CULTURAL CONTENT OF TV COOKING SHOWS: A COMPARATIVE STUDY OF NATIONAL AND INTERNATIONAL PERSIAN TV PROGRAMS

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Abstract

The media exposure has permeated all cultural features of societies; and since communication is in a close relation with cultural customs, it has a deep effect on people's beliefs, attitudes and knowledge. Television plays a significant part in creating and introducing culture and lifestyle. The purpose of this study was to investigate and compare the cultural values reflection on the national and international Persian TV cooking programs. The research method of this study was based on cross-cultural qualitative content analysis approach. In this research, data were analysed based on the method of Mayring (1983). To collect data, TV cooking programs from local and international Persian networks were selected as samples, which are explained in the research methodology section. The results showed that the main contents of national TV cooking programs along with the presentation of food offered the culture of patriotism, the importance of religion, consumerism, and collectivism. The emphasized cultural contents of the national TV cooking programs were about globalism, religion reluctance, individualism, and activism.

Keywords: culture, content analysis, food, media, television.

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YEMEK PROGRAMLARININ KÜLTÜREL İÇERİĞİ: ULUSAL VE ULUSLARARASI FARSÇA TELEVİZYON PROGRAMLARININ KARŞILAŞTIRMALI BİR İNCELEMESİ

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Öz

Medyaya maruz bırakılma toplumların tüm kültürel özelliklerine işlemiş durumdadır. İletişim kültürel geleneklerle yakın bir ilişki içindedir ve dolayısıyla, insanların inançları, tutumları ve bilgileri üzerinde derin bir etkisi bulunmaktadır. Televizyon, kültür ve yaşam tarzının yaratılmasında ve tanıtılmasında önemli bir rol oynamaktadır. Bu çalışmanın amacı, televizyondaki ulusal ve uluslararası Farsça yemek programlarında yansıtılan kültürel değerleri incelemek ve karşılaştırmaktır. Çalışmanın araştırma yöntemi, kültürlerarası nitel içerik analizi yaklaşımına dayanmaktadır. Bu araştırmada veriler Mayring (1983) yöntemine göre analiz edilmiştir. Verilerin toplanmasında araştırma metodolojisi bölümünde açıklanan yerel ve uluslararası Farsça yemek programları örnek olarak seçilmiştir. Sonuçlar, televizyondaki ulusal yemek programlarının ana içeriğinin yemek sunumuyla birlikte vatanseverlik kültürünü, dinin önemini, tüketimi ve kolektivizmi sunduğunu göstermiştir. Televizyondaki ulusal yemek programlarının vurgulanan kültürel içerikleri ise küresellik, dinden kaçınma, bireycilik ve aktivizm üzerine odaklanmıştır.

Anahtar Kelimeler: kültür, içerik analizi, yemek, medya, televizyon.

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Introduction

Societies are filled with symbols which communicate a meaning and transfer an idea. A set of symbols is an imperative part of each culture and by analysing and interpreting symbols specific cultures will be learned. Both symbols and culture share meaningful information about values and beliefs among people. Communication cultural practices and beliefs can happen between persons, or it can happen through the mass media such as television (Klinenberg & Wachsmuth, 2012). It communicates the cultural norms and principles through the contents (Fazal et al., 2012). There are many shows that lots of individuals hold in common. The mass media exist inside societies. Numerous mass media items rise above social structures to impact numerous social orders. The media and society are connected and form each other. They reflect sexual orientation standards, devout sensibilities, financial imbalance, human rights, militarism, environmentalism, family principles, common history, nationalism, cultural violence, freedom, race, worldwide technology, or artificial intelligence. There is a media show for nearly each cluster culture (Poepsel, 2018). As a cultural feature, in precise, television is the creator and provider of meanings. Television shows are filled with likely meanings, and as a consequence of the foremost thought they attempt to regulate and emphasis this implication into a precise perfect meaning (Fiske, 1999). Media and culture are interrelated; comprehending levels of diverse cultures impact on media contents, while media and contents influence cultural and daily performance (Dakroury, 2014). As media make the audience aware about other communities' cultures, it may increase the likelihoods of cultural change. The media act as an imperative context of decision making and opinion formation. An individual thoroughly consume the media contents is not invulnerable to media effects (Nayeem, 2015). The acceptance of unfamiliar cultural values or ideas in a community is clarified by the theory of 'diffusion of innovation'. According to this theory, the distribution of a new idea or cultural attribute into a society is being presented through the mass media to the audiences who become accustomed to the change. From this theory, it is moderately apparent that mass media are influential in the sociocultural variation process (Fazal et al., 2012).

The food system of each nation contains important cultural and human communications with the environment. Food in human societies, exhibits different aspects of human biological and cultural life (Vadadhir et al., 2014). Food is not just for eating, it is an important part of the culture and identity of a nation, ethnicity and community (den Hartog et al., 2006). Nutrition and eating can influence culture, change thinking, lifestyle and personal and social habits.

The main issue of this study is the occurrence of cultural values through the TV cooking shows. The media plays a powerful role in guiding public culture and conveying values and norms. Therefore, the focus of this research is on the nature of media highlighting in the area of the food lifestyle.

Literature Review

Culture is an intertwined set of fundamental assumptions, values, life orientations, policies, practices, and rules of conduct shared by a group of people (Spencer-Oatey, 2008). Not inherited, but learned, culture is handed down through acquiring language and socializing in a procedure of culture learning (Helman, 2007). Culture is not an inflexible system, though admiration for custom plays a significant role in the evolution process. The culture is continuously altering, familiarising to changing situations and uniting new information (Fieldhouse, 1995).

Food has a significant part in our lives. Other than needing food to survive, it also has noteworthy social and cultural features (Wiegand et al., 2012). Economics, politics, culture and several other issues may impact on eating process. Hence, nutrition is a social, cultural and biological procedure, not a mere functional and biochemical process (Ma, 2015). It could be said that food is a way for recognising cultural, social and national identities (Scholliers, 2001). According to Brillat-Savarin (1970), "Tell me what you eat, I tell you what you are". Choosing food is defined by a range of aspects, such as social class, time, favourites, cultural features, media impact, and structure of the family (Wright et al., 2005). As we learn how and when to eat, we learn our culture, our norms, and our values, and thus our identity (Barthes, 2013). Food is a manifestation of social order; as some place it at the center of our perception of identity (Fischler, 1988). The food structure explains the seasonal access to food and how the culture adapts to the diversity of species. Sensory elements of food taste, color, composition, texture and smell are important in determining the cultural preference of food as well as in meeting biological needs at the level of individual nutrition (Barker, 1983). The food system is a precious legacy for the society in which it was developed. This heritage or food capital is the result of the wisdom, experience, knowledge and actions of the past in interacting with the environment and in relation to beliefs, customs, technological innovations, tastes, and tendencies of society. As a result, this heritage can include the most important material and immaterial dimensions of a culture (Timothy & Ron, 2013). Food can be one of the elements of an individual's life that is more sensitive to changes in the environment, but is strongly linked to habits and traditions that, in turn, have gradually changed. In the past, changes in food culture were primarily due to migration flows. Today, globalization, increasing dynamism between countries, the desire to discover the characteristics of other civilizations in the process of knowing others, as well as the expansion of the production of some multinational corporations, have improved the prospects of cooking (Barilla Center, 2009). In fact, food conveys a set of symbolic values and different types of meanings (economic, social, political, religious, ethnic, aesthetic, etc.) through communication codes. The food scheme comprises the culture, traditions and identity of a society, and is the key means to cross the threshold of dissimilar cultures. The food maintains contact with the culture of origin in a tangible way, because it

is direct, immediate, and physical (Barilla Center, 2009).

The media have the ability to persuade. An examination of the effectiveness of consumer-related issues and responses has shown the powerful effects of the media on society (Levy & Schucker 1987; Foerster 1997). What is being developed through filmmaking encounter is basically the utilization of cultural products (e.g., TV shows), out of which creating nations develop cultural and sociopsychological mindfulness, approving states of mind, and the anticipated behaviour (Fu et al., 2020). The result, that is, the developed behaviour, can extend from social acknowledgment to an increment in utilization of other industrial items (e.g., travels, design, food, and technology) (Tirasawasdichai et al., 2022).

The media, cultural and leisure industries are keen to invest in encouraging lifestyle change. The lifestyle of people in contemporary society has attracted much attention (Chaney, 2001). The validity of this argument has been clearly shown in the media's lifestyle programs. Lifestyle programs offer their audiences, applications of individual changes from personal style to food and home design. Analysis of TV lifestyle programs undoubtedly shows that ideas of lifestyle have educational value for citizens (Taylor, 2002).

Aside from excitement and instructive purposes, the spread of cultural items such as tv programs and movies, encouraged by online get to, can essentially lift the national economy and make an approving environment for universal exchange, business and travel (Lee, 2019), expanding the salary from design, amusement, food and trips. In this way, with broad and get to through digital channels, cultural item development has expanded altogether (Wei & Rafael, 2021).

Food television advertising can influence one's beliefs, attitudes, and knowledge (Boynton et al., 2003). A number of studies have conducted research on advertising for people and conclude that food advertising leads to more preferences and purchase of promotional products (Hastings et al., 2003; Story & French 2004). Few studies have also examined the effects of food advertising on eating behaviours (Hastings et al., 2003; Harris et al., 2009).

The media are able to influence people's behaviour (Lippmann, 1965). Turow (2009) defines media content as money and says that just as we use money for every exchange in our daily lives, so in interpersonal relationships we also use media content. We use what has been passed on to us through the mass media, and we know that the other side is aware of it. Media messages can create and promote new values, exaggerate its applications, and create a cultural environment for its use by individuals in society (Wei & Pan, 1999).

The use of media can be very successful in communicating, changing people's attitudes towards the subject, and developing normative beliefs. From media formats, television can reach a larger potential audience and has a high

degree of interpersonal communication (Griffith et al., 1994). Audiences recognize media characters as comparable to themselves or others near to them (Cohen 2009; Tsoy et al., 2021). This successively spikes audiences' attention and prompts viewers to more discover the culture of their beloved characters and their individual histories (Lee 2019; Javed et al., 2022). On the one hand, the media reflects the actions and strategies of other institutions, and on the other hand, it has its own specific directions and strategies. The media seem to contribute to the meaning-finding process (Fairclough, 2006).

By looking at television, it is obvious that there are lots of programs on television about food. TV cooking shows can be a way to disseminate cultural and social knowledge (Powell & Prasad, 2010). Television has often been seen as an influential mean being able to shape behaviour by transmission thoughts and beliefs and provide evidence and recommendations for action (Dickinson, 2000). According to de Solier (2005), at the time of providing a pleasant type of performing for television audiences, cooking shows can also attend as instructional contexts and notifies audience on a diversity of cultural and social knowledge.

Research Methodology

The research involved content analysis and comparison of two groups of national and international TV cooking shows mainly in the Persian language. In this cross-cultural study, the research method was based on qualitative and exploratory approach. Qualitative content analysis method was used for data extraction, analysis and interpretation. Purposeful sampling was used in this study, which means the purposeful selection of research units for knowledge or information acquisition (Holloway & Wheeler, 2010). In this study, the criterion is the coverage and extent of demographic coverage. According to the report of Iran's National Media Monitoring and Evaluation Center, the selected channels and their programs have highest rate of viewers in the country. And also, some of these shows are reruns over the years due to their popularity.

This study had two groups of samples of TV cooking shows in national and international Persian networks. The programs were chosen due to their popularities, both in terms of the channels and also the show itself, among Persian viewers.

The national group was contained of 3 programs from local TV channels, including: "Family View" from *IRIB 1*, "We are returning home" from *IRIB5*, and "The other day" from *Education Channel*.

The international group was contained of 2 programs from the Persian language networks, including: "Come dine with me" from *Manoto*, and "Lukanta" from *GemTV*.

From each show, 10 episodes have been reviewed (a total of 50 episodes)

in the period of spring's three months of 2020.

The data in this study have been extracted, interpreted and analyzed based on the Mayring method of qualitative content analysis (Mayring, 1983). The *Figure 1* shows step model within qualitative content analysis:

Figure 1. Step model of deductive category application (Mayring, 2000)
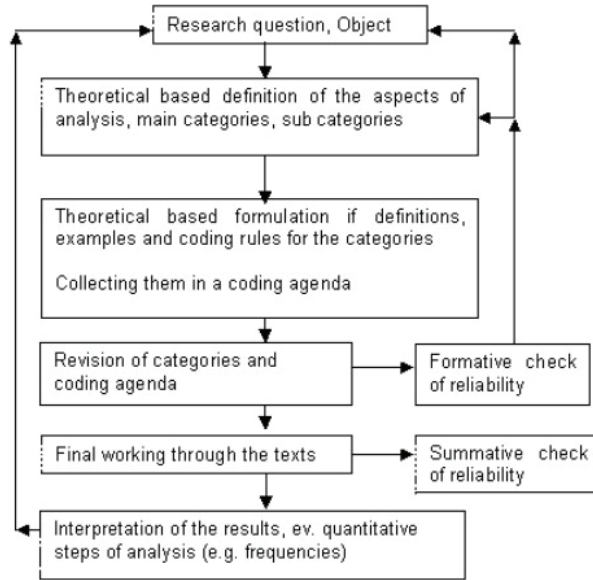
Data Analysis and Research Findings

Based on the surveys carried out on the programs under study, this research obtained several categories and subcategories for each group of samples.

Data analysis of national TV cooking shows

From examining the content of the TV cooking shows of national networks, the categories of patriotism, religious orientation, consumerism, collectivism and their sub-categories were identified. *Table 1* shows these findings along with examples and sources.

Table 1. Cultural categories of national TV cooking shows

Category	Subcategory	Concept	Example	Source
Patriotism	Local Food		Kebab, Abgusht	"Family View", "We are returning home", "The other day"
	Traditional element	Iranian traditional symbols	Handicrafts	"Family View", "We are returning home", "The other day"
		Iranian traditional clothing	Local clothes	"The other day"
		Iranian traditional music	Playing Iranian traditional music	"The other day"
Religious orientation	Promoting religion	Food recipes for religious ceremonies	Foods for Ramadan, such as Halva	"Family View", "We are returning home"
		Advise to perform religious practices	Don't forget to fast! Pray at the first of its time.	
Consumerism	Advertisement	Goods advertising	Saucepan, Frying pan	"Family View", "We are returning home"
Collectivism	Cooperation		Help your spouse in cooking and washing dishes.	"Family View"

Analysis

Table 1 includes the categories of "patriotism" with subcategories of local food and traditional food; "religious orientation" with the subcategory of promoting religion, "consumerism" with the subcategory of advertisement, "collectivism" with the subcategory of cooperation.

-Category of patriotism

In the food programs reviewed from the national TV networks, it was observed that these programs only showed Iranian food. For example, in one episode of "family view" the chef cooked "kebab", which is one of the main Iranian traditional foods. Or in another program, "The Other Day", "abgusht" the Iranian food was cooked, which is made by meat, potato, bean and lots of water.[1]

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[1] One of the most important cultural characteristics of any society is the concept of food, which can convey a part of the identity, history and culture of the society to the audience through food shows. Most TV channels have dedicated a section to cooking in their programs. In the programs of the Iranian national networks, a large part of the presentation

In the food shows reviewed from the national networks, it was observed that these programs had some Iranian traditional elements in their contexts such as, symbols, traditional clothing and traditional music. For instance, in "family view" traditional handicrafts and pots were used in the show to illustrate the Iranian culture and lifestyle. In the other show, "the other day", cooks had the traditional cloths while preparing the food. Also, in the observed TV shows Iranian music had been displayed. For example, "the other day" used traditional music while showing the cooking process.[2]

- Category of religious orientation

In the food shows reviewed from the national networks, it was observed that these programs promote religious beliefs. For example, in the "Family View" program a chef taught audiences to cook "halva" which is a special dessert for the religious month of "Ramadan" and encouraged the audience to perform religious practices of the month.[3]

- Category of consumerism

In the food shows reviewed from the national networks, it was observed that these programs advertised goods. For instance, in the program of "We Are Returning Home" a chef advertised a pot brand while cooking a food. In the other show, "Family View", the host promoted and advertised using a special tomato paste brand.[4]

of food is dedicated to the display of Iranian food. As a result of watching these programs, the audience becomes familiar with how to cook local Iranian food. The display of these programs also reminds of cultural resources, revives Iranian food culture and promotes Iranian traditions.

[2] Iran as a multiethnic and multicultural society has a diverse people spread in different parts of Iran. Each group has its own cloths with their specific features. Societies have used outfit as a means to display position, celebrate significant events, holding rituals and confirm unity among individuals. On the TV shows which illustrates the culture through the ethnic cloths, people get to know the identity and culture of each group.

Iran's cultural heritage contains its unique music which is being presented to the society through some ways that one of them is media. So, in this way the nation keeps its culture, lifestyle and arts alive. Music has been used for several purposes and unifies all diverse groups of the society, even if they have unlike culture and values. By watching food shows, Iranian audiences become acquainted with the food lifestyle and the heritage which received from their ancestors.

[3] The food culture of the Iranian people is one of the categories that is influenced by religion. Food has a special role in religious ceremonies and this can be clearly seen in Iranian culture. Religious teachings have shaped Iranian behaviors, food culture and identity and are mainly related to the type of food consumed, how to consume food, eating etiquette and appropriate foods used during ceremonies.

[4] Commercial advertising has taken over the world. Many media ads are not based on the needs of the audience, but they create the needs. When a product is advertised on TV, it can direct the consumption pattern. One of the results of promoting false needs in the

- Category of collectivism

In the food shows reviewed from the national networks, it was detected that these programs displayed an element of collectivism. For example, in the "Family View" a host told viewers to cooperate with each other and to help each other at home while cooking a food, and he said: "Guys! Help your wife in the house chores and when she cooks the food, you wash the dishes."[5]

Data analysis of international TV cooking shows

From examining the content of the TV cooking shows of international networks, the categories of globalism, ignorance of religion, individualism, activism and their sub-categories were identified. *Table 2* shows these findings along with examples and sources.

Table 2. Cultural categories of international TV cooking shows

Category	Subcategory	Concept	Example	Source
Globalism	Local Food		Kebab, Cherry chicken	"Come dine with me"
	International food		Scotch fillet, Kissir	"Come dine with me", "Lukanta"
	Other nation traditions	Other nations clothing	Kimono, Sari	"Come dine with me"
		Other nations music	Playing non-Iranian music	"Come dine with me", "Lukanta"
		Other nations language	Using words in English language	"Come dine with me"
Ignorance of Religion	Opposition or disregard for religious concepts	Eating forbidden food	Drinking alcohol (forbidden in Islam)	"Come dine with me"
Individualism	Competition		Cooking contest	"Come dine with me"
Activism	Social activity	Activity on social media	Encourage posting photos on *Instagram*	"Lukanta" "Come dine with me"
	Harmful and negative activity		Smoking	
			Gambling	
	Healthy and positive activity		Ecotourism	
			Sport	

Analysis

Table 2 includes the categories of "globalism" with subcategories of local

market is increasing consumerism in society, and by its very nature, creating dependence on the owners of capital and goods.

[5] Culture of unity and cooperation is a traditional virtue and value which was seen in the Iranian national TV shows.

food, international food, and other nations' traditions, "ignorance of religion" with the subcategory of opposition or disregard for religious concepts, "individualism" with the subcategory of competition; "activism" with subcategories of social activity, harmful and negative activity, and healthy and positive activity.

- Category of globalism

In the food programs reviewed from the international TV networks, it was observed that these programs showed both Iranian foods and international foods. For example, in one episode of "Come Dine with Me" the host cooked "cherry chicken", which is one of the Iranian traditional foods. And meanwhile cooking these dishes and eating them, both the chef and the guests, who were Iranian but living outside of Iran, talked about the deliciousness of Iranian food.[6]

In one episode of "Lukanta" the chef cooked "kissir", which is a Turkish food.[7]

In the food shows reviewed from the satellite networks, it was observed that in some episodes and parts people had traditional clothing of different countries. For example, in an episode from "Come Dine with Me" the Iranian host and guests wore Japanese kimono, or in another episode they wore Indian sari clothes.[8]

Also, in the food shows reviewed from the Persian language networks, it was detected in these programs music of different nations had been played. For example, in one episode of "Come Dine with Me", the host invited a group

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[6] Food is one of the signs of culture and lifestyle of the people of any society and can cause the transmission of culture. Because food is a powerful communication tool for building and maintaining ties between members of cultural and ethnic groups, those who migrate to other countries seek to preserve their cultural identity by conserving traditional and local foods. In fact, foods are cultural ambassadors on the table.

[7] Satellite food programs in the form of cooking, competitions, food trips, and etc. present food from different countries and other nations to the audience. By watching these programs, the audience will get acquainted with other countries' food literature and international food cooking methods. In this way, non-local food culture enters to the culture of the society through food shows via food diplomacy and media. Food diplomacy is about connecting with other countries and cultures through food and penetrating people's hearts and souls through it.

[8] Clothing states information about one's lifestyle, culture, personality, socio-economic status, and standards. In the Persian language satellite networks, it was observed that Iranian people tend to have clothing which is not their traditional clothes and is not in their culture. Clothing can modify culture; and this process can implement via television and its shows as by watching the programs it can leave the impact on the attires of people. Society tends to accept the latest trend and the upcoming fashion which mostly provided through television and its shows.

of musicians, and they played Latino Music to entertain the guests.[9]

In the food shows reviewed from the Persian international networks, it was observed in these programs Iranian people use the non-Persian words in their speech. For example, in lots of episodes of "Come Dine with Me", people used English words while speaking Farsi. For instance, "rice", "mix", "bon appetite" which have dissimilar words in Persian language. This program was recorded outside of Iran.[10]

- Category of ignorance of religion

In the food shows reviewed from the international Persian TV networks, it was noticed that these programs showed opposition or ignorance to religious concepts. For example, in an episode of "Come Dine with Me" a Muslim host used wine in his cooking, while using and drinking alcoholic beverages are forbidden by the Islamic law. Or in an episode of "Lukanta" the chef used pork meat in her food, while eating it is not allowed for Muslims by the religious law. And the main audiences of that program were Muslim.[11]

- Category of individualism

In the food shows reviewed from the international networks, it was found that these programs displayed an individualism factor of competition. For example, in "Come Dine with Me" the context of the program was about competition, which is one of the elements of individualism.[12]

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[9] Because media connect the different nations together, we are able to know the other cultures through it. In the food shows that are made in different countries, we are able to watch and hear the music of other cultures. It teaches and forms common ground among people. Music acts as a tool for communicating the shared knowledge, ideas, and beliefs. It can also link individuals on several levels of the society. Music is a pervasive method of expression that individuals can re-count to despite of where they originated in.

[10] Living in a specific community, effects on the communication means to emphasize or modify what in mind is. The interaction methods in a culture are educated regularly by replicating and perceiving people's act in the society, so the language can be culturally communicated. People of a certain ethnic group when living in a different society may acquire its culture and it can be apparent through the speaking language.

[11] In international TV programs, religious concepts related to food such as haram and halal are ignored. The audience of these programs gets acquainted with a food style that is contrary to his religious orders. By watching these programs, the audience's beliefs may have gradually changed and he may accept a culture and a lifestyle that has been inappropriate for him till present.

[12] The context of the show about the competition between individuals illustrates the value of individualism in order to gain personal achievement and accomplishment. And this is the value of individualism is common and acceptable in the Western culture.

- Category of activism

In the food shows reviewed from the international Persian networks, it was observed that these programs promoted some activities such as social activity, negative activity, and positive activity. For example, in the "Lukanta" show the chef asked viewers to post and share their food pictures on the *Instagram*, and be active in the social media. In an episode of "Come Dine with Me" the host brings a shisha to the table for each guest, and they all started using the hookah and tried to perform their art by creating smoke rings. In another episode of "Come Dine with Me" the host talked about his interest in gambling and his excitement about it.[13]

In one episode of "Come Dine with Me" the presenter talked about yoga and encourages the audience to exercise to maintain their health. In another instance from the "Lukanta" show, the host talked about her interest in nature and camping and explained that doing so in her leisure time has been very effective in keeping her in the mood.[14]

Discussion

Today, the role of the media, especially television, is important in producing and introducing lifestyle and shaping individuals' identities and personalities (Razaghi et al., 2016). Lifestyle forms the content and type of programs, can be found in the mass media and disseminated through them. For example, food lifestyle television programs reflect designated lifestyle.

The categories and subcategories found and identified from the content analysis of the food programs showed that there are some differences between the content of the Iranian national TV programs and the Persian language international networks' programs. And the emphasize of each is on the different content and lifestyles.

The findings of the national TV cooking programs include cultural categories of patriotism, religious orientation, collectivism, and consumerism. And the findings of the international TV cooking programs include cultural categories of globalism, ignorance of religion, individualism, and activism.

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[13] Social factors, media propaganda and the presentation of consumption patterns along with the desecration of tobacco use, such as hookah in food programs have been among the reasons for the increase in the tendency to use tobacco products. The same is true of gambling. In this way, lifestyles undergo changes that, in addition to cultural aspects, also endanger people's health.

[14] Leisure time, is a part of human lifestyle and moments of life that a person, regardless of work and responsibility, adjusts according to personal desires, tastes, spiritual needs and financial ability. How time is spent also largely depends on the cultural characteristics and the level of development of the society.

Patriotism and globalism

The findings showed that the emphasize of the cultural content of the national networks' food programs was much more about the Iranian culture, tradition, and religion. The foods at these shows were only Iranian local foods, and they attempted to introduce Iranian food culture to the audience. Besides the educating the way of the food cooking, the symbolic elements of the Iranian culture, such as handicrafts, clothing, and traditional Iranian music were displayed during the shows.

The fundamental of patriotism lie on the cultural aspects. National activities are inspired by a desire to promise the presence and prosperous of a specific community, to maintain its culture, custom, and language (Tamir, 1993).

Nationalism elements in TV cooking programs show the pride and feeling of love, dedication, and attachment to a country. These features can be a mixture of many different aspects of ethnicity, culture, policy or history connecting to a nation, including. Some manifestations of patriotism in TV shows indicate the emphasize on this matter.

Whereas, the emphasis of the cultural content of the national networks' food programs was not only on the patriotism but also on globalism. And the findings showed that the attention of the international network programs was on the mixed Iranian and non-Iranian culture. Both local and international food had been shown in these programs. Also, unlike the national channels, which showed only the local tradition, the international networks also displayed the customs of other nations.

On a cultural level, international media have moved away from local cultures to mixed cultures, and transmit a uniform global culture instead of national. Regarding to the increase of international media corporations (Zhao & Chakravartty, 2007), the advent of new types of cross media culture (Kraidy, 2005), and the tastes of global audiences (Aksoy & Robins, 2000), the media are a main driver of globalisation (Rantanen & Jiminez-Martinez, 2019).

Religious orientation and religion ignorance

One of the issues that national channels attempted to place in their programs was promoting the religion. As foods have a certain place in rituals and religious ceremonies, so through the TV cooking shows religion conviction and believes had been presented. On the other hand, in the international TV cooking shows the emergence of opposition with or ignorance of religious law was obvious.

These findings show the differences in the contents' strategies of national and international TV networks' programs while national TV networks try to endorse the religious practices, the international Persian TV channels go

against the religious rules or ignore them.

Religion is gradually being considered under the lucidity of the media, in terms of established regulation, representative content and individual performs. Religious thoughts and practices become progressively reliant on the media. As channels of communication, the media have turned out to be the main source of metaphors and transcripts about religion, in harmony with the categories of common culture (Hjarvard, 2008). The mass media have an important role in forming religious identity (Ammerman 2003; Clark 2003; Hoover 2006; Giddens 1991; Gergen, 1991).

Collectivism and individualism

The findings showed that the national TV cooking shows focused on collectivism and encouraging the collaboration between people, whereas the contents of international TV cooking programs were about the individualism and competition. These contents of media come from the culture of the environment which the programs are made in and also have an influence on the culture of audiences.

According to Ogihara and Uchida (2014), evidences have constantly proposed that individualism is more often observed in Western cultural contexts while collectivism is more regularly experimented in Eastern cultural contexts.

Individualistic structures qualify persons to act separately and choose spontaneously (Triandis, 1995), which lean towards surge in contentment (Inglehart et al., 2008; Fischer & Boer, 2011). Moreover, persons in individualistic cultures can have robust sense of self-efficiency (Kitayama et al., 2004). However, such systems or settings may also have possibly adverse effects. Specifically, these environments urge individuals to chase personal accomplishment, which forms competition amongst people (Triandis, 1995), which can also cause high societal anxiety (Oishi et al., 2013). Furthermore, the intensive consideration on individual accomplishment can origin a noteworthy cost on relational associations (Park & Crocker, 2005).

Collectivist cultures, in contrast, highlight faithfulness to the group, emotional dependency on clusters and organizations, not as much of individual discretion, the acceptance that group decisions are higher than separate conclusions, interrelationship, the consideration of individual identity as one in the group, and concern about the wants and benefits of others (Baron & Byrne, 1997). Collectivist beliefs inspire individuals to grow reliant personalities, wherein persons basically perceive themselves as unified in significant conducts with close others (Markus & Kitayama, 1991; Triandis 1995).

Consumerism

The findings showed that one of the emphasizes of the cultural content of the national networks' food programs was on the consumerism and advertising. As the national channels are in the needs of making money, by displaying the ads, they allocate sometime of their programs to the advertisements. By this they also shape the consumption pattern of the audience.

Media content might eloquent a value, determine its applications, and stand-in a cultural setting for its implementation as an ideal standard for social judgement (Wei & Pan, 1999). Moreover, according to the reason of the media dependency theory (Ball-Rokeach & De Fleur, 1976), the extensive accessibility of consumerist standards in the media might bring taking of such values amongst people who depend on the media to perceive social moves in value formations and to alter their choosing consequently. Moschis and Moore (1982) showed that experience of advertisement invigorated the expansion of materialistic ethics. Media expands the culture of consumption. The consumers with comparing of diverse advertised products, at any rate, have a tendency to get the best ones (Kotler, 2002).

Activism

The findings showed that international TV cooking programs emphasize on some activities and encourage the audience to do so. Such as, being active on social media, spending the leisure time in the positive and healthy way, like exercise and ecotourism, or some activities in negative ways like smoking and gambling.

Regarding to the social media activity, television audiences are gradually engaging in the synchronized consumption of the tube along with social media talk about the show. Online connections with TV programs can have consequence of more involved and attending audience. The integration of television and social media in its present state mainly happened as the consequence of audience activity (Stollfuß, 2018). Social TV has thus alternated from a 'sole screen' invention to a phenomenon encircling viewers daily media performs. It has implemented a user's opinion accenting social communication, by using smartphones and PCs relation with an exact TV program (Han & Lee, 2014; Klemm & Michel, 2014).

Concerning the depiction of sport, media are a meaning of rising attention on sport. Television has obviously developed the important medium in athletic context. Exercise and the media have both an international and a local scope of action and are connected with each other in a multifaceted network of bonding. The dissemination of the media in the area of sport has had an influence on the relative position of specific exercises and also in the relations with them. The media arranges story contexts about the sporting occasion and the entities involved. The media asserted to get their viewers as near as probable to the action. TV conveys sport to persons who might not usually

practice it. This can inspire individuals to be drawn in (Gulam, 2016).

Relating to the gambling portrayal on TV shows, gambling publicizing is envisioned to inspire persons to gamble. It characteristically depicts gambling in a positive way, connecting it with entertainment, excitement, and gaining money (Binde & Romild, 2019). Some studies have shown about the problem bettors distinguish that TV publicity of gambling gives them difficulty to resist the desires of gambling (Binde, 2009; Hing et al., 2014). Advertising deteriorates their problems by causing them gamble in excess of planes and might incite deterioration amongst those who want to refrain from gambling (Grant & Kim, 2001; Hing et al., 2015).

About smoking promotion on TV programs' contents, depictions of smoking in movies arise with much more occurrence than predictable on the base of smoking commonness (Hazan & Glantz, 1995; Stockwell & Glantz, 1997). Several researchers have found that smoking is shown more positive than not smoking and a picture of smoking have a tendency to disregard the negative results of smoking (Stockwell & Glantz, 1997; McIntosh et al., 1998). It appears that media form and mirror public values about smoking. TV programs and shows depict specific lifestyles and topics, in which tobacco use may be highly interesting. It may be significant in facilitating the apparent occurrence of smoking, a feature that is connected strongly to the enlarged risk of smoking interest within the society (Wakefield et al., 2003).

Conclusion

We live in a world that is advancing at a rapid pace, where an information highway from television to the internet is creating a global village, which increases the material and symbolic connection between cultures. According to Tucker (1998), many writers believe that this age of new information represents a new society. Globalization has had different effects on lifestyle changes. Therefore, the lifestyle of all people, willingly or unwillingly, in the process of these processes has undergone changes in various fields (Ramachandran et al., 2004). By providing exciting and engaging cultural packages through the media, individuals will be prepared for the patterns of life they affirm (Griffith et al., 1994).

People in every culture eat at least one meal a day. Analysis of the structure of food patterns and food cycles, shows clues to complex social relationships and the importance of specific events in a society (Douglas, 1972). The perspective on the development of food culture shows how social dynamism is associated with the process of food, eating, and nutrition (Sobal, 1999). There have been many changes in lifestyle that have led to a new food culture in families (Puggelli & Bertolotti, 2014).

By repeating everyday life, the media can serve as a model for how people behave in their daily lives. By repeatedly exposing oneself to an action and ob-

serving the positive feedback that behaviour produces, the television viewer can gain lasting attitudes, feelings, and behavioural preferences toward actions, places, and things (Bandura, 1986).

The media influence the subject of conversation and among friends and family and forms individual views (Bandura, 2001). The media can play a key role in a person's decision-making to choose a lifestyle because they can properly explain one's norms and situations in society. Television has been said to be an important factor in socialization and in a way reflects the prevailing cultural values (Manstead & McCullock, 1981).

Dissemination is one of the methods of change in societies. Dissemination means the entry of elements of one culture into other cultures (Nanda & Warms, 2002). Today, the media have the power to take control of the minds of many people by presenting interpretations of events and disseminating them, and guiding them to the decisions they want to make.

By comparing of the national and international TV cooking programs, the focused elements of each, the similarities, and the differences were discovered. The main contents of national TV cooking programs along with the presentation of food offered the culture of patriotism, the importance of religion, consumerism, and collectivism. While the emphasized cultural contents of the national TV cooking programs were about globalism, reluctance of religion, individualism, and activism.

The media play a significant role in transmitting values, changing attitudes, behaviours and guiding the culture of society. People adopt patterns of behaviour appropriate to the events observed in their environments, including television images. Food lifestyle television programs by engaging audiences can influence their behaviour and attitude. This influence can lead to a change in the culture and lifestyle of individuals in the community.

Implications

From an academic view, the findings of our study highlight the cultural focused elements, the role of television in displaying the food culture and the differences of national and international networks in providing cultural content to the audience.

This study can lead officials, decision-makers, and media directors to address media content product inadequacies and to promote the culture and lifestyle of audiences.

This research can be used in informative development in different places.

The outcomes of this research also increase the awareness of cultural establishments in guiding the lifestyle.

Limitations

This study focused on content analysis of the current status of some Persian television food programs. But non-Persian channels also have lots of food programs with the culture of other societies. Our sample did not include them.

Suggestions for future research

Since this study examined the content status of television food programs in terms of lifestyle in only five food shows and the study of these programs was limited to a specific time frame, considering the variety of the shows, it is suggested that researchers study different types of other television food programs in different time frames. Because the characteristics of the selected food shows may affect the results.

Researchers can also study the effect of television food shows on changing cultural behavior in audiences by categorizing them into specific groups.

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