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Transnational Advertising of Coca Cola and the Adoption of Pop Culture among Youths in South-South Region of Nigeria

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Abstract

Advancement in technology, economies of scale and the law of comparative advantage have combined to make goods and services available in countries other than their countries of origin due to increased production. Advertising has helped to create awareness and persuasion that nudged consumers to patronise products manufactured outside their shores. Multinational advertisements carry some vestige of foreign cultures into local environments, thus altering the cultural milieu. This study examines coca cola advertisements in relation to the infusion of the pop culture among youths of South-South Nigeria. The investigation was anchored on individual difference theories and used the survey research design to study 384 respondents drawn from the six states that make up the South-South Geopolitical Zone of Nigeria, with a population of 26, 237, 239 Using a set of Questionnaire The study adopted qualitative and quantitative methods of data analysis. The analysis among others revealed that Coca Cola advertisements have significantly altered the lifestyle of the youths of South-South Nigeria in terms of their music preferences, dancing, dressing and the acceptance of values alien to the local cultures. The study recommended among others, that the standardised transnational advertisements of products and services for local markets should be adapted for the local markets and produced with nationally recognised local talents to minimise the alteration of the indigenous cultures.

Key Words: Audience, Foreign culture, local markets, Perception, Pop Culture, & Multi-national Advertising

Introduction

The economic theory of comparative advantage as advanced by Adam Smith in the 18th century which admonished countries to specialise in the production of those commodities in which they have comparative advantage over others has strengthened interdependence and engendered

cooperation among nations. This theory still holds true for modern day businesses as nations and individuals depend on one another for the satisfactions of their social-economic and technological needs and wants. Comparative advantage and interdependence among individuals and nations, buoyed by the issue of patent for discoveries and the competition among manufacturers, led to the expansion and the need to engage in business ventures in countries other than the country of origin. This invariably gave rise to multinational corporations or transnational businesses to engage in the manufacturing or sale of companies' products in foreign countries.

Multinational corporations are those which have business interest in several countries apart from the country where they were founded. Due to the expansion and improvement in production techniques, many manufacturing companies produce more than can be consumed in their countries, prompting the need to look beyond their shores to market these surplus products. And from profits made from such transactions, many organizations have established production lines in other countries to produce for the local market. With the competition among the producers of different brands for the consumers' attention, there arose the need for organisations to engage in aggressive sales promotional campaigns, especially using advertisements to convince prospects and retain customers. Multinational advertising is seen as the most viable option for achieving this objective as it is cheaper to produce and reach the different markets with the same or similar advertising messages across countries.

It is instructive to note that in an era of globalization, it is expedient to gain understanding of the global networks that produce and distribute cultural forms that make the individual develop their identities. Media images help to shape people's understanding of who they are; develop their world view and aid in the formation of the sense of morals of what is good or bad. Media offerings provide the cues through which societies create common culture, the adoption of which makes them an integral part of that culture. Hence, Jean (2002) observes that globalisation has made the whole world to be wired and plugged into television programmes, music, film, lifestyle and entertainment of advanced countries.

From infancy to old age, people are constantly inundated with media contents in the form of news, commentaries, advertisements, among others, with profound effects on how they behave, how and what to think, feel and believe. The mass media, especially television influences the way people dance, eat, dress and talk. In fact, what fears people have about acceptance, failures and desire are to a very large extent, inspired by the media. The powerful influence as aptly portrayed by Kellner (1995) is that:

The media are forms of pedagogy which teach us how to be men and women. They show us how to dress, look and consume; how to react to members of different social groups; how to be popular and successful and how to avoid failure; and how to conform to the dominant system of norms, values, practices, and institutions (NP).

Because people are wont to copy what they are exposed to, the tendency is for the media presentations to arouse in the consumers the quest to belong to the mainstream or adopt what is in vogue or trendy and so, nudge them to start trying out that popular forms gleaned from the media.

Youths and Pop Culture

The concept of youth has been defined and given different interpretations by various institutions, countries and organisations. However, all offerings hinged their explanation of the youth on age. To the United Nations (UN) youths are those aged between 15 and 24 years (General Assembly Resolutions, 2008); African Union (AU) (2006) identifies youths as persons

within 15 and 35 years of age while the Nigeria government perceives the youths as comprising of all young males and females aged 18–35 years (National Youth Policy, 2009, p. 6). It is estimated by the United Nations that the youths make up to 38 percent of the population of developing countries (UNDP 1997); and Africa is said to have the world's youngest population of people who are struggling to make an impressions and create identities for themselves.

Youths have impressionable minds and are wont to copy and adapt to whatever is in vogue in order to catch up with trends. By their acceptance of ideas and behaviours that may appear popular among peers, in what is known as the acceptance of popular culture (pop culture). and acceptable by many; the youths believe that they are catching up with trends. Because of the above, they are the targets of most transnational advertisement because they contribute significantly to the revenue of corporations the world over (Giroux, 2011).

The notion of popular culture is derived from the way the majority of the people, the common folks do things. 'Popular culture' meaning essentially 'culture which is popular' – much enjoyed by many people (McQuail, 2010). It is the acceptable way in which the people relate with one another. Story (2005) observed that:

Popular culture refers to any demotic form that appeals to the populace at large, and as such, it can function as a social bond and folk culture that is expressive of the people. In its early form, from the sixteenth century, the popular also implied the lowly, vulgar, and common (p, 262).

Experts like Fiske has stressed that as a living, active process of generating and circulating meanings and pleasures within a social system, popular culture cannot be imposed from without or above but indeed is made by the people. Implicitly, popular culture is not imposed on the people but the outcome of intra and inter group interactions over a period of time. Viewed from this stand point, what the culture industries produce is a collection of texts or cultural forms for people from various climes to use or reject in the on-going process of producing their popular culture.

The media promote popular culture by spreading of propaganda on ideas that is perceived important, using the agenda-setting mechanism. Agba (1998) lent credence to the above arguments when he states that individuals and societies that have access to the mass media (radio, television, newspapers, magazine and others) have a modern attitude, are more progressive and adapt to modern rules faster than those who do not. He stressed that rural dwellers who have access to radio, television or newspapers would be more receptive to and adopt new ideas (Cited in Ochonogor, 2009). What these portend is that the mass media spread knowledge about life in today's world and influence many of society's social, political and economic behaviour. Mass media portrayals through transnational advertising are believed to expose audiences and promotes the adoption of popular culture. In the way Ochonogor (2013) put it:

The competition in the global business arena which pits multinational corporations against one another for the consumer's pocket transcends national boundaries and targets import-oriented consumer nations, with advertising messages that are alien to their cultures. Most advertising messages consumed around the world are conceived, planned and produced in the industrialized nations in America and Europe. Such messages are crafted with the global market in mind but are slanted to suit the culture and local milieu of the creators. When those messages are imported into other countries, they bring with them values that are incongruous with the local environment and imposed

on the people. The implication of this is that the youths with impressionable minds, and in their bid to catch up with what is in vogue, abandon their culture for the fashionable western style and values (p. 319).

Coca-Cola is a carbonated non-alcoholic beverage sold in almost all the countries of the world. It is manufactured by “The Coca-Cola Company” and is often referred to as Coke. Coca-Cola was invented by John Stith Pemberton in Covington; Georgia in May 1886. It is one of the most recognizable brands in the world. The brand went through several transformations before its present state. In Nigeria, The Coca-Cola brand is produced by the Nigerian Bottling Company Ltd which was incorporated in November 1951, as a subsidiary of the A.G Leventis Group, with the franchise to bottle and sell products of The Coca-Cola Company in the country. Two years later, in 1953 the production of Coca-Cola began at a bottling facility in Ebute-Metta, Lagos State. In the same year the company opened its first bottling plant in Apapa.

In 1961, the NBC commissioned its second bottling facility at Ibadan, Oyo State and rapidly expanded its operation over. In April 2013, Coca-Cola HBC AG was listed on the premium segment of the London Stock Exchange and Coca-Cola was also voted winner in the Non-alcoholic beverage category at the maiden Nigerian Consumer Awards (NiCA). In January, 2013, Coca-Cola was adjudged winner of the product excellence award in the Non-alcoholic beverage. As at 2017, the company has 13 facilities and 64 depots across the country. Because of the stiff competition presented by Pepsi and other cola brands, the Coca-Cola Company had to introduce different brands like New Coke, Diet Coke and Coca-Cola Zero.

To sustain its position as the market leader and price-setter for the non-alcoholic beverage brands, Coca-Cola has over the years adopted the marketing strategy that employed the 4ps (place, promotion, price and product) marketing mix to sell its products globally. With this strategy, the company has managed to ensure that their products appeal to different consumer segments. Apart from that, the Coca Cola Company sponsors charities, and engages in other social responsibility programmes to ensure the sustainability of its products. Similarly, its products are advertised alongside different food products meals served in restaurants through the co-branding strategy.

Coca Cola advertisements strategy has oscillated between the standardised and localised advertising formats. The standardised strategy involves the promotion of the sale of goods and services of a company with an identical or near identical campaign in every environment or markets in which the brands are marketed. The localised strategy is the adaptation of an advertising campaign that has been successfully used in another country for a local or domestic market. Localized advertising could be said to be the advertising version of the popular phrase “think global act local” Coca cola has used this strategy to develop more than 25 commercials using the ‘its’ always Coca Cola’ theme. Some of the Coca Cola campaigns are: ‘*Coke is it*’, ‘*Share a Coke*’, ‘*Share a Feeling*’, ‘*Open Happiness*’, ‘*Taste the Feeling*’, among others.

Some of these advertisement campaigns are conceived and produced in the developed economies in Europe and America and distributed around the world to appeal to consumers. Many of these advertisements are laced with some vestiges of foreign culture most of which are regarded as popular by the youths who copy some of the ideas espoused in those advertisements to appear to follow trends. This aligns with what Marx’s observation as cited in McQuail (2010), that the media promotes a ‘false consciousness’ among their audiences by commodifying objects and ideas. He said that:

...cultural products (in the form of images, ideas and symbols) are produced and sold in media markets as commodities. These can be exchanged by

consumers for psychic satisfactions, amusement and illusory notions of our place in the world, often resulting in the obscuration of the real structure of society and our subordination in it (false consciousness) (p.101)

It is based on the forgoing that this study seeks an interrogation of coca cola advertisements and the infusion of the pop culture among youths of South-South Nigeria.

Statement of the Problem

The goal of any advertising campaign is to promote the sale of good or services. It also aims at sustaining the patronage of customers as well as to win prospects to the advertised products or service. Many of these advertisements, especially of multinational or transnational products are crafted and produced with talents from the country of origin of the product, although, some are adapted to suit the local milieu. Since most companies adopt the standardised advertising strategy to minimise cost, these transnational ads carry with them, the culture of the originating environment. The local audience while consuming the ads, inadvertently copy some of the cultural traits in those ads, thus altering the local culture and introducing foreign cultures into the local environment. Since the youths, want to look and behave like the talents used in creating the ads, the tendency is for them to abandon some aspects of the local culture to embrace aspects of foreign culture which they think is popular and superior to their local cultures. The result is the hybridization of culture, which is a fusion of the local and foreign cultures. It is in the light of the above that this study seeks to examine coca cola advertisements in relation to the infusion of the pop culture among youths of South-South Nigeria.

Aim and Objectives of the study

The aim of the study is to examine Coca Cola transnational advertisements and the infusion of popular culture among youths of South-South Nigeria. The specific objectives are to:

1. Find out audience exposure to Coca Cola transnational advertisements in South-South Nigeria;
2. Ascertain audience recall of the major themes of the Coca Cola transnational advertisements;
3. Identify aspects of the popular culture that are promoted by the Coca Cola advertisements;
4. Ascertain areas in which Coca Cola transnational advertisements have influenced the adoption of pop culture into youths in south-South Region of Nigeria
5. Ascertain factors other than transnational advertisements that have contributed to the adoption of pop cultures among youths in south-south Nigeria.

Theoretical Foundations

This study is anchored on two theories;

Social Learning Theory

The social learning theory, propounded by Herbert Bandura in 1977, offers an explanation on how audience behaviour can be altered through observation and imitation. He argues that much learning takes place through the observation of others. This theory became valuable in an attempt at analysing the effects of television violence; and can be applied to other media effect studies. The social learning theory acknowledges that human beings are capable of acquiring some behaviour simply by observation and storing the observation as a guide to further

behaviour. This theory according to Anaeto, Onabanjo and Osifeso (2008), recognises that “much of human learning takes place through watching other people model various behaviour” (p, 102). Implicitly, people’s behaviours are somewhat modified by media offerings, especially advertisements they are exposed. This is so because people, especially youths are wont to copy certain characters they find fashionable. Such characters are seen as model about whom the youths would want to be like. The relevance of this theory to this study is based on the fact that the investigation is concerned with youths’ exposure to Coca Cola advertisements and youths’ adoption of culture they think is popular. Youths copy a lot of their behaviour through observing mass media offerings, especially advertisements.

Cultivation Theory

The cultivation theory enunciated by Gerbner, Gross, Morgan and Signorielli in 1976 was an attempt to explain the relationship between television viewership and the acceptance of reality. The basic assumption of the theory is that heavy television viewing translates to audience cultivation of the perception of reality portrayed by television. Implicitly, as espoused by this proponent, people base their judgement and their actions in the world on the cultivated reality provided by television. (Anaeto, Onabanjo and Osifeso, 2008). This means that people’s world view is somewhat founded on their exposure to television programmes that depict the world outside of their immediate environments. According to this theory, “in modern culture, most people get much of their information in a mediated fashion rather than through direct experience” (Asema, 2011, p. 159).

Scholars like McQuail (2010), Baran and Davis (2015) in their contributions to the argument concerning the cultivation theory assert that television ‘cultivates’, ‘constructs’ or ‘grows’ a reality of the world that is acceptable for the simple fact that people believe that whatever is portrayed on television is a true representation of reality. In the way Baran and Davis (2015) put it:

Television as our culture’s primary storyteller is the chief creator of synthetic cultural patterns (entertainment and information) for the most heterogeneous mass publics in history, including large groups that have never shared in any common public message system (p. 288).

Literature Review

The issue of culture has over the years attracted extensive literature from scholars across the globe. It has been described as the way of life of a people and that cultures interact and borrow from each other. It is also observed that there are dominant cultures which is that practiced by a majority of the people and which influences other less dominant cultures in what is called cultural hegemony. Most people are wont to believe that the dominant culture constitute the popular culture, however, scholars have attributed popular culture to be the masses culture, not imposed on the people by the dominant culture but adopted by the masses in what Story (2005) referred to as any demotic form that appeals to the populace at large which function as a social bond and folk culture that is expressive of the people.

As a social-cultural philosophy, postmodernism undermines the traditional notion of culture as something fixed and hierarchical. It favours forms of culture that are transient, of the moment, superficially pleasing and appealing to sense rather than reason. Postmodern culture is volatile, illogical, kaleidoscopic and hedonistic. It favours emotion over reason. Mass media culture has the advantage of appealing to many senses as well as being

associated with novelty and transience. Many features of (commercial) popular media culture reflect postmodernist elements. Music video on television was hailed as the first postmodern television service (McQuail, 2010 p. 112).

Coca Cola Multinational Advertising

The concept of multinational advertising is better appreciated in relation to the two 'ifs' of international interactions as enunciated by Stephen Tallents and Ted Turner. While Tallents says that if we are to play a part in the new world economic order, we need to master every means and every art by which we communicate with other people. Whereas Turner insists that if we are to survive in the world today, we have no choice but to start thinking internationally like citizens of the world. The philosophy of and principle of multinational advertising is based on the recognition of the fact that every organisation or business concern has a product or service to sell.

In response to emergent technology, advertising has indeed evolved and developed since the dawn of the 20th century. This Ciochetto (2011) says has impacted significantly and reflected in the increasing importance of the visual image in the media and in advertising. He stressed that: "By linking customers to products, advertising links culture and the economy. It is driven by economic imperatives but works in the cultural domain and uses values to give products worth and meaning" (p.182). According to Hassan, Amos and Abubakar (2014),

The coca cola company would continue to grow in Nigeria because it spent much amount of money in sales promotion and advertising. For example, the company organises different competitive shows in Nigeria tertiary institutions in the name of sales promotion and advertising, also towards the period of festivities such as Christmas and Sallah, the company would always introduce one promotional activity or the other (p.8).

Empirical Review of Results of Coca Cola Advertising Research

A study by Chinnapen-Sathana, Oogarah-Hanumanb and Ramsaran-Fowdarc, (2012) to analyse the Impact of Advertising in the Soft Drink market in Mauritius, with a focus on Coca-Cola, found among others that there is a significant association between Coca-Cola advertisement influences and the level of consumption. The researchers found that soft beverages are consumed more by youths in Mauritius than the older people. This implies that Coca-Cola advertisement had an influence on youths' consumption of coca cola products.

Galande (2017) conducted an investigation to analyse whether the decline in Coca Cola sales in India was due to consumer's growing health consciousness, need for variety or fault in distribution. This study was informed by the decline in sale and profitability of the Cola Company in that country. Galande had observed that:

The beverage industry in India constitutes of around USD 230 million and Coca cola, Pepsi, and Nestle are the leading beverage brands that have been ruling the Indian beverage market since past few decades. In April 2016, it was reported that Coca Cola shares drop as profits declined. The company reported a 4% decline in profits. As the company tries to study trends in market and reasons for the decline, the authors of the paper probe to find out possible reasons within a specific target group (p.2).

He explained that while brands today are reinventing and repositioning themselves in response to the changing needs and tastes of the consumers, Coca Cola in India has not changed its

positioning or product. Having introduced variants like Diet Coke and Coke Zero, they still have not been able to capture the health-conscious youth market.

Galande claims that the young population in India is open to experimentation and keeps looking for change and this could be the reason why their proclivity from Coca Cola could have shifted to newer and more relevant brands like Paper Boat. The conclusion from the analysis of the survey points to the fact that the decline in sales of Coca Cola products is due to growing conscious and health awareness of consumers

This study by Galande is related to the current study as they both studied youths and their propensity to learn new ways and copy what is considered trending, the point of divergence is that while Galande’s study is concerned about decline in the consumption of Coca Cola brands, the current study investigates the adoption of pop cultures among youths in Nigeria.

Methodology

The study adopted the survey design method to study 384 respondents drawn from six states (Akwa Ibom, Bayelsa, Cross River, Delta, Edo and Rivers) that make up the South-South Geopolitical Zone of Nigeria, with a population of 26, 237, 239. The study utilised a set of questionnaire and focus group discussion to generate data analysed using the quantitative and qualitative analytical methods.

Data Presentation

The data generated show that the majority of the respondents are males 54% or (201) of the respondents while female made up to (46%). The data also show that most of the respondents were young adults who were aged 18 to 30 years. They made up to 64% of the research subjects while those between 31 and 45 age brackets constituted 36%, as figure 1 depicts. Invariably, the bulk of the respondents were youths.

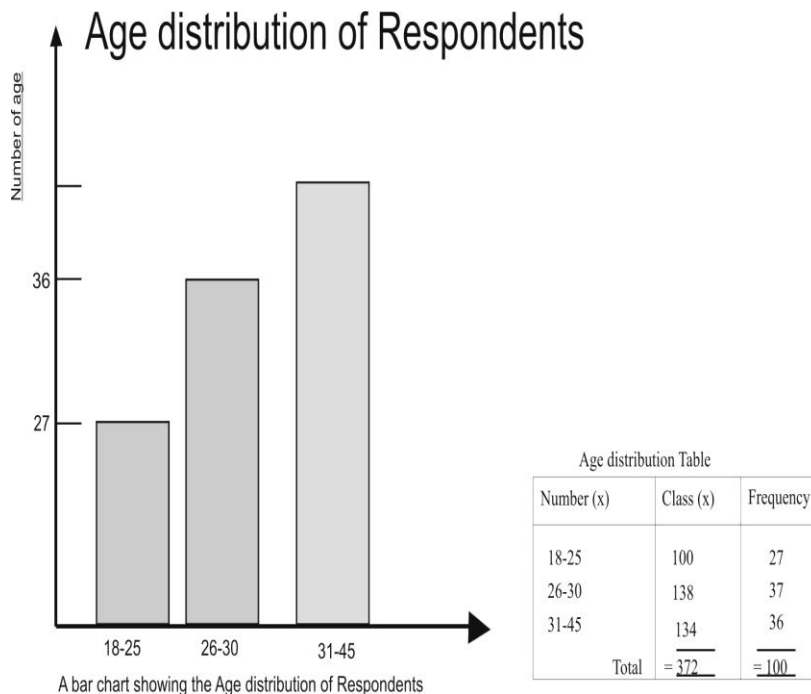


Figure 1: Age Distribution of Respondents

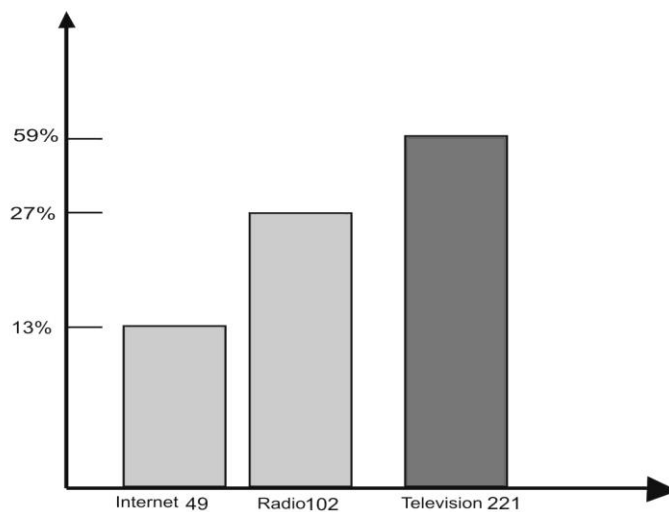
Objective One

Are youths the of South-South of Nigeria exposed to Coca Cola’s transnational advertisements?

Interestingly all 372 respondents have been exposed to Coca Cola advertisements and the frequency of their exposure range from daily to weekly. Again, the data indicate that a majority of the respondents (221 or 59%) got exposed to Coca Cola through television; a total of 102 (27%) got exposed via radio, and the print media while 49 (13%) got exposed through the internet. Obviously, the electronic media were the most popular sources of the respondents’ exposure to the Coca Cola commercials as figure 2 shows.

Medium of exposure to cocacola adverts

221=59% Television
 102=27% Radio
 49 =13% Internet
372 100



Bar Chart showing the medium of exposure to cocacola

Figure 2 Medium of Respondents' exposure to Coca Cola advertisements

Objective Two

Audience recall of Coca Cola transnational advertisements

Youths of South-South Nigeria could actually recall the slogans or jingles of the Coca Cola commercials (advertisements), with only 35 (9%) who could not. The most popular commercial or jingle was the *Share Happiness as indicated by* 41% of the respondents who could recall the commercial. A total of 20% could recollect *Share a Coke Share a Feeling* while 16% could recall *Taste the Feeling*. The number of respondents who could recall *Coke is it* and *Open Happiness* were 41 and 37 respectively. Figure 3 provides graphic details.

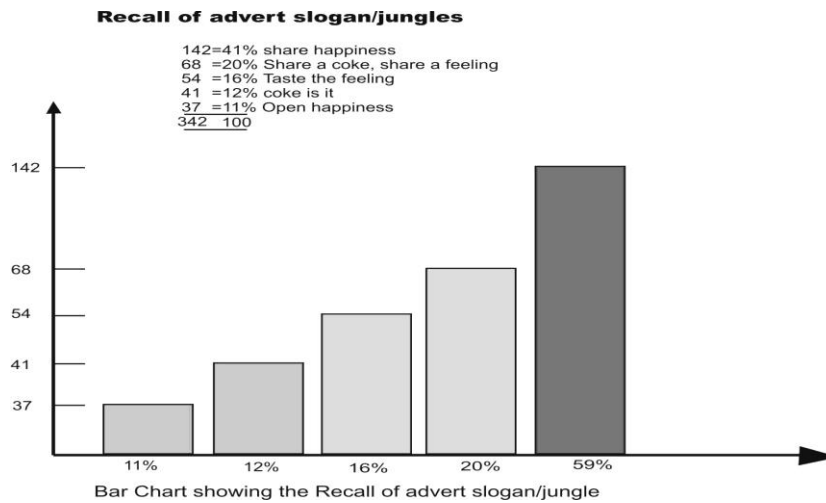


Figure 3 Respondents' recall of Coca cola advertisements

To test respondents' response to multinational advertisement of Coca Cola and the adoption of popular culture among youths, the weighted mean score was used as presented below.

Research Question Three

What aspects of the popular cultures are promoted by the Coca Cola advertisements?

In order to identify aspects of the popular culture that are promoted by the Coca Cola advertisements four items were used.

Table 1: The types of popular Cultures promoted by Coca Cola advertisements

S/N	Item Statement	Frequency of responses					N	Σwf	Wms	Decision
		SA	A	N	D	SD				
1	Coca Cola advertisements portray foreign dressing modes	110	121	71	50	20	372	1318	3.54	Accepted
2	Coca Cola advertisements promote western music	41	160	40	71	60	372	1167	3.13	Accepted
3	Coca Cola advertisements introduce alien mannerisms	60	131	60	51	70	372	1176	3.16	Accepted
4	Coca Cola advertisements portrays foreign values and promote ostentatious living	71	160	41	70	30	372	1131	3.04	Accepted
Total/Aggregate								1198	3.21	Accepted

As shown in Table 1 below, the respondents' responses to the statement that Coca Cola advertisements portray foreign dressing modes garnered a cumulative sum of 1318 points with a weighted mean score of 3.54 to accept the statement. The statement that Coca Cola

advertisements promote western music was also accepted as it generated a weighted mean of 3.13. Similarly, the statement that Coca cola advertisements introduce alien mannerisms among youths generated a weighted mean score of 3.16 to be accepted. Finally, the statement that Coca Cola advertisements portrays foreign values and promote ostentatious living obtained a cumulative score of 1131 and a weighted mean score of 3.04 and was accepted. Overall, the cumulative summation is 1198 and a weighted mean of 3.21 which is an indication that Coca Cola advertisements promote cultures that are alien to the Nigerian environment.

Objective Four

Areas in which Coca Cola transnational advertisements have influenced the adoption pop culture by youths in south-South Region of Nigeria

Table 2: Audience perception of Coca Cola Advertisements and the infusion of popular culture

S/N	Item Statement	Frequency of responses					N	Σ^{wf}	Wms	Decision
		SA	A	N	D	SD				
5	Coca Cola advertisements have introduced a new manner of speaking and made local languages less fashionable among the youths in South-South Nigeria	90	81	70	51	80	372	1166	3.13	Accepted
6	Coca Cola advertisement have made youths to dress in ways different from the Nigerian styles,	50	80	50	111	81	372	1023	2.75	Rejected
7	The exposure of Youths in South-South Nigeria to Coca Cola transnational advertisements led to their adoption of popular culture in dressing, speaking, dancing and relationships	91	81	60	70	70	372	1169	3.14	Accepted
8	The result of youth's exposure to Coca Cola advertisement is their acceptance and of foreign mannerisms.	90	90	51	70	71	372	1174	3.15	Accepted
9	Youths exposure to Coca Cola Advertisements have made many of them exhibit sexual suggestive behaviours in public against the traditional African societal norm	80	91	60	91	50	372	1176	3.16	Accepted
Total/Aggregate								1141	3.06	Accepted

Data in table two pertains to respondents' responses on the Coca Cola advertisements and the infusion of pop cultures among youths in South-South Nigeria. The statement that Coca Cola advertisements have introduced a new manner of speaking and made local languages less fashionable among the youths in South-South Nigeria generated a cumulative score of 1166 points and a weighted mean score of 3.13 to accept the statement. Also, the used to test the statement that Coca Cola advertisement have made youths to dress in ways different from the Nigerian styles got 1023 and a weighted mean of 2.7 and was thus rejected. However, the statement which claimed that the exposure of Youths in South-South Nigeria to Coca Cola transnational advertisements led to their adoption of popular culture in dressing, speaking, dancing and relationships, generated a cumulative of 1167 and 3.14 to accept the statement. The statement that the result of youth's exposure to Coca Cola advertisement is their acceptance and of foreign mannerisms attracted a total cumulative of 1174 and a weighted mean of 3.15 and was accepted; while that which states that Youths exposure to Coca Cola Advertisements have made many of them exhibit sexual suggestive behaviours in public against the traditional African societal norms got a cumulative of 1176 and a weighted mean of 3.16. The data presented here, indicate that the aggregate cumulative is 1141 and a weighted mean of 3.06. The inference that can be drawn from the data presented in Table 2, is that the audience accepted that Coca Cola advertisements have, indeed, infused popular culture into the cultural activities of youths in South-South Nigeria.

Objective Five

Factors other than transnational advertisements that have contributed to the adoption of pop cultures among youths in south-south Nigeria.

Table 3: Factors other than Coca Cola advertisements that influenced popular culture

S/N	Item Statement	Frequency of responses					N	Σ^{wf}	Wms	Decision
		SA	A	N	D	SD				
10	American and European music videos reinforced the adoption of popular culture among youths in South-South Nigeria	101	110	50	60	51	372	1266	3.40	Accepted
11	American movies influenced the adoption of popular culture among youths in South-South Nigeria	130	101	30	41	70	372	1296	3.48	Accepted
12	Telenovelas influenced the adoption of popular culture among youths in South-South Nigeria	131	70	81	50	41	372	1319	3.54	Accepted
	Total/Aggregate							3881	3.47	Accepted

The data presented in Table three were used to ascertain factors other than Coca Cola advertisements that influenced the infusion of popular culture among the youths of South-South Nigeria. The statement that American and European music videos reinforced the adoption of popular culture among youths in South-South Nigeria was accepted as it generated a cumulative score of 1266 and a weighted mean score of 3.40. In the same vein, the statement that American

movies influenced the adoption of popular culture among youths in South-South Nigeria garnered a cumulative score of 1296 and a weighted mean of 3.48 to be accepted. Finally, the data indicated an acceptance of the statement that Telenovelas influenced the adoption of popular culture among youths in South-South Nigeria with 1319 cumulative and a weighted mean score of 3.54.

Discussion of Findings

Obviously, the electronic media were the most popular sources of the respondents' exposure to the Coca Cola commercials. The respondents could actually recall the slogans and jingles of the Coca Cola commercials (advertisements) they have been exposed to, with the most popular commercial or jingle appears to be *Share Happiness* as indicated. This finding is in agreement with the submission of (Anaeto, Onabanjo & Osifeso 2008), that people's world view is somewhat founded on their exposure to television programmes that depict the world outside of their immediate environments. The implication of this finding is that the electronic media, especially television is very influential in altering peoples understanding and perception of events. The talents and slogans employed, especially the sing along songs in Coca Cola television commercials have the ability to significantly impact the youth's world view, thus determining what in their world view is popular or not. This shows that the potentials of television commercials could be exploited to any end by change agents.

On Coca Cola multinational advertisements and the adoption of popular culture among youths in South-South Nigeria, the data showed an inclination of the youths to accept and adopt foreign cultures. Since television presents pictures some of which expose people to cultures from distant lands, it is, therefore, possible to present foreign cultures through commercials in television. Because Coca Cola television commercials are standardised, they are produced for the global market using internationally recognised talents. With persistent exposure to the commercials which carry vestiges of foreign cultures, it becomes possible for local audiences; especially youths inadvertently copy the songs, dance steps and dress styles of the talents. This finding also corresponds with Baran and Davis (2015) idea that confirms the "Television as people's culture's primary storyteller is the chief creator of synthetic cultural patterns..." (p. 288). Implicitly, this result point to the fact that the persistent and constant exposure to Coca Cola television commercials could introduce a new youth culture in developing countries, and invariably alter the global cultural milieu

Regarding the areas in which Coca Cola commercials have infused popular culture among the youths of South- South Nigeria, the data indicate that local languages have become less fashionable among the youths in South-South who would rather use the popular English Language instead of their local languages. There is also an indication that certain other perceived popular cultural fringes such as dressing, speaking mannerism, dancing and even relationships have been altered by the exposure to the commercials or advertisements. From the data, it is observed that many sexual suggestive behaviours which the traditional cultures of the South-South people of Nigeria abhors, such as kissing and hugging the opposite sex are now publicly exhibited by the youths. These are all believed to be universally acceptable by the youths who now do such to appear to belong to things that are in vogue and trendy. The inference that can be drawn from these is that the audience accepted that Coca Cola advertisements have, indeed, infused popular culture into the cultural activities of youths in South-South Nigeria. Implicitly, this finding conforms to the basic assumption of the cultivation theory that heavy television viewing translates to audience cultivation of the perception of reality portrayed by television. The consequence of this to the global audience of Coca Cola

advertisements is that the offerings could erode the cultural heritage of developing nations and have severe consequences on tourism which is the major income earner for many countries..

It is important to note that there are factors other than Coca Cola advertisements that influenced the infusion of popular culture among the youths of South-South Nigeria. The data indicate that *Telenovelas* and *Telemundos* reinforced and influenced the adoption of popular culture among youths in South-South Nigeria. This means that the adoption of pop cultures, functions in a nexus of mediating factors which combine to make youths accept and adopt cultures deemed popular. *Telenovelas*, which are Latin America soap operas and the Spanish counterpart *Telemundos* have been noted to have influenced many of youths' adoption of popular cultures. This is congruent to the social learning theory that acknowledges that human beings are capable of acquiring some behaviour simply by observation and storing the observation as a guide to further behaviour. This theory according to Anaeto, Onabanjo and Osifeso (2008), recognised that "much of human learning takes place through watching other people model various behaviour" (p, 102). The foreign soap operas provide the youths with life ways in other lands which they consider acceptable. The implication of this findings is that foreign soap operas have telling effects on people's attitude and behaviour and go a long way to define the person's personality.

Conclusions

Based on the findings of this study, we conclude that youths in South Sought Nigeria were adequately exposed to Coca Cola commercials on television and that they could recall the slogan and the jingles of many of the Coca Cola advertisements with the most popular being the *Share Happiness* jingle. That Coca Cola advertisements promote cultures that are alien to the Nigerian environment and that youths of the South-South Nigeria have adopted many of the behaviours the perceived as popular from the commercials they have been exposed to. That evidence of the adoption of pop culture are found in their dressing, speaking, dancing and even relationships and sexual suggestive behaviours like kissing in public places. And that the adoption of foreign cultures by youths in South-South Nigeria was reinforced by popular Latin America and Spanish soap operas (*Telenovelas* and *Telemundos*).

Recommendations

Based on the outcome of this investigation, the researchers recommend that:

1. Since the television wields enormous powers in influencing attitudes, the Federal and States Ministries of Communication and Culture should develop policies and programmes that use entertainment based to promote that cultural heritage of the different ethnic groups in the South-South Region of Nigeria.
2. The Advertising Practitioners Council of Nigeria (APCON) should develop a working relationship with transnational companies to ensure that their television commercials are adapted to suite the Nigerian cultural milieu. This should involve the screening of the commercials to ensure that certain elements that promote alien cultures are removed.
3. Coca Cola and other multi-national corporations should ensure that local talents are used in producing their advertisements to encourage the development of the indigenous cultures of the local environments where they operate.
4. Independent indigenous film makers should produce local sitcom and soap operas with interesting story lines that depict the local cultures to counter the over bearing influence of the *Telenovelas* and *telemundos* and preserve the cultural heritage of the people.

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