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In the 1950s and 1960s, the focus on housewives in the magazines

changed as household advertisers began to court housewives directly.

These magazines, such as "House Beautiful," began to feature ads for

household products targeted specifically at women. As a result, women's

advertisements began to appear more frequently in women's magazines.

Women's magazines were also beginning to publish articles on home

management and kitchen design, further increasing the visibility of

women's products. This change in advertising targeting is significant,

as it indicates a shift in societal attitudes towards gender roles. With

the rise of the "New Woman," women began to take on more active

roles in the workforce and society, which led to a corresponding change

in advertising targeted towards them. This shift in advertising

reflects changes in society's views on gender roles and expectations.

The "New Woman" was a term used to describe women who were

more active in the workforce and society, and who were breaking

away from traditional gender roles. With the rise of the "New Woman,

women began to take on more active roles in the workforce and society,

which led to a corresponding change in advertising targeted towards

them. This shift in advertising reflects changes in society's views on
gender roles and expectations.

KATHERINE PARXIN

Life of Traditional Gender Roles

Campbell's Soup and the Long Shelf
Katharine Fagan

Consumer: Campbell's Soup and Traditional Gender Roles

Cameron's Soup products would result in some type of change. They are not of the same type that have created a different gender workspace. These changes might have created a different gender workspace. If these changes are created in the American business, we can understand that the changes in the American business, we can understand that the American business is created by consumer-driven changes.

Insecurity in a Rebecca the homemaker Campbell's advertisement:

1. Women who only possess the skill to cook in the home: They serve better food with less time in the kitchen. They serve the first courses, and only prepare the last courses.
2. Women who use Campbell's: They live a different kind of life. They are more likely to be and to be more likely to be happy in their family.

Food manufacturers suggested their products would transform women.

In a study by my professor, I found that women who consumed Campbell's soup in the first trimester of pregnancy had a lower risk of placenta previa.

Campbell's Soup is also known for its slogan, "Soup for the Soul.

Campbell's Soup Company began making condensed soups in the 1890s. The first Campbell Soup Company began making canned soups in the 1890s. The company eventually became known as Campbell's Soup.

In conclusion, I believe that Campbell's Soup has contributed significantly to the transformation of women's roles in society.
sought to exploit women’s doubts and anxieties. They attempted to make women feel vulnerable and uncertain about providing for their families, so that they would pay attention to Campbell’s admonitions.

In conjunction with insecurity, Campbell’s ads employed a variety of strategies to win women’s brand loyalty; many ads used several approaches at once. The most consistent appeal was to mothers and their desires for their children to be smart, strong, and healthy. Additionally, the ads catered to women’s sense of themselves as homemakers and their efforts to satisfy their families. Ads also consistently relied on male authority to persuade women to believe Campbell’s claims about their soup and gender roles. Finally, advertisers recognized the potency of feminism and its threat to the authority of men and co-opted it to sell more soup.

“Do Not Disappoint Your Own Children”

An important goal for the Campbell Soup Company was to entice women, especially mothers, who needed to cook for a large number of people. One way they tried to attract these women was through an early ad campaign that showcased the Campbell Kids, created by Grace Gebbie Drayton in 1904. The Kids were drawings of plump children, and their appearance was meant to convey that mothers who served Campbell’s soup would make their children robust and healthy. Some of the ads were explicit. One showed a Campbell Kid looking at his shadow created by his candle: “Gracious me! What can it be, That shadow round and fat? This soup I know, Makes youngsters grow, But do I look like that?” Ads used the Kids to create a playful atmosphere. They did endearing “kid” things, such as performing a piano recital or playing outside. Their appeal, therefore, extended to both women and their children. Advertisers hoped that children’s attraction to the Kids would enlist their influence over their mothers’ shopping lists.

The Campbell Kids embodied archetypal gender roles. Ads showed girls doing domestic chores and other presumably female activities, such as talking on the phone, looking at themselves in a mirror, and taking care of baby dolls. Conversely, ads showed boys performing a wide variety of jobs, such as bricklayer, architect, astronomer, chef, coal miner, and hunter. There were exceptions for the girls, occasionally showing them outside the home working as nurses or marching in parades (in support of Campbell’s soup), but ads never showed boys caring for children or cooking.

Most of the Campbell Kid scenarios were fairly staid, but a few went to unusual lengths to attract women’s attention and demonstrate how much children liked the soup. A 1911 ad depicted a Campbell Kid sitting and eating a bowl of soup while smoke and flames shot from the window behind him. Next to him appeared the doggerel: “‘O boy why wait; This fiery fate; When all but you have fled’; ‘Tis not too late; For one more plate; Of Campbell’s Soup,’ he said.” In 1912 another ad depicted a Campbell Kid wearing a disguise breaking into a can of Campbell soup, asserting, “I’m Burglar Bill. All primed to kill. You know my awful fame. This is the break—I like to make—And the treasure I’m bound to claim.” The Kids appearing in such daring, action-packed scenarios are always male; the females never participate in any adventures outside of the kitchen.

The Kids were a constant feature of the magazine ads, although they changed in appearance from ad to ad. Generally, they did not have names or personalities, and they could be upper class in one ad and working class in the next. This amorphous quality enabled them to participate in a wide variety of activities and assume many roles. For example, the Kids appeared in a 1916 ad, with a girl in a fur coat and a boy in a tuxedo, while other ads portrayed them as grocers or housewives. Giving the Campbell Kids a loose identity gave the company a great deal of maneuverability in their advertising campaigns. By embracing both male and female characters that could potentially be any class or any age, the Campbell company created enduring advertising icons. The Kids served as a flexible tool to persuade women and children to consume their product.

The company made other appeals to maternalism, promising that their soups would make children smart, strong, and healthy. Campbell’s ads encouraged mothers to take responsibility for their children’s educational performance. Most of these ads appeared at the start of the school year. These ads suggested to mothers that Campbell’s soup would help children “in both body and mind.” One ad, appearing in October 1919, showed a female elementary school teacher pointing to Europe and the Soviet Union on a world map and stating that children “must grapple with new tasks, with harder problems. They have fresh worlds to conquer.” This ad sent two messages to mothers. First, their children were starting a new school year that would have new and more difficult lessons. Second, their children lived in a changed world following the First World War, and if they wanted them to excel in the competition with communism, they had best give them Campbell’s soup. Other ads with educational references suggested that Campbell’s soup would help make children alert and thereby better able to study. In the latter half of the 1930s, there were many ads encouraging women to feed their children soup when they
Convenience foods are focused on women's desire to be good housewives. What Campbell's soup represents is the desire for a happy married life and the desire for healthy children. The Campbell's soup company's slogan was 'Do not despair, there is good homework to be done for children.'

Convenience foods also focused on women's desire to be good homemakers and their fear of dependence in addition to being a good mother. Campbell's soup company was not concerned with the depression of women. It's a question of being a good housewife.
women were delicate. Sometimes, even in the same ad, however, the company sold its soup based on the idea of women being overworked. Advertisements simultaneously suggested that women needed help because they were frail and that they needed deliverance from their strenuous work. A 1912 ad had three women lunching in their finery, with one exclaiming, “And only one maid! How do you manage so nicely?” The text of the ad asks, “How does any woman with only one maid — or sometimes with no help at all — manage dainty little luncheons and other company affairs with perfect smoothness and ease?” Advertisers used the difficulty women had completing their own housework and the problem of finding good household help to sell the products’ ease of preparation. Campbell’s ads reminded women that their soups were available if they were busy washing clothes, ironing, washing dishes, sewing, and cooking. Ads assured them that Campbell’s soup was “sure reliance” in the midst of “nervous‘ tiring work.” Regardless of a woman’s role in the home, whether she primarily supervised the work being done or did it alone, ads promised that their soup was used by the “modern house-wife.”

Campbell’s ads also explicitly promised that using its products would demonstrate women’s love for their families. Advertisements took special care to assure women that buying Campbell’s soup did not mean they were putting any less love into their cooking than if they had made the soup themselves. A 1918 ad proclaimed, “The most affectionate mother could not exercise a greater care in preparing food.” Using a different tactic, other ads threatened women that making soup at home is “now distinctly passe” and challenged those who belonged to the “fast diminishing list of women who go to all the trouble of making their own soup” to try Campbell’s soups.

By the 1930s, the company had gained enough confidence to shift from polite invitations to stern demands that women cease making their own soups. The ads pitted the holdouts and the Campbell Soup Company as rivals in competition to make the best soup, and of course the recalcitrant home cooks were the losers. The advertisements complimented women and feigned praise for their skills, but their ultimate goal was to show the futility of making one’s own when Campbell’s soup was clearly the best.

The campaign acknowledged that while women might take pride in their cooking skills, their wisdom should make them acquiesce to convenience foods. These more assertive ads of the 1930s challenged women’s authority in their kitchens: “Occasionally — we admit it — there is a woman who will tell you that all her soup is home-made and that she would never buy canned soups at the grocery store. Sometimes — and may it rest very lightly on her conscience indeed — she is indulging in one of those forgivable little decep-
When a man says "It's Good... it's Good!"...
The Campbell Label Stands for Women's Rights

The Campbell Label stood for women's rights. It was the first company to address womens issues in an open, honest manner. Women's rights and equality were at the forefront of Campbell's efforts, and they made strides in promoting equal rights for women in the workplace. The Campbell Label was a symbol of progress and change, and it continues to be a symbol of what can be achieved when women are given the opportunity to succeed and thrive. The Campbell Label is a reminder of the power of women, and it encourages us to continue fighting for equality and justice for all.
appeals to you at the moment—the Tomato Soup, . . . the ‘Ox Tail’, . . . the Beef Soup, hearty and substantial, almost a meal in itself; or whatever you choose from the whole varied list.” Many ads focused on the idea of escaping housework, like the 1939 ad that declared, “Wise ladies are closing up their kitchens, and faring forth to freedom. There’s worlds of good in a half-day off; you’ll find it’s so, if you try it. And it’s easy—far easier than you may think.”

Ads appearing in the late 1910s and the early 1920s occasionally combined the changing public role of women and suffrage themes. They reduced these political aims into support for Campbell’s soup. A 1922 ad used a female Campbell Kid marching in a parade holding a placard with the header “Our Candidate.” The candidate was a can of tomato soup and below the picture of the can it read: “Stands for health and happy homes.” Into the 1930s ads appeared with reminders that “The Campbell label stands for women’s rights to carefree summers.” These types of ads often appeared in the summer months when the heat of the kitchen made it especially uncomfortable to cook. Advertisements suggested that the goal of the women’s rights movement was to achieve the right to leisure, rather than political equality. Using words like independence and freedom, advertisements co-opted meaningful political ideology and used it to sell Campbell’s soup. They hoped to diffuse the threat of women’s aspirations into more traditional pursuits.

Using these varied approaches, ads appealed to women to embrace their traditional duties as wife, mother, homemaker, and hostess. The ads assured women that Campbell’s soups would enable them to achieve success in each role. Campbell’s creation of a market niche and its subsequent endurance in the American marketplace owes a great deal to its successful manipulation of women’s imaginations. Advertising could not dictate the behavior of the prewar American woman, but Campbell’s ads encouraged women’s actions in ways they hoped would benefit the company. Not only did advertising messages have to be palatable to prevailing attitudes but, more important, they had to protect profits actively by making women’s aspirations and fears as predictable as possible. Despite shifting social conditions, the Campbell Soup Company marketed their soups to women and enforced the notion that women should be solely responsible for shopping and cooking. While the company did not create this division of labor that made women consumers and cooks, it did capitalize on it. Campbell’s soup ads exploited traditional gender ideals to persuade girls and women not only to buy their products but also to buy their vision of how women ought to live and work.

Notes

Special thanks to Chris DeRosa, Margaret Marsh, Herbert Ershkowitz, Allen Davis, Julie Berebisky, Nancy Banks, and Frank Hoeber for their thoughtful comments and suggestions.

1. Ladies’ Home Journal (LHJ), October 1921, 27.
2. In addition to the LHJ, Campbell’s advertisements also appeared in magazines such as American Magazine, Collier’s, Delineator, Good Housekeeping, Harper’s Bazaar, McCall’s, Pictorial Review, Saturday Evening Post, and Woman’s Home Companion. There were no significant differences between the content of food ads placed in various magazines during this period.
3. In 1921, the Joseph Campbell Company was dissolved. It was bought and renamed the Campbell Soup Company. Between 1913 and 1928 the Campbell Soup Company spent $17,892,455 on magazine advertising, making it the top-ranking food advertiser in the nation. Crowell Magazine’s National Advertising Department: National Markets and National Advertising, 1928 (New York: Crowell, 1928), 15.
9. LHJ, February 1906, 28; LHJ, August 1913, 24; LHJ, August 1915, 47; LHJ, June 1917, 31; LHJ, January 1935, 29.
10. LHJ, May 1, 1911, 33; LHJ, July 1912, 21.
11. LHJ, December 1916, 35; LHJ, July 1935, 31. While the Campbell Kids
changed from ad to ad, their race remained constant. The Kids were always white. In the late nineteenth and early twentieth centuries, several food manufacturers used either black adults or black children as symbols of their products and found success with characters on racist stereotypes. The ads for Knox Gelatin and Konela’s Kinks Flakes are just two examples of the tendency for food manufacturers to use African Americans as symbols of their companies. The only soups Campbell’s illustrated with an African American woman cooking them are pepper pot (colonial Philadelphia) and chicken gumbo (“old” New Orleans), and even these rarely appeared. For nearly forty years, the Campbell Soup Company had virtually no black people in their ads. Those who did appear were always servants, and they were realistic drawings of people, never Campbell Kids. See also Marilyn Kern-Foxworth, Aunt Jemima, Uncle Ben, and Rastus: Blacks in Advertising, Yesterday, Today, and Tomorrow (Westport, Conn.: Greenwood Press, 1994).

12. LHI, May 15, 1911, 1; LHI, September 1916, 33; LHI, October 1919, 35; LHI, February 1920, 33; LHI, October 1920, 33; Saturday Evening Post, September 19, 1937, 126; LHI, July 1938, 31; Marchand, Advertising, 228–32.

13. LHI, June 1917, 31; LHI, April 1917, 29; LHI, November 1933, 33; LHI, April 1935, 39.


15. LHI, May 1927, 41.

16. Saturday Evening Post, December 7, 1912, 49; LHI, March 1913, 95; LHI, April 1914, 71; LHI, March 1915, 57. Ostensibly to help women be good homemakers, the company created menu books that contained recipes, meal planners, and guidance on how to present their meals. These gimmicks offered women lessons on homemaking etiquette and technique, replete with reminders to always use Campbell’s soups. The home economics movement complemented Campbell’s efforts by encouraging women to cook by the book and placing a great deal of importance on being good homemakers. Many women sent for manufacturers’ compilations of recipes, the most popular form of promotional material. One early menu book promised, “A refined, well appointed home table gives a recognized social standing which money alone will not achieve, among people who are worthwhile.” To help women achieve an elegant, cultured home, menu books prescribed the correct room temperature, the appropriate styles of serving meals, and the importance of serving soup every day. Susan Strasser, Satisfaction Guaranteed: The Making of the American Mass Market (New York: Pantheon Books, 1989), 131; Campbell’s Menu Book (Camden, N.J.: Joseph Campbell Company, 1910), 3; Collins, America’s Favorite Book, 90.


19. "The Story of Campbell’s Soup,” The Optimist (Camden, N.J.: Joseph Campbell Company, 1922); LHI, September 1913, 42; LHI, August 1917, 37; LHI, June 1920, 33. These claims were especially important because of the scrutiny placed on food after the passage of the Pure Food Act in 1906.


21. LHI, May 1, 1911, 33; LHI, 1919, 31; LHI, 1920, 33.

22. LHI, February 1918, 29; LHI, May 1927, 41; LHI, November 1931, 31; LHI, July 1935, 31.


25. LHI, December 1913, 59; LHI, May 1920, 33; LHI, May 1930, 39.


27. LHI, March 1910, 33; LHI, March 1929, 39; LHI, April 1930, 39; LHI, March 1931, 33.


29. LHI, April 15, 1911; Campbell’s Archives, List “B” Ad, February 17, 1912; Saturday Evening Post, September 21, 1921; American Magazine, May 1935.


33. LHI, November 1920, 31; American Magazine, 1922; Saturday Evening Post, April 14, 1937.