



The Evolution of Advertising in Nigeria: Promoting Local Content for Sustainable Development

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ABSTRACT

The complex relationship between advertising and local content promotion in Nigeria is one of the huge challenges to sustainable development. Cultural oversimplification, misrepresentation, and dominance of the West do significant damage to the representation of Nigerian culture authentically in the practice of advertising. This paper, therefore, reviews this relationship by incorporating historical evolution, and technological, cultural, and regulatory dynamics. The qualitative research design followed in this study generated primary data through the use of in-depth interviews conducted on key players in the Nigerian advertising industry. The primary data collected underwent a thematic analysis, while the historical analysis was supported by multiple sources, including historical records, publications from the industry itself, and scholarly literature. This research shall, therefore, be located within the understanding of the Cultural Imperialism Theory and the Development Media Theory as a lens to critically analyse the complexity of representations of local content in advertising. The results showed that there were positive and negative perceptions toward the integration of local content in Nigerian advertisements, as most consumers appreciate culturally authentic content. It identifies challenges and also shows how to use opportunities: bridging Nigeria's multicultural identity and digital platforms for sustainable development. This research underlines the need for a balance between global advertising practices and the local cultural nuances of impactful, sensitive campaigns that shall help lead the course of sustainable development and preserve the rich cultural heritage of this great nation.

KEYWORDS

Advertising,
Cultural
Authenticity,
Digital Media,
Ethical Practices,
Local Content,
Nigeria,
Sustainable
Development,
Technological
Innovation

INTRODUCTION

Though advertisement cannot be overemphasised, measuring it can be a very complex task. It performs persuasive and informative functions and also undertakes the role of knowledge and education transfer through forms of media that may influence sustainable development (Oluwafemi & Adebisi, 2019; Woloszyn et al., 2021). Knowing the history of advertising and its influence on local content creation is important in promoting a sustainable and culturally sensitive advertising sector in Nigeria.

African traditional advertising used musical instruments with local customs, vibrant imagery, and word-of-mouth marketing. The invention of the printing press in 1450, together with the 1859 founding of Nigeria's first newspaper, revolutionised advertising. The first advertising agency was founded in 1928, while radio and television were introduced in 1932 and 1959, respectively, marking a major turning point in the 20th century. The Association of Advertising Practitioners of Nigeria, later known as AAAN, was formed during the 1970s due to the rising number of professionals. The Advertising Practitioners Council of Nigeria (APCON) was established in 1988 to further regulate the industry (Oluwafemi & Adebisi, 2019; Ezeah & Gever, 2020).

Advertising is one of the mixed elements of marketing, using various channels to communicate and persuade audiences. These can be traditional, such as print and broadcast, and non-traditional ones: human billboards or major internet platforms. It is this adaptability that helps advertising reach target audiences effectively. According to Woloszyn et al. (2021) and Zhuang et al. (2022), the influence of advertising on the development of local content is rather complex. Evidence ranges from the use of Hausa, Pidgin, and Yoruba on the BBC to Google websites in African languages. The local cultures and their languages are thus taken gradually as relevant to the media. Advertisements are likely to spur regional cultures (Oluwafemi & Adebisi, 2019; Ezeah & Gever, 2020).

Local content refers to information authored by a community and relevant to them. Further, it engenders cultural understanding and identity. Notwithstanding, the infrastructural bottlenecks coupled with the funding constraints make the production of local content quite a challenge. In this respect, access to user-generated content platforms, as well as professional content platforms offering local content, may be improved upon (Ndubuisi-Okolo et al., 2022; Ogunyombo et al., 2023). Advertisement for the creation of local content is one way to pursue the goals of sustainable development. For example, companies can contribute to a more culturally rich and sustainable future for Nigeria by weaving some local culture and tradition into the advertising messages.

Although high strides have been made in the course of its development, vast deficiencies characterise the knowledge of how advertising relates to local content in Nigeria. The integration of local content within advertising campaigns has been limited by socio-cultural factors, technological developments, and regulatory strictures in a complex interplay that reduces the potential for advertising to reflect and sustain the rich cultural heritage of Nigeria. This makes it imperative to engage in a critical review of the history of advertising in Nigeria for bridging gaps and creating information that will help in making and promoting relevant cultural advertising content. By learning how advertising has influenced the production of local content across a range of socio-cultural contexts in Nigeria, we can begin working out ways through which advertising can be used to promote local content within the context of Nigerian advertising and ultimately work toward a more sustainable and culturally diverse advertising sector.

REVIEW OF LITERATURE

THEORETICAL FRAMEWORK

Using the perspective of sustainable development makes analysing the influence of advertising on local content creation in Nigeria especially fascinating. Development Media Theory and Cultural Imperialism are two important ideas that provide useful frameworks for this investigation.

According to the Cultural Imperialism Theory, which was created in the 1970s and is still relevant today, developing countries are forced to absorb the values and narratives of dominating Western media cultures (Mirrlees, 2020). This can occur on a few levels in the context of advertising. A high quantity of Western-influenced advertisements may suppress local content, diminishing its reach and overall influence. International design trends could bleed over into Nigerian advertising and subtly dictate the visuals and audio utilised (Flew, 2018).

The potential impact of cultural imperialism in Nigeria can be understood by studying the advertisements themselves. One can see the visual and aural components for potential Western influences in design choices or stylistic approaches. More importantly, one could go further and track the unconscious meanings of cultural messages and ideologies that were played out in them. According to Thussu, in 2019, was the culture of Nigeria clearly captured or were foreign concepts at the forefront of the content? Such dominance can ultimately suffocate the growth of a dynamic and diversified local landscape of content. This leads to the weakening of cultural identity, which UNESCO (2021) recognised as essential for sustainable development.

On the contrary, Development Media Theory looks at the role of media in terms of national development (McQuail & Deuze, 2020). The theory first calls for projecting the national culture and its languages. According to this theory, advertising content should at all times actively project and showcase the rich cultural heritage of Nigeria. This can be achieved through the use of regional languages, customs, and values in advertising. In addition, advertising should be made to support initiatives aimed at developing the nation by carrying issues on economic growth and social progress-related matters (Waisbord, 2019).

The application of the Development Media Theory in the case of Nigerian advertising raises some important questions. Does advertising advance local content with Nigerian languages, customs, and traditions? But also, does it further national development by transmitting messages which focus on topics relevant to national development priorities? But also, can collaboration or knowledge exchange with other developing countries in the field of advertising be witnessed? (Servaes & Lie, 2021).

Development Media Theory also acknowledges the state's contribution to promoting media content that furthers development. This brings into sharp relief the role of the government in Nigerian advertising. What effect does governmental regulation and censorship have on portraying local content? Are these interventions consistent with the advancement of sustainable development? (Mano, 2022)

It adds more value to apply Cultural Imperialism Theory and Development Media Theory in the examination of advertising. We could, for instance, view the threats that Western influence may have on local content creation. More importantly, we may identify opportunities through which advertisement could be used in promoting a future that is culturally rich and sustainable for Nigeria (Flew & Waisbord, 2020).

EMPIRICAL REVIEW

CHALLENGES IN THE DEVELOPMENT AND PROMOTION OF LOCAL CONTENT

Lenin (1972), quoted by Kehinde et al. (2015), made the case that, in the face of survival pressure, some mass media favour sensational news above material that promotes development. Marxist theory holds that many media outlets are driven by class dominance and profit-making, which results in the continuous presentation of media owners' opinions and greatly helps the maintenance of inequality between the upper and lower classes.

Egbon (1989) said that a sizable portion of the media in Nigeria had used the medium to advance the personal agendas of influential groups' marginalised elite. The interests of a privileged few are eventually prioritised by this behaviour, which maintains the status quo.

Also, Olukotun (2002) highlighted that economic and social issues became more pressing for Nigerian media due to the economic downturn of the 1980s and 1990s. Negative authoritarian economic policies have had a significant impact on the media, causing difficulties in newspaper distribution.

Kadiri (2009) highlights the serious issue of urban and elite-centric bias in the Nigerian media. The study further explains that media outlets' adoption of contemporary technology worsens the gap between news coverage of urban and rural areas. The viewpoints of those who are frequently highlighted in the media are usually at odds with the urban elite class's control over media agendas. This problem is made worse by the fact that most media outlets assign their reporters mostly to cities, ignoring rural communities.

According to a report by Kehinde, Yinusa, Muhammed, Abdullateef, and AbdulRasheem Sulamian (2015), Nigerian media development is being hampered by a number of issues. The first idea was that development journalism's early affiliation with the government was the reason behind Nigerian media's suppression, particularly under previous military administrations. Media that criticises the government is suppressed or removed. The Nigerian press is impacted by persistent restrictions resulting from previous military decrees that limit access to development-oriented content. The study also showed that hiring "below standard" journalists based on their educational background and not meeting their demands as journalists have an impact on the growth of the media.

Kehinde et al. (2015) emphasised that Nigeria's press faces difficulties due to irregular power supply, which leads to dissatisfaction in newspaper creation. Media companies need generators, which adds to their costs. Fuel scarcity makes matters worse by increasing the possibility of corporate activities becoming completely or partially paralysed.

According to the Kehinde et al. (2015) assessment, Nigerian newspapers struggle to produce well-researched development news, which is frequently obtained from foreign sources. When investigative reporting is underfunded, important local perspectives that have an impact on people's lives are overlooked. Because of this reliance on outside sources, local nuances are ignored in news coverage. The attraction of foreign viewpoints stems from their inexpensive or free availability.

Furthermore, language barriers have an impact on the accessibility of both local and foreign information, including e-government services, according to a study done in 2016 by the International Society on the promotion of content in Africa. Legal limitations also affect content availability, putting pressure on foreign providers and encouraging domestic developers to self-censor. It further emphasised that there are

accessibility issues because big advertising platforms sometimes do not support African languages. Difficulties with infrastructure also make content dissemination less effective.

IMPACT OF ADVERTISING ON THE PORTRAYAL AND PERCEPTION OF LOCAL CONTENT

Advertising can have both beneficial and negative effects on society, depending on the message and how well it aligns with cultural ideals. The message's selection significantly impacts how consumers live, perceive their needs, and see themselves. The media outlets used to market advertisements are crucial, and language in ads (verbal and nonverbal) has considerable power to communicate ideas.

N. Anido Freire (2014) carried out a thorough investigation examining ads for two high-end products using rhetorical and semiotic analysis. The study found that the global coherence of larger luxury brands' creations, products, narratives, and advertising strategies strengthens their brand image and eventually draws in a more devoted clientele.

Su Jiangli (2015) examined American fast-food, automobile, and movie trailers in China, revealing that American businesses spread American culture and values through their marketing. This effect goes beyond converting intangible cultural soft power into concrete effects, especially on middle-class and Chinese youth. The study cautions that maintaining traditional Chinese culture and values may be difficult in the face of this widespread influence.

Nazari (2017) looked at advertisements in Iranian magazines and offered suggestions for successful commercial advertising in social and cultural media. The study identified problems such as stereotyping, lack of established cultural standards, lack of advertising experience, and the absence of professional associations for evaluation. These causes were found to harm Iranian periodicals. Performance analysis exposed a lack of representation of Iranian community ideals, with material more concerned with aesthetics than important moral lessons.

Using Adorno's theory, Yazdanparast (2018) investigated how mass media might be utilised to create negative social change by substituting pseudo-culture for the cultures of societies. The study, which analysed 48 years' worth of print advertisements using semiotic and content analysis, identified five major themes in the development of pseudo-culture and the corresponding advertising tactics. It also identified four instruments for the production of pseudo-cultures, providing information on how they are established, supported, and destroyed.

Noel JK's (2018) study examined the elements that affect the attractiveness of social media advertisements, such as source appeal, informative appeal, and emotional appeal. User-generated comments (UGCs), user engagement metrics, and modifications to the ad content were the main factors shown to be significant. With a particular focus on beer advertising on Facebook, Noel discovered that emotional appeal in non-compliant advertising dramatically increases ad recall and the likelihood that it will affect future drinking occasions.

Reneh et al. (2019) compared concurrently exhibited Pepsi advertisements from Saudi Arabia and Egypt. The research emphasised specific advertising tactics designed for each market. Pepsi used common values to strengthen its national identity and establish a connection with Saudi Arabian customers. On the other hand, the advertisement in Egypt leaned more towards amusement than cultural significance. While the Egyptian ad relied more on uncreative aspects like hilarious scenarios and footage from ancient Egyptian songs and movies, the Saudi Arabian ad made significant use of special effects.

These studies collectively highlight the complex relationship between advertising and cultural representation, demonstrating how advertising can both reinforce and challenge local cultural norms and values across different contexts.

METHOD

This study was researched to understand how advertising influences the creation and promotion of local content in Nigeria's multicultural landscape. This qualitative approach was selected since the aim was to understand intricate social phenomena and elicit rich, detailed insights into participant experiences and perceptions (Creswell & Poth, 2018). Qualitative methods are appropriate for understanding real-world experience and the interaction of fine grain between advertising and the creation of local content.

The purposive sampling method selected respondents who had relevant knowledge and experience in the subject area to provide rich insights. This was adopted because, according to Patton in 2015, with this sampling method, it is possible to select information-rich cases giving an insight into the research questions. Marketing executives, content creators, and consumers who were actively engaging in advertising made up the sample size of this study. The respondents were sampled from this heterogeneous group to express diverse views and experiences within the Nigerian advertising environment.

The collection of data was based on the use of multiple sources to gain a wide understanding of the phenomenon. The industry professionals were interviewed and recorded for reasons of accuracy. This structure of interviews was chosen due to the flexibility it provided, whereby there was a possibility of exploring themes as they emerged while maintaining consistency in structure across all the interviews conducted by this researcher (Brinkmann, 2014). Besides, historical documents, academic literature, and advertising media were gone through to provide an understanding of the context and triangulation of data.

Member checking has been done here to assure the accuracy of the data obtained from the interviews and also to adopt their feedback. This technique improves the credibility and validity of the findings since participants have a chance to review and confirm what has been interpreted by the researcher in Birt, Cavers, Campbell and Walter (2016).

In this study, triangulation of methods was achieved by combining interviews with historical records and analyses of various advertising media, similar to how Birt, et al. (2016) conducted it. This is to strengthen the research through cross-validation and further explanation of the phenomenon being investigated. According to Kern, in 2018, the analysis of data involved three methods:

1. Historical analysis: This would spell out a historical overview of the development of advertising in Nigeria and would spell out the understanding of the current situation (Practice and trend).
2. Thematic Analysis: This will identify patterns and themes from the interview data, helping to get an in-depth meaning of participants' experiences and insights.
3. Content analysis: This method was used to probe how local content is represented in Nigerian media. It gave an insight into ways in which cultural elements are used in advertising, just as Leckner and Severson (2019) had suggested.

This combination of analytical approaches will help in locating comprehensively a complex relationship between advertising and local content creation in Nigeria.

RESULTS

Thematic analysis of interview data from 13 participants (advertising professionals, marketing executives, content creators, regulators, and consumers). The analysis revealed significant patterns and trends related to advertising's impact on local content creation in Nigeria.

The socio-demographic details of the participants are provided in the table below, showing the age range, gender distribution, professional experience (excluding consumers), and socio-economic status (consumers only).

Variables	Frequency	Percentage
Age group		
20-30 years	4	30.8%
30-40 years	6	46.2%
Over 40 years	3	23.1%
Gender		
Male	7	53.8%
Female	6	46.2%
Professional experience (Consumer exclusive)		
Less than 10 years	3	37.5%
10 years and above	5	62.5%
Socio-economic status (Consumers only)		
Middle-class	4	80.0%
Upper-middle class	1	20.0%

As revealed above, almost half (46.2%) of the study respondents are between 30 to 40 years of age while 53.8% of them are males. More so, of the eight professionals (including all but consumers), 3 (37.5%) of them have less than 10 years of working experience while majority (62.5%) of them have above 10 years of experience. Similarly, 4 (80.0%) of the consumers interviewed belonged to the middle-class socio-economic status.

Historical Progression of Advertising in Nigeria

This section explores the evolution of advertising in Nigeria, highlighting its impact on local content creation.

Early Forms of Communication: Before the printing press, Nigerians used various methods to promote goods and services, including town criers, product displays, and "hawking," where sellers called out to potential customers.

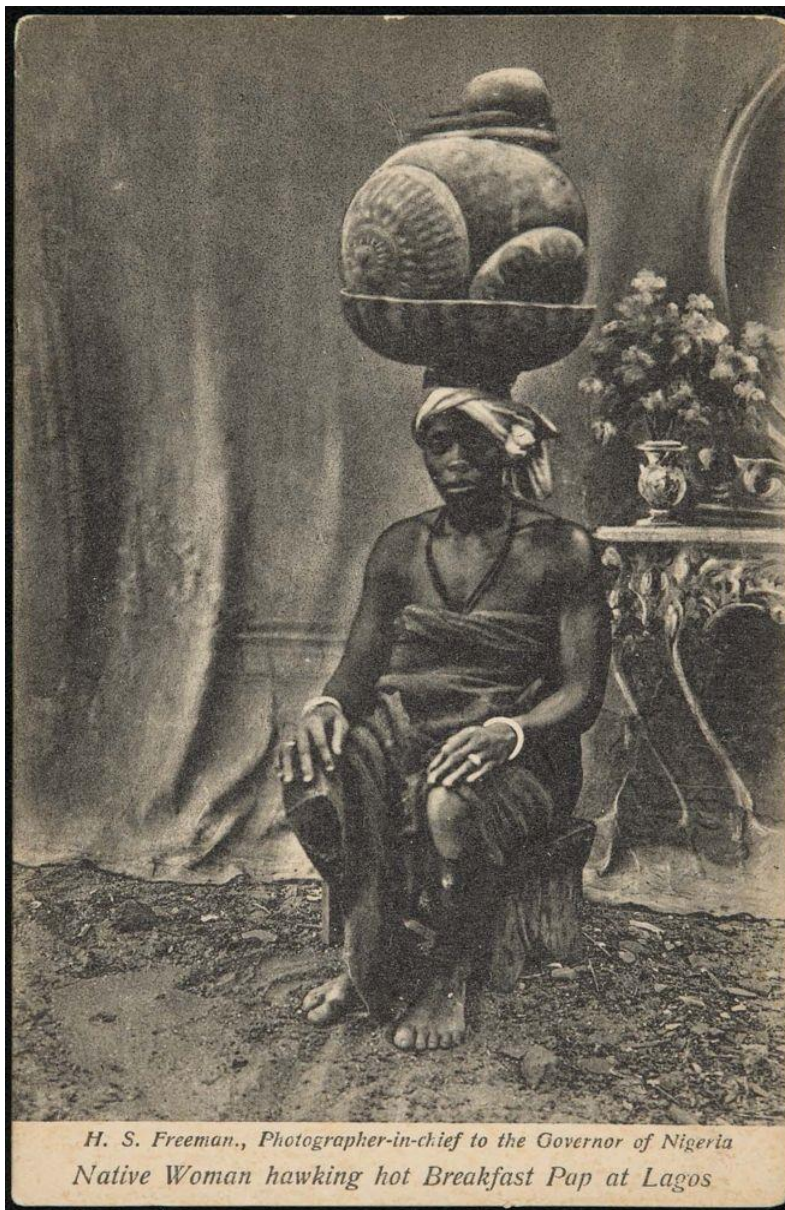


Fig. 1: Native woman hawking hot breakfast Pap in Lagos

The Printing Press Age (Late 19th Century – 20th Century): The invention of the printing press led to newspapers, the first mass media for advertising. Missionaries introduced printing technology to Nigeria in the mid-19th century. Iwe Irohin, the first newspaper in Nigeria, was founded in 1859 and contained advertisements. Other newspapers emerged in the late 19th and early 20th centuries, providing more advertising space.

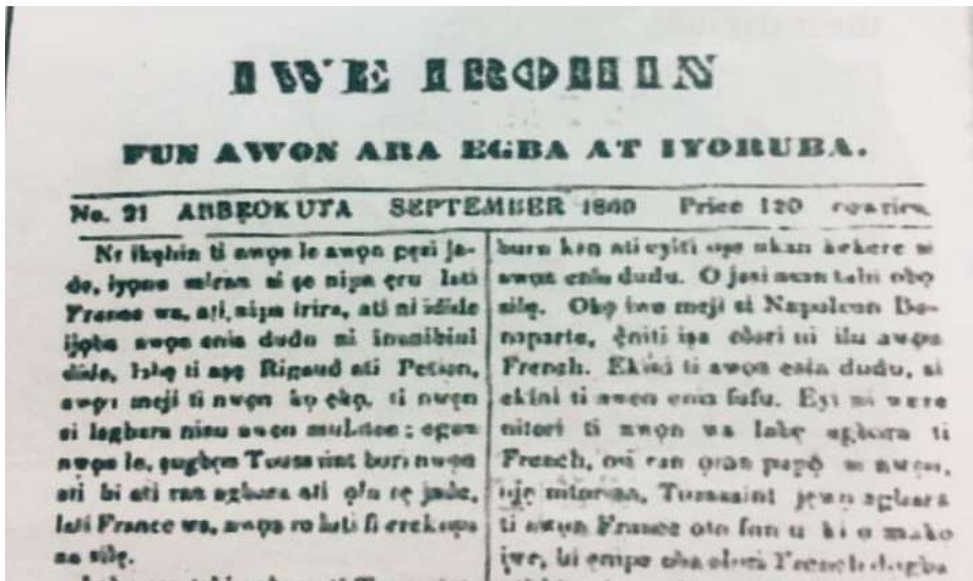


Fig. 2: A facsimile of *Iwe Iroyin*, the first newspaper in Nigeria

20th Century: The 20th century saw the rise of professional advertising in Nigeria. The United Africa Company (UAC) established the first advertising agency, West African Publicity Ltd (WAP), in 1928. Foreign advertising agencies also played a significant role. Radio broadcasting began in Nigeria in 1933, introducing a new advertising medium. The first radio advertisement aired in 1955. Television broadcasting started in Nigeria in the late 1950s, with the first commercial aired in the early 1960s.



Fig. 3: A signpost of WAP (Retrieved from: <https://m.facebook.com/brandeyemedia>)

Impact of Indigenization Decree of 1972: The Indigenization Decree encouraged the creation of more Nigerian-owned advertising agencies. This led to a rise in advertising that incorporated local content and languages. The Advertising Practitioners Council of Nigeria (APCON) was established in 1988 to regulate the advertising industry.

21st Century: The internet revolutionised advertising in Nigeria in the early 21st century. Digital platforms like social media became prominent advertising channels. Advertisements increasingly focused on creativity, storytelling, and connecting with consumers on a personal level. There is a growing emphasis on integrating local content and cultural elements into advertising campaigns.



Fig. 4: Family Benefit Plan plus by Leadway Assurance



Fig. 5: MTN Caller Tune (Yori yori) animated advert



Fig. 6: Pepsi advert with Wizkid

Perception on Local Content

As regards consumers' perceptions on integration of local content in Nigerian adverts, this research found both positive and negative perceptions, each of which are shaped by the respondents' personal experiences. However, most consumers develop positive perceptions as revealed below.

Positive perceptions

Respondents highlighted the relatability and appeal of advertisements featuring prominent local content. This aligns with the concept of cultural proximity in advertising, as discussed by La Ferle and Lee (2019), who found that culturally congruent advertisements tend to be more effective in engaging local audiences.

"Advertisements with prominent local content are appealing as they feel more relatable creating a stronger connection" (Respondent 9)

"...when ads are more localized, they become likeable and relatable" (Respondent 11)

"They reflect our way of life and traditions, making the products or services seem more unique and aligned with our cultural values." (Respondent 13)

These findings support the arguments of Development Media Theory (McQuail & Deuze, 2020), which emphasises the importance of prioritizing national culture and languages in media content. The positive reception of localised content suggests that Nigerian advertisers are successfully implementing some aspects of this theory.

The perceived authenticity and trustworthiness associated with localised advertisements, as expressed by Respondent 12, echo the findings of Grayson and Martinec (2021), who demonstrated that cultural authenticity in advertising can enhance brand trust and consumer engagement.

It feels like the brand understands our values, making the products seem more trustworthy and captivating. When advertisements showcase locally produced items...it influences my preference. Also, the narrative and storytelling play a crucial role in capturing my attention. (Respondent 12)

Local content in advertising has positively influenced my purchasing decisions. For example, there was a time when a campaign showcasing traditional attire convinced me to purchase from that brand...I love arts. (Respondent 10)

Negative perceptions

Despite the generally positive reception, some respondents expressed concerns about the oversimplification of Nigerian culture in advertisements:

"Sometimes, it feels like the advertising industry assumes a one-size-fits-all approach, neglecting the rich diversity in our culture. The challenge is seeing ads that are relatable to our daily lives, addressing local issues, and featuring people who truly represent the Nigerian experience." (Respondent 11)

"...there was a negative instance where a brand misused cultural symbols, making me rethink purchasing from them. They need to find ways to amplify local voices without completely diluting our cultural identity in the face of international influences." (Respondent 9)

This critique aligns with recent scholarship on the complexities of representing diverse cultures in advertising. For instance, Oyedele and Minor (2022) argue that advertisers must move beyond surface-level cultural representations to truly resonate with diverse audiences.

The misuse of cultural symbols, as mentioned by Respondent 9, highlights the risks associated with cultural appropriation in advertising, a topic explored in depth by Taylor, et al. (2020). Their research emphasises the need for advertisers to approach cultural elements with sensitivity and authenticity to avoid alienating consumers.

These findings demonstrate the delicate balance advertisers must strike when incorporating local content. While the use of cultural elements can enhance relatability and brand trust, as suggested by Development Media Theory, there's also a risk of oversimplification or misrepresentation. This tension reflects the ongoing challenges in navigating Cultural Imperialism, as discussed by Mirrlees (2020), where global advertising practices may sometimes conflict with local cultural nuances.

The overall positive reception of localised content suggests that Nigerian advertising is moving in a direction that supports sustainable development by promoting local culture. However, the critiques highlight areas for improvement, particularly in representing the full diversity of Nigerian culture and avoiding cultural misappropriation.

Impact of Evolving Advertising Practices

Technological advancements have significantly impacted advertising practices. Digital media allows for more targeted and interactive advertising. Regulatory bodies play a role in ensuring ethical advertising practices.

DISCUSSIONS

Analyses of Past Trends of Advertising in Nigeria

The history of advertising in Nigeria shows that it migrated from the traditional approach to the more contemporary platforms. This would be in line with the Development Media Theory, which explains that media have a role in national development, as explained by McQuail and Deuze (2020). As explained, the post-1972 Indigenization Decree period showed the emergence of local indigenous ad agencies that spearheaded content production, furthering the tenets of the theory on the projection of national culture expressed in its languages.

However, the involvement of foreign advertising agencies in the early 20th century also alludes to the tenets of the Cultural Imperialism Theory. In this regard, one questions the balance between globalization of advertising practice vis-à-vis representation of the local culture. This cultural tension spills into the 21st century.

Interpretation of Perceptions on Local Content

Perceptions on local content in advertising bring out the complex interplay between globalization and local cultural identity. Positive perceptions, such as increased relatability and closeness to the local traditions, are in agreement with findings made by Grayson & Martinec (2021) on the importance of cultural authenticity in ads. These positive responses suggest that localised content can enable the achievement of sustainable development goals through enhanced brand trust and consumer engagement for local businesses that preserve culture.

Conversely, negative perceptions about cultural oversimplification and misrepresentation reflect the concerns cited by Oyedele & Minor (2022) on how to represent the various cultures in advertising. This puts into sharp relief the need to arrive at a more nuanced manner for cultural representation as mooted by the Development Media Theory.

Implications of Evolving Advertising Practices

The shift to digital platforms and interactive advertising means opportunities and challenges for local content creation. Even though that would mean more targeted and more personalised advertising, it raises problems with digital divides and accessibility, as highlighted in the International Society (2016) study on the promotion of content in Africa.

This places regulatory bodies at the core in making sure only ethical advertising reigns supreme in this evolving landscape. It resonates with Development Media Theory's recognition of the State's role in encouraging media content to foster development.

These results clearly dot aspects of both theories, the Cultural Imperialism Theory and the Development Media Theory, that need to be reconciled in the Nigerian case. On one hand, there is evidence of Western influence in practice; on the other hand, there is a growing emphasis on local content and cultural representation. This dynamic reflects Flew & Waisbord's (2020) arguments about the continued significance of national media systems in the setting of contemporary media globalization.

Practical Implications for Sustainable Development

The research has also put forward how advertising can be used to drive sustainable development in Nigeria by:

1. Cultural diversity and heritage promotion by real exposure on billboards.
2. Encouraging the growth of local enterprises and digital content developers, thus driving economic growth.
3. Digital channel exploitation, taking into consideration the concerns of people living with disabilities.
4. Ensuring the advertising is ethical and respects local cultures while promoting them.

There are, however, challenges in juggling the global advertising trends against the local cultural nuances, infrastructural limitations, and representation of diverse cultures inclusive of Nigeria.

Precisely, the evolution of advertising in Nigeria opens up opportunities for the encouragement of local content in the quest for sustainable development while demanding sensitivity to culture and careful navigation through changing technological and regulatory frameworks. Future studies shall look at strategies that increase the effective integration of local content in these digital platforms of advertising and how such localised advertisements bear on consumer behaviour and cultural preservation in Nigeria in the long term.

CONCLUSION

This overview the research gave on the journey of Nigeria in advertising, right from the embryonic days through the digital age, is good foreground for building a sustainable future for the advertising industry. From an analysis of these trends over the years and stakeholder opinions using Cultural Imperialism Theory and Development Media Theory lenses, we are in position to come up with advertising strategies that support responsible consumption and boosting of local eco-friendly business enterprises.

The findings showcase a complex interplay of global advertising practices with local cultural representation. Conforming to the Development Media Theory, the receptiveness toward localised content, as expressed by the majority, suggests that cultural elements might increase the effectiveness of advertisements and therefore be a means to sustainable development by promoting local business and preserving culture. However, the fact that the critiques about oversimplification of culture and misappropriation of cultural symbols still abound is a testament to the fact that Cultural Imperialism remains an issue within the field of advertising (Mirrlees, 2020).

Understanding audience reception of local content allows one to craft more powerful campaigns that will truly resonate with consumers while educating them on sustainability and responsible buying. It agrees with the recent research by Oyedele and Minor (2022) which places nuanced cultural representation in advertising. The evolution of these advertising practices in Nigeria toward digital media opened new paths for both targeted and interactive advertising but also raised important considerations about ethical practice and cultural sensitivity in a digital age. According to Taylor, et al. (2020), this calls for authenticity on the part of advertisers in handling cultural elements so as not to alienate consumers. Apart from selling goods, it is possible for advertising to drive a culture of sustainability in Nigeria and other African countries by:

1. Accomplishing more technologically driven, relevant, and culturally aligned advertising
2. Ensuring respect for ethical standards and the accurate representation of the various cultures that encompass the pluralistic society of Nigeria
3. Integrating sustainability messages into ads.
4. Advertising campaigns that get the business local and support developers of local content.
5. Constant education for those involved in advertising on subtle nuances of Nigerian cultures so that stereotyping or misrepresentations can be avoided.

Future research could assess the potential that, in the long run, localised advertising has to influence consumer behaviour and contribute towards more sustainable development. The best ways of showcasing Nigeria's diverse cultures within the new digital forms of advertising can be explored.

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