framework (Yin, 2009).

6. Findings and Discussion

In our study, an analysis was conducted across 4 cultural value categories for 3 country groups, covering 60 countries over a 3-year period. The cultural values over time for each country group were analyzed by considering the semi-periphery as a mediator, and the contexts of core and semi-periphery, periphery and semi-periphery were linked to the theoretical framework. The need for a comparative cross-case reading between the country groups by year (Yin, 2009) justifies the combined management of findings and discussion.

The findings were presented based on the analysis of 20 advertisements in 11 sectors in 2021, 8 advertisements in 5 sectors in 2022, and 21 advertisements in 10 sectors in 2023. A total of 49 advertisements were analyzed within the scope of the study.

Table 2. Distribution of Advertisements by Year and Sector

2021		2022		2023	
Cleaning Products	4	Cleaning Products	3	Transportation and Tourism	5
Durable Consumer Goods	4	Food	2	Cleaning Products	4
Telecommunication Services	2	Financial Products-Services	1	Durable Consumer Goods	3
Beverages	3	Jewelry and Accessories	1	Automotive	2
Food	1	Retail	1	Media	2
Financial Products-Services	1			Food	1
Automotive	1			Beverages	1
Electronic Hardware	1			Financial Products-Services	1
Jewelry and Accessories	1			Home Goods	1
Retail	1			Global NGOs	1
Global NGOs	1				
Total	20	Total	8	Total	21
					Total Sum 49

In the years 2021-2022-2023, 49 advertisements reached 19 core countries, 28 semi-periphery countries, and 13 periphery countries. In 2021, 40 advertisements were sent to 12 core countries, 30 to 20 semi-periphery countries, and 15 to 11 periphery countries; in 2022, 17 advertisements were sent to 7 core countries, 10 to 10 semi-periphery countries; in 2023, 52 advertisements were sent to 17 core countries, 16 to 14 semi-periphery countries, and 4 to 4

periphery countries. Over the three-year period, a total of 49 advertisements sent from Türkiye to 60 locations were analyzed within the scope of the study. Looking at the distributions, the least number of advertisements were sent to periphery countries. Core and semi-periphery countries were relatively closer, but the number of advertisements sent to core countries was significantly higher.

Table 3. Distribution of the Data Set by Countries¹

Core						Semi Periphery						Periphery				
Advertisement Distribution						Advertisement Distribution						Advertisement Distribution				
	COUNTRY	2021	2022	2023	Σ		COUNTRY	2021	2022	2023	Σ		COUNTRY	2021	2023	Σ
AU	Australia	2		2	4	NAM	Mexico	2			2	SEU	Albania		1	1
NAM	USA	8	2	7	17	SAM	Argentina	1		1	2	WAS	Iraq	3		3
	Canada	2		1	3		Brazil	1		1	2		Lebanon	2		2
WEU	Germany	7	5	7	19	SEU	Portugal	2		1	3		Yemen	1		1
	France	3		7	10		Greece	2	1		3		Iran	1		1
	Netherlands	1		3	4	NEU	Estonia			1	1		Syria	1		1
	Austria			2	2	EEU	Poland	2	1	1	4		Jordan	1		1
	Switzerland			1	1		Romania	1	1	2	4		Azerbaijan		1	1
	Belgium			1	1		Russia	1		1	2	SAS	Pakistan	2	1	3
SEU	Italy	4		6	10		Hungary	1			1		Bangladesh	1		1
	Spain	5	3	4	12		Bulgaria		1		1	NAF	Egypt	1	1	2
NEU	UK	4	4	5	13		Ukraine	1	1		2		Tunisia	1		1
	Sweden	1		1	2	WAS	UAE	5	1	2	8		Libya	1		1
	Norway	1	1		2		Bahrain	1			1		Total	15	4	19
	Finland		1		1		Saudi Arabia	2		1	3					
	Denmark		1	1	2		Oman	1			1					
WAS	Israel	2		1	3		Qatar	1			1					
EAS	Japan			2	2		Kuwait	1	1		2					
	South Korea			1	1		Cyprus		1		1					
Total	40	17	52	109		SAS	India	1	1		2					
							Malaysia			1	1					
							Thailand			1	1					
						CAS	Kazakhstan		1		1					
						EAS	China			1	1					
						SEAS	Indonesia	1			1					
							Philippines			1	1					
						NAF	Morocco	2		1	3					
							Algeria	1			1					
						Total	30	10	16	56						

¹ The numbers indicate the number of advertisements delivered to a specific location. For example, 8 out of 20 advertisements in 2021 were delivered to the USA. The distribution of countries into core, semi-periphery, and periphery is based on Babones 2005, world-economy; Dunaway and Clelland 2017, economic, political, and transformative potential; Ruvalcaba 2020, geographically, international structure; Eyigün 2020, the geopolitics of media; Cairó-i-Céspedes and Palacios Cívico 2022, global capitalism; Saraç and Yağlıkara 2022, human development index; Ruvalcaba 2023, World Power Index, El Tinay 2024, international political economy. For detailed information, see Appendix1.

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Core and Semi-Periphery

In the three-year composition of the categorical distribution of cultural values, in 2021, utilitarian (33.6%) and modern values (31.6%) form the largest group with close proportions, followed by traditional values (24.6%), and the smallest group is formed by symbolic values (10.2%). In 2022, modern values (37.5%) form the largest group with a more distinct

difference, while symbolic values (25.8%) decreased compared to the previous year, with traditional values (26.7%) following modern values. The smallest group again consists of symbolic values (10.0%). In 2023, utilitarian values (19.8%) further decreased, symbolic values (21.3%) increased, modern values (33.6%) again formed the largest group, followed by traditional values (25.2%).

Table 4. Distribution Composition of Cultural Value Groups by Core Countries ²

	2021 Core	2022 Core	2023 Core	Total
Modern Values	31,6%	37,5%	33,6%	33,3%
Traditional Values	24,6%	26,7%	25,2%	25,2%
Symbolic Values	10,2%	10,0%	21,3%	14,8%
Utilitarian Values	33,6%	25,8%	19,8%	26,7%
Σ SUM	100,0%	100,0%	100,0%	100,0%
# N = Documents	1 (33,3%)	1 (33,3%)	1 (33,3%)	3 (100,0%)

The findings show that core country advertisements carry a high code density for modern values, with traditional or utilitarian values accompanying modern values at times. Additionally, while there has been an increase in symbolic values over time, there has been a decrease in utilitarian values. A noteworthy point is that in 2023, while modern values remain predominant, the distribution of all four cultural value categories was relatively more balanced. This suggests that there may be almost a combination of cultural values in the last year. This situation recalls the theoretical debate that the core has long been "causally united" rather than "meaningfully united" (Wilkinson, 2003). The core has absolutely modern characteristics, with the sensational culture described as modernization being dominant, continuing to expand from the core. On the other hand, centrism is actually expected to avoid a specific geography or cultural reference, with a foundation based on a more cultural mosaic and the creation of strong bonds with this mosaic (Wilkinson, 2003). In the advertisements published in core countries in 2023, the distribution of cultural values approached the concept of meaningful unity, resembling a cultural mosaic. Tikkanen (2021) concluded that the use of foreign cultural symbols did not change attitudes towards the advertisement or the brand in his

research conducted in Germany and Finland, which are considered as two different countries but in our study are included in the core country group. A parallelism was observed between Wilkinson's (2003) theoretical framework emphasizing the avoidance of a dominant cultural change in core countries and Tikkanen's (2021) field research findings in terms of attitudes towards foreign cultural symbols. This led to the idea that the cultural tendency and social life experiences presented in advertisements based on fiction overlap with the world-system analysis perspective. From another perspective, Choi (2022) examined whether online video advertisements in the United States (core) and South Korea (semi-central) reflect their cultural values in the same way as traditional advertisements. Despite the cultural differences between the two countries, popular online video ads in South Korea were not significantly different from those in the United States. According to the researcher, although the two countries are culturally different, in our study, South Korea is part of the lower level of the core country groups (Saraç & Yağlıkara, 2022; El Tinay, 2024). From a world-system perspective, this basic structural interconnectedness makes South Korea's similarity to the United States seem usual.

Table 5. Distribution Composition of Cultural Value Groups by Semi-Periphery Countries

	2021 Semi-periphery	2022 Semi-periphery	2023 Semi-periphery	Total
Modern Values	32,5%	51,7%	34,5%	36,0%
Traditional Values	20,7%	11,7%	32,1%	21,8%
Symbolic Values	12,2%	18,3%	13,1%	13,4%
Utilitarian Values	34,6%	18,3%	20,2%	28,9%
Σ SUM	100,0%	100,0%	100,0%	100,0%
# N = Documents	1 (33,3%)	1 (33,3%)	1 (33,3%)	3 (100,0%)

² When creating the table, the column indicator symbol size command in the Maxqda program was selected. The ratios reflect the distribution of cultural values within each year.

In 2021, the distribution of cultural value groups between core and semi-periphery countries is quite similar. However, in 2022, there is a significant difference in the cultural value indicators of these two country groups. The concentration in modern codes (51.7%) and the decrease in traditional codes (11.7%) are particularly striking. By 2023, a similar distribution between core and semi-periphery countries reappears. In the last year, a synthesis resembling the combination seen in core countries can be observed. Over the three years, modern values constitute an important group in the semi-periphery, while traditional values show a rather inconsistent trend. Li and Ye (2022) argue that the pleasure code, considered a typical Western tradition prohibited in Confucian tradition, is the second most frequently used value in China (semi-periphery) and is reinforced by advertisements. This finding by the researchers aligns with the fluctuations in traditional codes in semi-peripheral countries mentioned in our study. Similarly, Czarnecka et al. (2018) examined differences and similarities in the use of value appeal in print advertisements in Hungary, Ireland, and Poland (semi-peripheral) and in the United Kingdom (core). Hungary, Ireland, and Poland (semi-periphery) in their study focusing on differences and similarities in

the use of value appeal in print advertisements and the compatibility of cultural meanings in advertisements with the national cultures of target countries, found that national cultural representations were partially reflected and that advertisements shaped social values rather than reflecting them, similar to previous studies. Another study argues that the lack of a standard definition of Indian (semi-peripheral) cultural values reflects the absence of a standardized international value model or cultural model (Limbu & Mukherjee, 2024). Khairullah and Khairullah (2021) expanded on previous research examining dominant cultural values depicted in print magazine advertisements in the United States (core) and India (semi-periphery), finding that despite differences in product categories and frequency, there was a similarity in the dominant values frequently depicted in magazine advertisements in both countries. This finding is consistent with the findings of researchers advocating a middle-ground approach in the debate between standardization and adaptation of advertising messages. In this context, focusing on the subcodes of cultural value categories in center and semi-peripheral countries appears critical for a better understanding of this potential.

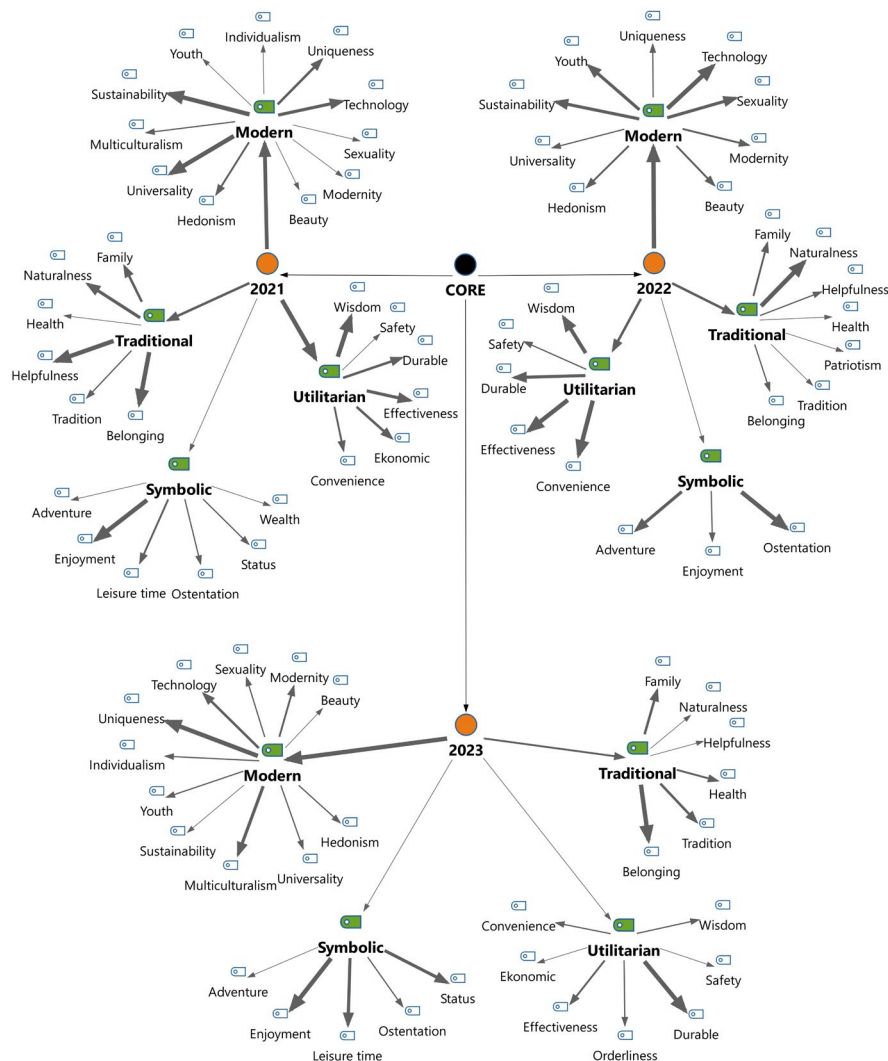


Figure 2. Core Countries Category – Code Sub-Model

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As shown in Figure 2 and 3, almost all of the four categories and sub-codes in the code guide have been identified in both country groups. However, the sub-codes that gained intensity show some differences. For example, in 2021, when the category distribution of both country groups is quite similar, the sub-codes "sustainability and universality" for core countries and the sub-code "technology" for semi-periphery countries are more intense in the advertisements. On the other hand, in 2023, the intensity of the "uniqueness" code is similar in both country groups, but the "multiculturalism" code accompanies the "uniqueness" code in core countries, while the "individualism" code accompanies it in semi-periphery countries. Even when countries en-

counter a similar code, the subsequent dense codes differ. A similar situation is observed in traditional values. There is an intensity in the "belonging" code for both country groups. However, this code is related to the "helpfulness" code in core countries and the "family" code in semi-periphery countries. In 2022, the "ostentation" sub-code in symbolic values is prominent in both country groups. However, in the core countries, "ostentation" is followed by the "adventure" sub-code, while in the semi-periphery countries, "ostentation" is combined with "adventure," followed by "enjoyment." Accordingly, even though both country groups show intensity in similar sub-codes, the subsequent code sequences are different.

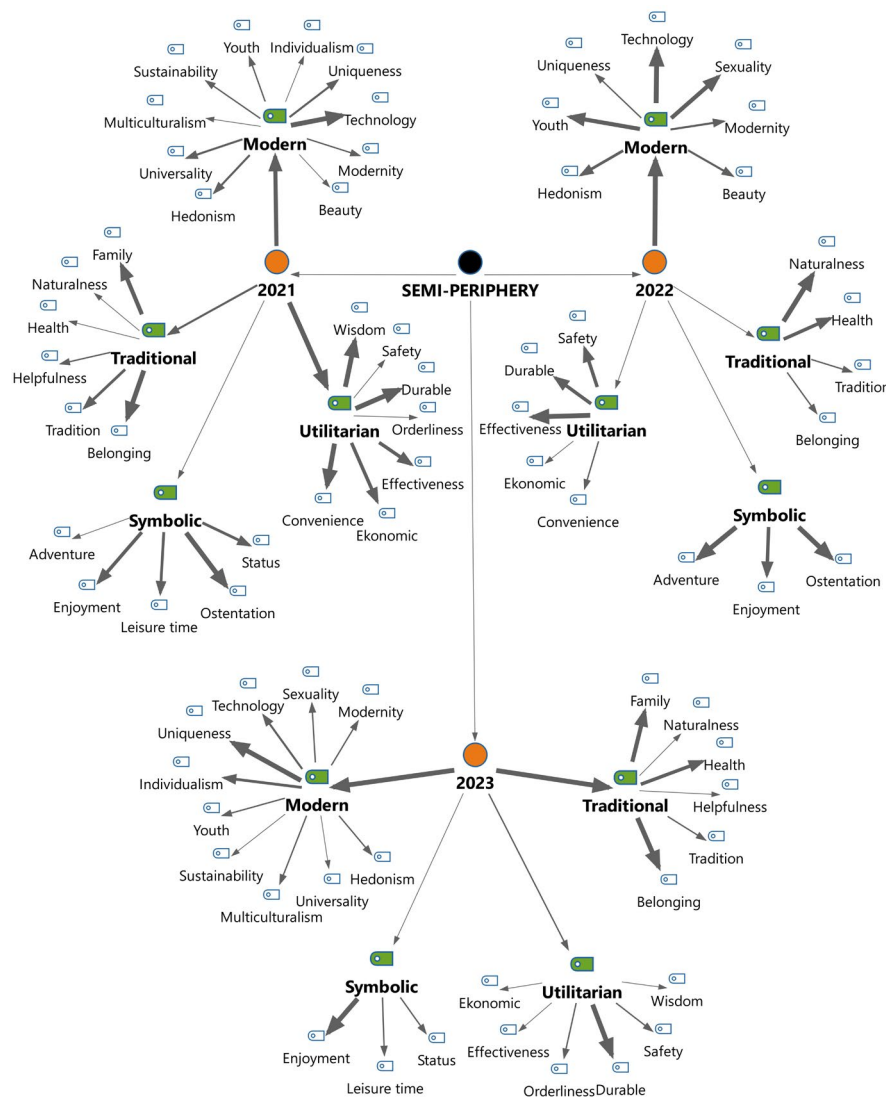


Figure 3. Semi-Periphery Countries Category - Sub-Code Model

According to the findings, while there are similarities in cultural value categories between core and semi-periphery countries in the context of 2021 to 2023, the distribution of sub-codes within the categories is not the same, or even if similar sub-codes are intense, the following code differs. The similarity of the categories is, of course, an important finding

in the study, but the differences in the sub-codes of the categories also suggest that the cultural tendencies between core and semi-periphery may differ. In this case, it can be understood that there is a dynamic interaction between the core and periphery countries, but they are not completely identical. This structural arrangement between the core and

semi-peripheral country groups is clarified by an example provided by De Benedictis, Rondinelli and Vinciotti (2023: 265).

Imagine there are two countries, and two cultural traits, with each trait taking two possible values (e.g.: belief in God (yes/no) and trust in others (yes/no)). Imagine that in both countries, half the people believe in God and half the people trust others. The two countries would appear to be at a cultural distance of zero. However, suppose that in the first country everyone who believes in God also trusts others, while in the second country everyone who believes in God does not trust others. Then, the two countries are actually culturally different because the pattern of interdependence between cultural traits across individuals within each country is different.

Semi-peripheral countries, which are under pressure from core countries but also exert pressure on peripheral countries, have a dual structure: on the one hand, they try to avoid falling into a peripheral position, and on the other hand, they are motivated to move closer to core countries (Wallerstein, 2011). However, as Gills and Frank (2003) emphasize,

highlighting the confusing nature of the system, semi-peripheral countries are always at the core of this dilemma. Within this framework, as argued by Wallerstein (2000) in his world-system analysis, while countries are part of a single system, it is increasingly difficult to argue that country groups are both part of a single world system and distinct from one another, a finding supported by the results of our study.

Periphery and Semi-Periphery

Communication with peripheral countries was established in 2021 and 2023. The distribution of cultural value categories in peripheral countries is distinctly different from that in core and semi-periphery countries. In 2021, there was a higher focus on utilitarian values first, followed by modern values, while in 2023, there was a significant shift towards modern values first, then utilitarian values. Traditional values (3.6% - 16.0%) were reflected in advertising messages to a very limited extent. There is an approach towards modern and utilitarian values in peripheral countries. The combination observed in core and semi-periphery countries in 2023 does not appear to be applicable to peripheral countries.

Table 6. Distribution Composition of Cultural Value Groups by Peripheral Countries

	2021 Periphery	2023 Periphery	Total
 Modern Values	35,7%	48,0%	39,5%
 Traditional Values	3,6%	16,0%	7,4%
 Symbolic Values	12,5%	12,0%	12,3%
 Utilitarian Values	48,2%	24,0%	40,7%
 SUM	100,0%	100,0%	100,0%
 N = Documents	1 (50,0%)	1 (50,0%)	2 (100,0%)

The information suggesting that peripheral countries work to direct the pressure that the core exerts onto the periphery (Wallerstein, 2015) indicates that from Türkiye, as a semi-peripheral country, modern values were transmitted with a dominant intensity to the periphery. Despite differences, Türkiye, as a semi-peripheral country playing an important role in understanding the mobility in the world-system (Terlouw, 2003), facilitates a movement of modern values towards the periphery. Traditional values are only marginally associated with the periphery. This suggests that the advertisements directed towards peripheral countries are distantly related to traditional values. Ognjanow et al. (2023) examine the positive role of advertising in socio-economic development and modernization, analyzing the cultural influence of European and American foreign brands in the Kingdom of Yugoslavia (periphery) and the most influential national daily newspapers of the period during the interwar period. Following

the example of more developed countries such as France and the United Kingdom (core), they concluded that advertising had developed significantly in the Kingdom of Yugoslavia during the period under examination. They concluded that the cultural transfer that took place through the promotion of foreign brands' products and services in the Kingdom of Yugoslavia contributed to the adoption of new consumption patterns and the country's overall economic development and modernization in the first half of the 20th century. The researchers also view advertising as an inevitable cultural transmission tool in the local adoption of foreign cultures, values, and behavioral patterns between developed and underdeveloped countries. This situation observed in our study—where modern values were supported in core and semi-peripheral regions in 2021—also applies to peripheral regions in 2023. This indicates that peripheral countries are following the lead of other countries. The nearly modern-traditional combinati-

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on observed last year in both core and peripheral countries is not present here. As previously mentioned, an upward trend in modern values was observed in semi-peripheral countries in 2022. The same trend follows in the periphery in 2023, suggesting that the periphery follows others in the subsequent year.

In addition, although the distribution of sub-codes based on categories in peripheral countries appears to be quite different and with fewer codes compared to the core and semi-periphery, some similarities have been observed between the periphery and semi-periphery.

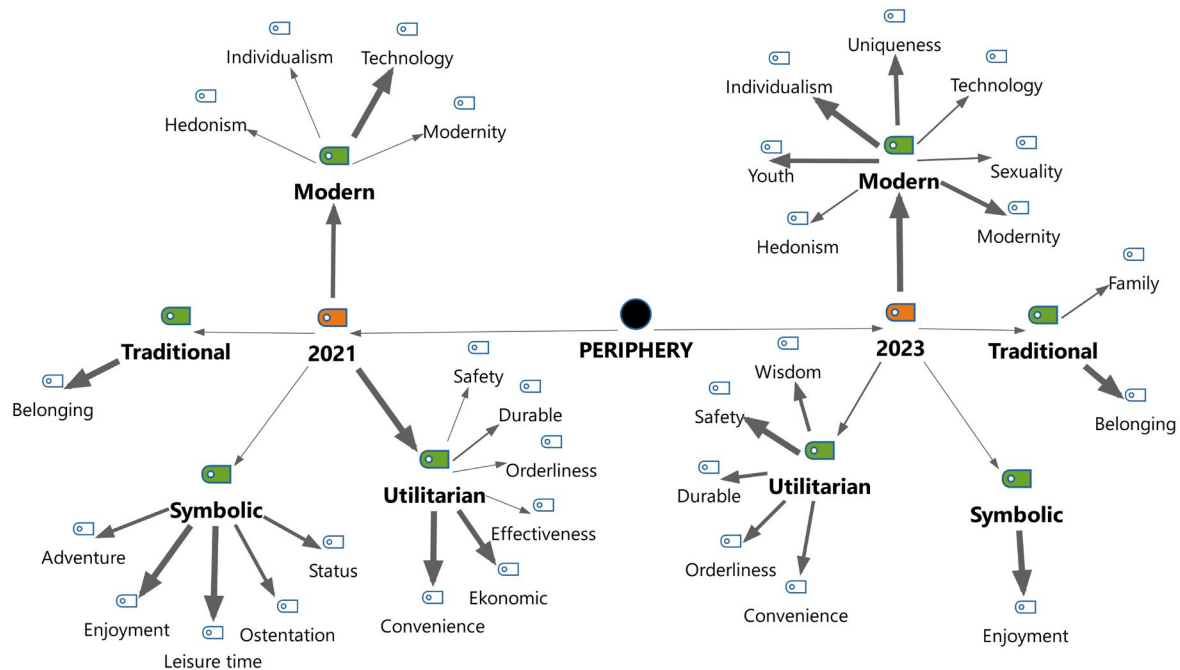


Figure 4. Peripheral Countries Category - Sub-Code Model

The sub-codes of modern, traditional, and symbolic value groups in peripheral countries are similar to the sub-codes in semi-peripheral countries. The "technology" code in 2021 and the "individualism, uniqueness" modern codes in 2023, the "belonging" traditional code in 2021 and 2023, and the "enjoyment" symbolic code in 2021-2023 show similarities. This finding suggests that although there are categorical distribution differences between the periphery and semi-periphery, similar cultural trends are reflected in the advertisements. Utilitarian values, however, differ from the other two country groups. In peripheral countries, the "safety, economy, convenience" sub-codes exhibit differences.

Another important finding of this study is the similarity between the semi-periphery and the periphery in the years when there was no advertising communication with peripheral countries in 2022, and between the periphery and the semi-periphery in the years when the periphery was present. Wallerstein (1979) suggests that the semi-periphery, located between the core and the periphery, should be examined specifically. This group, positioned between the two country groups, experiences deviations in its spatial structure. The semi-periphery sometimes acts as the periphery for the core, and sometimes as a core country within the periphery (Wallerstein,

1979). In our study, it is observed that the semi-periphery occasionally experiences deviations. The claim that the semi-periphery is functionally positioned as the main periphery (Gills & Frank, 2003) seems to be supported by the findings. This suggests that the situation of semi-peripheral countries, located between the core and the periphery, is determined by the presence of peripheral countries.

When we evaluate the data within the context of the world-system, advertising serves as a tool for making invisible and legitimizing the asymmetrical power relations within the world-system by exporting the values of the core countries, which control not only economic production but also the production of meaning, to the periphery. At the same time, advertisers have been raised with the values and beliefs of the system they live in, or in other words, they have been socialized within this mindset. Turkish advertising was initially influenced by American advertising agencies, and admiration for "Western" systems developed among Turkish advertisers on an industry-wide basis. Therefore, they consciously or unconsciously reproduce and disseminate the ideal values of this system through marketing. In other words, advertising and marketing communication do not merely promote products; they also perpetuate the mindset of the existing (Ger, 2024).

7. Conclusion

Within the scope of the limitations of this study, the cultural component of the world-system reflected in advertisements is, in its "most general form," aligned with modernity. Symbolic values form the group with the lowest intensity in all three years and across all country groups. Utilitarian values have been increasingly underrepresented in advertisements since 2021 across all country groups. The placement of traditional values in advertisements varies by year and country group, and the intensity distribution is also not balanced. Modernity represents the most intense code across all country groups in all three years. According to Wallerstein's (2012) view that the glorification of modernization is more of an idea about participating in and continuing in the world-system rather than a real social action, advertisements seem to serve the world-system with the glorification of modern values. Furthermore, although modern values appear as an important cultural category in each of the three years and across all country groups, an important issue that stands out is that modern values are more associated with peripheral countries first, and semi-peripheral countries second. Frank (1966) points out that the idea that every country in the world will undergo the same stages and achieve the so-called development through modernization is a misconception. In world-system analysis, core countries are already modern. In this case, other countries, wishing to be modern, had to adopt the modern culture by imitating the advanced ones, with their help (Wallerstein, 1993). Semi-peripheral countries exert some cultural pressures on the states that have joined or are constrained by the capitalist world-economy (Wallerstein, 2012). Türkiye, taking on the role expected of semi-peripheral countries, reflects the modern values attributed to core countries in advertisements.

The sub-codes of modernity reflected in advertisements differ depending on the country's position. While semi-peripheral cultural value categories resemble those of the core, the sub-codes reflected in advertisements are similar to those of peripheral countries. In other words, although semi-peripheral countries seem to have a similar categorical distribution to core countries, the cultural trends in which intensity occurs in sub-codes are related to the sub-codes of peripheral countries. In this context, this study shows that, while the data analyzed quantitatively suggests similarity between the core and semi-periphery, when the sub-codes are examined qualitatively, the similarities diverge. Although there is a modernity-oriented world-system appearance, the modern content changes depending on the country's position, and therefore, the country groups are not the same. Additionally, considering that the cultural trends in the sub-codes are reflected in advertisements in the periphery one year after the semi-pe-

riphery and two years after the core, a hierarchical order between the country groups is observed. According to world-system analysis, there are boundaries, rules, and connections between the core, periphery, and semi-periphery complexes (Terlouw, 2003), suggesting that there is an interaction between the country groups, but they are not entirely the same, forming a hierarchical sequence.

According to the view that there is a tendency toward a single human society and thus a single world culture, which is formed by slow and gradual merging of political, economic, and cultural worlds across the earth (Wallerstein, 1993), this study reveals that Türkiye, through advertisements, represents a semi-peripheral country supporting the capitalist world-system with modernity. However, following the approach that the specific cultural connotation expected from the core should be avoided (Wilkinson, 2003), it can be said that in 2023, a near convergence in cultural value combinations was achieved in core countries, but modern values still take precedence. The approach of the world-system analysis in the direction of avoiding a specific cultural connotation is distorted through advertisements.

8. Literature Contribution

As evolving entities, it is possible to examine each civilization as a cultural cluster, consisting of communities that form relationships in partially harmonious, partially contradictory, and partially neutral ways within themselves, and with many small or large systems. Based on this assumption, rather than identifying cultural uniqueness, a fundamental principle, or a primary symbol for each civilization, the civilization can be studied by determining the relationships of convergence and divergence, challenge and response, domination and loss of dominance of these principles that have existed together and in unity within the civilization. In this context, research aiming to compare the cultures of different civilizations would have key questions such as (a) Is there a core culture that is predominantly dominant in civilization most of the time, or always? (b) To what extent is the dominance maintained? (c) How is cultural dominance affected when civilizations come into contact? (d) After the contact, is there a secondary integration, and how long does it take? (Wilkinson, 2003). In this study, (a) the dominance of modernity in core countries, (b) the reflection of the process starting from the French Revolution according to the world-system analysis within the research time limits, (c) the intersection of modernity in core, semi-periphery, and periphery countries in the selected advertisements, but with differing sub-cultural tendencies, and (d) the continuation of the contact, where the core is followed, have been holistically addressed. Thus, it can be said that this study creates a theoretical and practical framework in a holistic

structure as expected in literature. Additionally, the study aims to reiterate the importance of the opinion that the cultural domains, which are the variables of this study, can also be defined as identity objects that are analytically distinguishable in a certain time and scale (Terlouw, 2003).

It seems to contradict the idea that "the more culturally different the target market is from the source culture where the advertisement is produced, the more localized the strategies are" (Wei & Jiang, 2005: 838) because the findings of this study, which adopts the world-system perspective, suggest that the dominant culture follows the modernity or cultural combination presented by the core.

This study is proof that advertisements are also cultural documents. Our study also highlights that advertisements are an important unit of analysis. We can also state that Türkiye, categorized as a semi-periphery, is an important unit of analysis in international literature.

The world-system analysis, which critically approaches the intercultural effects of the global economic-political structure, has gained significant importance in the fields of politics and international relations and has gradually found a broad space in disciplines such as economics, sociology, and history. We hope that our study, which integrates the world-system analysis with advertising, will offer interdisciplinary literature to the field and provide a new perspective.

9. Limitations and Future Research Directions

This study is limited to the advertising inventory and countries where the advertisements were published that constitute the sample group. The findings cannot be generalized to countries included in the system and advertisements in these countries. Additionally, the study is limited to presenting data that reveals the overlapping or diverging patterns of cultural values from a world-systems perspective. However, the relationship between culture and other social, economic, and political domains, as well as its historical background, is excluded from the scope of this research. In this context, the study carries a certain degree of contextual limitation.

For future research, we suggest examining this study, which focuses on advertisements transmitted from Türkiye, a semi-periphery country, to other core periphery, and semi-periphery countries. While it can be assumed that competition exists among core countries, they share a common interest in maintaining the modern world-system (Wallerstein, 2011), so it would be valuable to examine what the core countries are doing. Furthermore, we strongly recommend investigating the cultural content of advertisements designed for transmission from the core to the semi-periphery and periphery.

Wallerstein (1993) states that people who do not wish to be assimilated tend to see themselves as carriers of the world culture, which, in reality, means being carriers of the cultures of the dominant groups in the world-system. In this context, future studies can investigate the reflections of this view within the masses, and the results obtained can be compared with the findings of this study. Additionally, with the same approach, investigations could be carried out on the relationship between cultural content in advertisements and the popularity of those ads.

This study approaches the subject solely from a cultural perspective, seeking to understand the current cultural dimensions of the existing structure. Since the aim of the research is to reveal the current cultural reflections of the phenomenon from a world-system perspective, historical processes, economic dynamics, or political factors have been excluded. Therefore, future research is recommended to include in-depth comparisons that take into account socio-economic, socio-political, and historical contexts.

Explanation Statement

The authors declare that there are no potential conflicts of interest.

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Appendix-1.

CORE COUNTRIES

Region	Country	Reference
Australia	Australia	Babones, 2005; Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
North America	USA	Babones, 2005; Dunaway and Clelland, 2017; Eyigün, 2020; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
	Canada	Babones, 2005; Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
Western Europe	Germany	Babones, 2005; Dunaway and Clelland, 2017; Eyigün, 2020; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
	France	Babones, 2005; Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
	Netherlands	Babones, 2005; Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
	Austria	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
	Switzerland	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
Southern Europe	Belgium	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
	Italy	Babones, 2005; Dunaway and Clelland, 2017; Cairó-i-Céspedes and Palacios Civico, 2022
	Spain	Babones, 2005; Dunaway and Clelland, 2017; Cairó-i-Céspedes and Palacios Civico, 2022
Northern Europe	UK	Babones, 2005; Dunaway and Clelland, 2017; Eyigün, 2020; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
	Sweden	Babones, 2005; Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
	Norway	Babones, 2005; Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
	Finland	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
	Denmark	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
Western Asia	Israel	Saraç and Yağlıkara, 2022; (sub-core) El Tinay, 2024 (semi-core)
Eastern Asia	Japan	Dunaway and Clelland, 2017; Eyigün, 2020; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
	South Korea	Saraç and Yağlıkara, 2022; (sub-core) Cairó-i-Céspedes and Palacios Civico, 2022; El Tinay, 2024 (semi-core)

SEMI-PERIPHERY COUNTRIES

Region	Country	Reference
North America	Mexico	Babones, 2005; Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Eyigün, 2020; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
South America	Argentina	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
	Brazil	Babones, 2005; Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Eyigün, 2020; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
Southern Europe	Portugal	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
	Greece	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
Northern Europe	Estonia	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022
Eastern Europe	Poland	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
	Romania	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022
	Russia	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Eyigün, 2020; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
	Hungary	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
	Bulgaria	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022
	Ukraine	Babones, 2005; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
Western Asia	UAE	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022
	Bahrain	Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022
	Saudi Arabia	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022
	Oman	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020
	Qatar	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022
	Kuwait	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022
Southern Asia	Cyprus	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022
	India	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Eyigün, 2020; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
	Malaysia	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022
	Thailand	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
Central Asia	Kazakhstan	Babones, 2005; Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
South-Eastern Asia	Indonesia	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
	Philippines	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
Eastern Asia	China	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2020; Cairó-i-Céspedes and Palacios Civico, 2022
Northern Africa	Morocco	Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Civico, 2022
	Algeria	Babones, 2005; Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022

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PERIPHERY COUNTRIES

Region	Country	Reference
Southern Europe	Albania	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2023
Western Asia	Iraq	Dunaway and Clelland, 2017; Cairó-i-Céspedes and Palacios Cívico, 2022; Morales Ruvalcaba, 2023
	Lebanon	Morales Ruvalcaba, 2023
	Yemen	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022; Morales Ruvalcaba, 2023
	Iran	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2023
	Syria	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022
	Jordan	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2023
	Azerbaijan	Dunaway and Clelland, 2017; Morales Ruvalcaba, 2023
Southern Asia	Pakistan	Dunaway and Clelland, 2017; Saraç and Yağlıkara, 2022; Cairó-i-Céspedes and Palacios Cívico, 2022; Morales Ruvalcaba, 2023
	Bangladesh	Babones, 2005; Dunaway and Clelland, 2017; Morales Ruvalcaba, 2023
Northern Africa	Egypt	Dunaway and Clelland, 2017; Cairó-i-Céspedes and Palacios Cívico, 2022; Morales Ruvalcaba, 2023
	Tunisia	Dunaway and Clelland, 2017; Eyigün, 2020; Morales Ruvalcaba, 2023
	Libya	Dunaway and Clelland, 2017; Eyigün, 2020; Morales Ruvalcaba, 2023