Hermenēus
Revista de traducción e interpretación

Ed UVa EDICIONES Universidad Valladolid

Decolonising translation: Car advertising discourse in the United Kingdom, Ghana, France, and Senegal

La descolonización de la traducción: el discurso publicitario automovilístico en el Reino Unido, Ghana, Francia y Senegal

RICHARD CLOUET
Universidad de Las Palmas de Gran Canaria. Departamento de Filología Moderna, Traducción e Interpretación. Calle Pérez del Toro, 1. 35001 Las Palmas de Gran Canaria. España.
Dirección de correo electrónico: richard.clouet@ulpgc.es
ORCID: https://orcid.org/0000-0003-0727-1260

ESTHER RUPÉREZ PÉREZ
Universidad de Las Palmas de Gran Canaria. Departamento de Filología Moderna, Traducción e Interpretación. Calle Pérez del Toro, 1. 35001 Las Palmas de Gran Canaria. España.
Dirección de correo electrónico: esther.ruperez@ulpgc.es
ORCID: https://orcid.org/0000-0002-1037-1724

Recibido/Received: 1/2/2025. Aceptado/Accepted: 20/5/2025.
Cómo citar / How to cite: Clouet, Richard y Esther Rupérez Pérez, «Decolonising translation: Car advertising discourse in the United Kingdom, Ghana, and Senegal», *Hermēneus. Revista de Traducción e Interpretación*, 28 (2026): pp. 209-241.
DOI: https://doi.org/10.24197/64g4vj57

Artículo de acceso abierto distribuido bajo una Licencia Creative Commons Atribución 4.0 Internacional (CC-BY 4.0). / Open access article under a Creative Commons Attribution 4.0 International License (CC-BY 4.0).

Abstract: This article explores the intercultural dynamics of car advertising by analysing campaigns in the United Kingdom, Ghana, France and Senegal. Advertising is presented as both a commercial and cultural medium that is deeply tied to societal values and identities. Drawing on Hofstede's cultural dimensions theory, this study highlights the importance of cultural awareness in the translation of advertising messages. A comparative analysis of twenty advertisements revealed how signs, symbols and implicit knowledge shape communication and consumer perception. This research underscores the complexity of cross-cultural marketing and provides insights into adapting strategies to diverse cultural contexts, ensuring both communicative effectiveness and cultural relevance.

Key words: Advertising; intercultural communication; cultural dimensions; decolonisation of translation; marketing.

Resumen: Este artículo explora la dinámica intercultural de la publicidad automovilística mediante el análisis de campañas en el Reino Unido, Ghana, Francia y Senegal. La publicidad se presenta como un medio tanto comercial como cultural, estrechamente vinculado a los valores e identidades de cada sociedad. Basándose en la teoría de las dimensiones culturales de Hofstede, el estudio destaca la importancia de la conciencia cultural en la traducción de mensajes publicitarios. Un análisis comparativo de veinte anuncios revela cómo los signos, símbolos y conocimientos implícitos moldean la comunicación y la percepción del consumidor. La investigación subraya la complejidad del *marketing* intercultural y ofrece estrategias para que los anuncios se adapten a contextos culturales diversos, garantizando tanto la eficacia comunicativa como la relevancia cultural.
Palabras clave: Publicidad; comunicación intercultural; dimensiones culturales; descolonización de la traducción; *marketing*.
Summary: Introduction; 1. Theoretical framework, 1.1. Translation of advertisements as an act of intercultural communication, 1.2. Translation of advertisements and decolonization, 1.3. Translation of advertisements and diatopic varieties, 1.3.1. English, 1.3.2. French, 1.4. Cultural differences between France/Senegal and the United Kingdom / Ghana according to Hofstede, 1.4.1. Ghana and the United Kingdom, 1.4.2. France and Senegal, 1.4.3. The African context: Ghana and Senegal, 1.4.4. The European context: France and the United Kingdom, 1.4.5. Summary; 2. Methodological framework, 2.1. Corpus selection, 2.2. Methods of analysis, 2.3. Findings and discussions, 2.3.1. Visual uniformity across markets, 2.3.2. Textual adaptations: slogans and taglines, 2.3.3. Implicit cultural knowledge and shared values, 2.3.4. Linguistic nuances and cultural contexts, 2.3.5. Reflections on Hofstede's cultural dimensions, 2.3.6. Practical implications for translation and adaptation; Conclusion; References; Appendices (A-E).
Sumario: Introducción; 1. Marco teórico, 1.1. La traducción publicitaria como acto de comunicación intercultural, 1.2. La traducción publicitaria y la descolonización, 1.3. La traducción publicitaria y las variedades diatópicas, 1.3.1. Inglés, 1.3.2. Francés, 1.4. Diferencias culturales entre Francia/Senegal y Reino Unido / Ghana según Hofstede, 1.4.1. Ghana y el Reino Unido, 1.4.2. Francia y Senegal, 1.4.3. El contexto africano: Ghana y Senegal, 1.4.4. El contexto europeo: Francia y el Reino Unido, 1.4.5. Resumen; 2. Marco metodológico, 2.1. Selección del corpus, 2.2. Método de análisis, 2.3. Resultados y discusiones, 2.3.1. Uniformidad visual en los distintos mercados, 2.3.2. Adaptaciones textuales: lemas y eslóganes, 2.3.3. Conocimiento cultural implícito y valores compartidos, 2.3.4. Matices lingüísticos y contextos culturales, 2.3.5. Reflexiones sobre las dimensiones culturales de Hofstede, 2.3.6. Implicaciones prácticas para la traducción y adaptación; Conclusión; Referencias bibliográficas; Anexos (A-E).

INTRODUCTION

The globalization of markets has led to an increase in advertising as a universal medium of persuasion (Sinclair, 2012), yet its messages often remain deeply connected to the cultural and social values of specific societies. This is particularly clear in car advertising, where visuals, text, and cultural elements come together to shape consumer perceptions and influence purchasing decisions. Translating advertising across borders, particularly between countries that share a language but not a culture,

highlights the complex relationship among signs, meanings, and societal norms. Therefore, there is a pressing need to better understand translation practices in advertising to provide translators with reflective tools they can consciously apply in their work.

The specific objectives of this research are threefold: first, to identify the semiotic strategies employed in car advertisements in four distinct markets; second, to analyse how these strategies reflect underlying cultural dimensions; and third, to examine how such knowledge can inform culturally sensitive translation practices. In doing so, this study contributes to Translation Studies by bridging the gap between cultural theory and professional translation practice in the area of advertising translation between countries with shared languages but divergent cultural landscapes.

This article explores how car advertisements function not merely as vehicles of commercial persuasion but also as cultural texts. By analysing digital graphic advertising campaigns from the United Kingdom, Ghana, France, and Senegal, it examines the persuasive strategies used in visual and textual elements. This study moves beyond simple comparisons of linguistic differences to investigate deeper cultural contrasts between countries that share a language but have distinct historical, social and cultural contexts.

Additionally, this research examines how advertising uses signs and symbols to connect with specific cultural identities and societal expectations, turning a commercial message into a cultural one. Building on Hofstede's theory of cultural dimensions, this study highlights the role of advertising in reflecting on and shaping societal values and norms. This study also stresses the importance of cultural awareness in translation, arguing that failing to understand the beliefs, lifestyles and cultural practices of the audience can lead to poor communication and ineffective marketing.

Specifically, we have selected a corpus of twenty car advertisements for five different brands aimed at the British, Ghanaian, French, and Senegalese markets in 2023. These samples were obtained from the official websites of the five brands. This comparative study will allow us to corroborate our initial hypothesis: in advertising, most information is conveyed implicitly, activating shared cultural knowledge that ensures the fulfilment of communicative and commercial intent. By focusing on car advertising in these four countries, this study sheds light on the complex

connections between language, culture, and marketing strategies, offering both theoretical insights and practical recommendations.

1. THEORETICAL FRAMEWORK

1.1. The translation of advertisements an act of intercultural communication

The translation of adverts is far more than a straightforward linguistic transfer from one language to another. It is an intricate process that requires a deep understanding of the cultural, social, and psychological contexts of both the source and target audiences (Katan and Taibi, 2021). The interplay between language, culture and communication makes the translation of adverts, whether print, digital or television ads, a clear act of intercultural communication, requiring sensitivity to the values, beliefs and preferences that drive consumer behaviour in different cultures (Minot, 2001, p. 15).

Culture is indeed a powerful influence on how messages are perceived and interpreted (López Mora, 2005, pp. 163-164). It shapes the symbols, narratives, and imagery that resonate with the audience. In advertising, these cultural elements are not merely supplementary but are fundamental to the effectiveness of the message. For instance, colours, gestures, and imagery may hold different meanings across cultures; misunderstanding idiomatic expressions or humour may result in a loss of impact; individualistic cultures may prefer messages emphasising personal achievement, while collectivist cultures might resonate more with themes of family and community.

This is the reason why translating adverts often requires transcreating, a process that involves recreating the original content to suit the target culture while maintaining the intended tone, message and emotional impact (Katan, 2019, pp. 15-38). This process may include rewriting slogans and taglines to align with local values and sensibilities, adjusting imagery and design to reflect cultural aesthetics and norms, or tailoring messaging styles to the target audience's preferences, such as formal versus informal communication (Larminaux, 2010, p. 135).

Therefore, intercultural competence is essential for professionals involved in the translation of adverts. In our increasingly globalised world, where brands strive to connect with diverse audiences, translation serves

as a bridge between cultures. By adapting content to align with local cultural norms and values, brands do not only foster trust and relatability among their target audience but also demonstrate cultural awareness and sensitivity to avoid misunderstands or backlash (Valdés Rodríguez, 2004, pp. 113-115).

1.2. The translation of advertisements and decolonisation

Decolonisation refers to the fundamental transformation of power dynamics and the rejection of colonial structures, ideologies and practices. According to Dei (2019), decolonisation entails challenging internalised colonial beliefs and practices while acknowledging that our understanding and knowledge of the world are shaped by social, political and cultural forces.

> Decolonization is about changing power relations. It is about the politics of knowledge for subversion and to challenge colonial thinking. It is about a practice and a process to affirm the colonized mind in challenging imperial thought and practice (Dei, 2019, p. 13).

Historically, translation has often served as a tool of colonial domination, used to impose foreign systems of governance, religion, and culture (Shamma, 2018). The decolonisation of translation studies and practices refers to critical rethinking and restructuring of the field to challenge and dismantle the dominance of Western frameworks, methodologies and assumptions. It aims to highlight diverse cultural perspectives and address the historical and ongoing legacies of colonialism within translation practices and theories.

Exploring how power imbalances influence intercultural exchange is crucial to translation studies, especially when it comes to the translation of advertisements, a space where unequal cultural exchanges become particularly visible. These imbalances reflect and perpetuate dynamics that have their roots in colonial histories, wherein power and cultural hegemony dictate how cultures are represented, or even silenced. When wondering whether advertising can function as a decolonisation strategy, López-León & Gómez (2024, p. 204) argue that advertising in mass media is not only an imperialist practice from the moment it aims to increase the economic profits of a particular brand; it is also a colonialist practice, as it

seeks to impose an ideology, often appealing to the emotions of a specific audience, seeking to control their ways of seeing, thinking, and feeling.

To illustrate this idea that the process of translating advertisements is rarely neutral and is shaped by economic, political and cultural forces that prioritise certain narratives while marginalising others, consider advertisements from dominant cultures (often from the Global North) that are adapted and exported to the Global South, and reinforce Western ideals of beauty standards, success and modernity. The underlying message often remains tied to Western values, promoting consumerism in ways that may conflict with the local cultural or ethical norms.

Linguistic imperialism further underscores the deep-rooted inequalities in the translation of advertisements. The dominance of colonial languages such as English, French, and Spanish has often relegated indigenous languages to secondary roles, undermining their status as equal communication platforms (Phillipson, 2006, 2008). Even when English, French and Spanish are employed with their corresponding linguistic variations, the adaptations often fail to fully embrace the cultural depth and nuances of the target audience. Instead, these variations are frequently framed as superficial modifications –adjustments in vocabulary, tone, or accent– rather than substantive efforts to reflect the cultural, historical and social realities of local communities. This practice reinforces a hierarchy where dominant languages retain their centrality, while their localised versions are treated as peripheral or derivative (Phillipson, 2008, p. 10).

As explained in the following sections, such an approach not only limits the effectiveness of advertising campaigns but also perpetuates cultural homogenisation, hence the importance of respecting and integrating the unique linguistic and cultural characteristics of the target audiences, their voices and values, by creating messages that truly reflect cultural diversity and richness.

1.3. The translation of advertisements and diatopic varieties

It is evident that the only barrier between the two markets cannot simply be language, as linguistic communities do not adhere to national boundaries. The differences observed in geographically separated countries that share the same official language are significant, as in the

case of Spanish-speaking countries such as countries in Latin America and Spain.

The way speakers use a common language is not uniform; it varies according to factors such as time, education, sociocultural level, or place of origin, among others. López Morales (2004, p. 102) points out that no community, regardless of its size, is exempt from linguistic variations. Occasionally, these variations are due to extralinguistic factors. Depending on each factor, different types of variation can be identified: functional or diaphasic variation, sociocultural or diastratic variation, geographic or diatopic variation, and historical or diachronic variation.

For the purpose of our study, we are particularly interested in diatopic variation, which gives rise to what is commonly referred to as a dialect. Zamora and Guitart define a dialect as "la forma históricamente determinada de la lengua de un grupo que ocupa un espacio geográficamente definable" (1982, p. 17), in other words, the form of a language shaped by historical development and used by a community residing in a specific, geographically identifiable area. Indeed, a speaker of a given language can often recognise the origin of another speaker within the same linguistic community through certain distinctive features of their language use, such as pronunciation and intonation (phonetic level), grammatical constructions (morphological and syntactic levels), or vocabulary and expressions (lexical-semantic level).

These differences in linguistic attitudes regarding linguistic phenomena and their rules depending on the region highlight that a language can be understood as the sum of its dialects. This perspective prompts reflection on the inherently variable nature of language, particularly the mutual intelligibility between the dialects of a given language. This issue is especially relevant in cases where dialects are geographically distant, such as the French spoken in France and Senegal, or the English used in the United Kingdom and Ghana.

1.3.1. English

Currently, many new varieties of spoken English are being developed worldwide, including in countries like Ghana. These varieties are often referred to as "New Englishes" because of their diversity and widespread use. Crystal (1999) asserts that these varieties emerged in response to the needs of newly independent nations in the 1950s and the 1960s to express

their national identities. With newfound independence came the desire to assert identity on the global stage, and language, closely tied to identity, became a primary means of self-expression. Many of these new nations continue to use English as a vehicular language because of the impracticality of choosing among the many competing local ethnic languages. However, English also symbolised their colonial past, necessitating its adaptation to meet local needs: incorporating local vocabulary, reflecting cultural variations, and developing new standards for pronunciation and pragmatic norms.

Ghana, as a former British colony, is now one of Africa's Anglophone countries, yet it is home to approximately fifty mutually unintelligible languages spoken across its territory, including Twi, Ga, Ewe, and Hausa (Dako and Quarcoo, 2017, p. 20). As a result, most Anglophone Ghanaians are bilingual. English, as the official state language, is used in education, administration, and the workplace and is expected in all public domains. Proficiency and fluency in English are highly valued in Ghana, and studies confirm that Ghanaians generally hold a positive attitude toward English while striving to preserve their indigenous languages (Dako and Quarcoo, 2017, p. 27).

1.3.2. French

It is common to distinguish between “French from France,” “French from Quebec,” and “French from Africa,” among other variations. As Ndiaye (2013, p. 127) observes, societies that use French as a vehicular language possess their own ways of thinking, cultural traits and sociolinguistic realities.

Cissé (2005) describes Senegal as a geographical and human crossroads where three civilisations coexist and interact: Black African, Arab-Muslim and Western. This cultural mosaic reflects significant ethnic and linguistic diversity, expressed through the various languages of these cultures. Senegal is estimated to have about twenty ethnic groups, the largest being the Wolofs (43%), whose language is spoken by 80% of the population. Despite this multilingualism, French is the only official language, as established in the first article of the Constitution. It is the primary language for administrative management, formal education, media, technological development, and international relations. According to data from the Organisation Internationale de la Francophonie (2022),

only 26% of Senegal's population is Francophone. However, this figure represents significant growth compared with previous years (10% in 1990). The report also indicated that French is expected to evolve as the language of education, with mandatory schooling policies likely to make it the first language for most children born in urban areas. This trend is evident in data showing that the majority of Francophones in sub-Saharan Africa are between the ages of fifteen and twenty-four. Proficiency in French is widely regarded as an essential professional tool for accessing positions of power and decision making.

The alternation between Wolof and French has given rise to a blending of the two languages, which is prevalent in daily conversations and in the media, including radio and television. This cultural interplay underscores the significant role of Wolof, despite its lack of official status. Daff (1996, p. 570) noted that urban Wolof incorporates many practical expressions from French, such as *pour*, *mais*, and *parce que*, and significantly influences vocabulary. Holes (2011, p. 8) identifies phonetic, morphological and syntactic simplifications, likely because French is learned as a foreign language in schools. Ndiaye (2013, p. 128) highlights "linguistic fluctuations" at the lexical level, including calques, expansions and restrictions of concepts, and register alternations.

Advertising trends further illustrate sociolinguistic landscapes. Most of Senegal's eight billion CFA franc advertising market is driven by billboards and radio and television ads, with only a few newspapers, such as *Le Soleil* and *Le Populaire*, generating significant advertising revenue.

Dumont, in *Sociolinguistique de l'Afrique francophone* (1995), highlights the distinctiveness of the African continent, emphasizing that its social and cultural realities differ significantly from those of France, and in some cases, have no equivalent in Western societies. In this context, it is entirely justified for Senegal to develop and use a version of French that reflects its unique identity and cultural heritage, rather than adhering strictly to the standardized form of the language.

1.4. Cultural differences between France/Senegal and the United Kingdom/Ghana according to Hofstede

Building on the hypothesis that every culture shapes certain behavioural styles common to individuals within it, anthropologists have sought to uncover how culture manifests in personal behaviour, the extent

of its influence on decisions, and the ways in which human actions are shaped by cultural belonging.

The concepts of national culture and cultural identity have arisen from these explorations. Several scholars (Hall, 1976; Hofstede, 2001; Inkeles and Levinson, 2008) describe these concepts as follows: the elements that distinguish one culture from another are evident in how authority is perceived and in individuals' understanding of themselves within society. Fundamental aspects, such as the individual-society relationships, concepts of masculinity and femininity, conflict resolution approaches, and others, directly impact interpersonal relationships in both private and public contexts, explaining behaviours unique to each culture.

From the perspective of social psychology, Hofstede et al. (2010, p. 6) define culture as the collective programming of the mind that distinguishes one human group from another. Through lived experiences, individuals are mentally programmed to interpret new experiences in specific ways, while simultaneously using social norms to understand and make sense of their environment.

An individual's socialisation is deeply influenced by the culture they inhabit. Culture becomes an integral aspect of identity, encompassing both cultural identity (the shared values, traditions, symbols, beliefs and behaviours within a social group) and social identity (belonging to a gender, social class, generational group, or community with shared interests or ideological beliefs).

Cultural dimensions, therefore, explain critical aspects such as time perception, contextual reliance, individualism versus collectivism, power distance, masculinity versus femininity, and uncertainty avoidance. These dimensions are essential considerations when designing advertising campaigns tailored to recipients from different cultural contexts (Patin, 2018). The cognitive frameworks shaped by cultural dimensions play a decisive role in communication, especially in advertising.

The cultural dimensions identified by Hofstede in *Culture's Consequences: International Differences in Work-Related Values* (1980) and expanded in *Cultures and Organizations: Software of the Mind* (2005) provide a framework for understanding preferences that are not only linguistic (e.g., lexical, morphosyntactic, or phraseological) but also cultural, reflecting a community's worldview. This underscores the importance of adapting advertising to diverse audiences, presenting significant challenges for advertisers and marketers alike.

However, it should be noted that, while Hofstede's model offers valuable insights into broad cultural tendencies, it is not without limitations. One key concern is its tendency to treat national cultures as homogeneous and stable, potentially overlooking subcultural variations within countries (Signorini, Wiesemes, and Murphy, 2009). Moreover, the data underlying Hofstede's dimensions were primarily collected from corporate environments, which may not fully represent the broader social or consumer contexts relevant to advertising. Nevertheless, Hofstede's framework serves as a useful starting point in this study, but it is complemented by a more nuanced, contextual analysis of the cultural codes present in specific advertisements.

1.4.1. Ghana and the United Kingdom

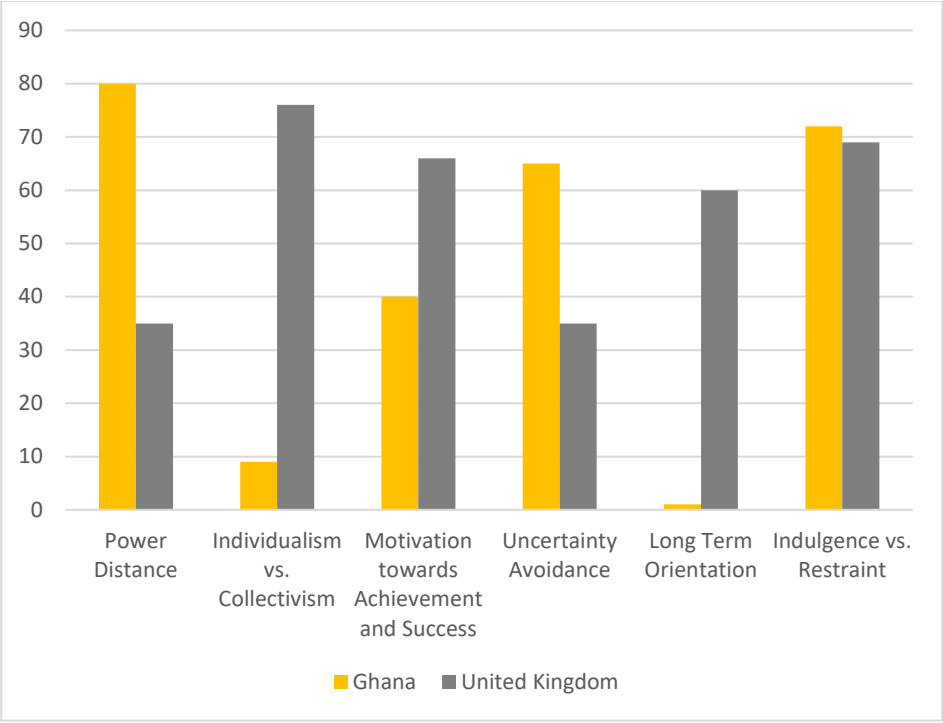


Fig. 1. Hofstede's cultural dimensions: comparison between Ghana and the United Kingdom.

When comparing the results obtained in Ghana and the United Kingdom, we observe significant differences in their cultural dimensions. Ghana scores a considerably high 80 in the power distance dimension, indicating that its population accepts a hierarchical order in which everyone has a specific place that does not require further justification. In contrast, the United Kingdom, with a score of 35, demonstrates a society that believes social inequalities should be minimised.

Similarly, these two countries differ sharply in terms of individualism and collectivism. Ghana, with a very low score of nine, is considered a collectivist society, whereas the United Kingdom, with a score of 76, is highly individualistic. This reflects cultural values taught from childhood: British people are encouraged to think and make decisions independently, seeking personal fulfilment as a life priority. Meanwhile, in Ghana, early education emphasises belonging to a group and upholding values like loyalty, tradition and family responsibility.

In the dimension of motivation toward achievement and success, Ghana scores 40, indicating a society that values a relative balance between leisure and work. In contrast, the United Kingdom scores higher at 66, highlighting a culture where work is central to life, and ambition for success and status drives decision-making.

A notable difference is also evident in the uncertainty avoidance dimension. Ghana scores 65, reflecting a preference for maintaining traditional codes of behaviour and rules. The United Kingdom, with a lower score of 35, embraces the ambiguities and constant changes of life. This openness is demonstrated by its strong inclination toward innovation, high consumption of new products, and a willingness to create fast-paced and highly creative industries.

Regarding long-term orientation, Ghana scores just one, underscoring its respect for rules and traditions and a wariness of change and the future. In contrast, the United Kingdom scores 60, showcasing a pragmatic society that adapts traditions to new conditions and prioritises saving and investment for the future.

Finally, in the dimension of indulgence vs. restraint, both countries score similarly high: Ghana at 72 and the United Kingdom at 69. This indicates that both populations have a positive outlook on life, emphasising leisure and fulfilling personal desires.

1.4.2. France and Senegal

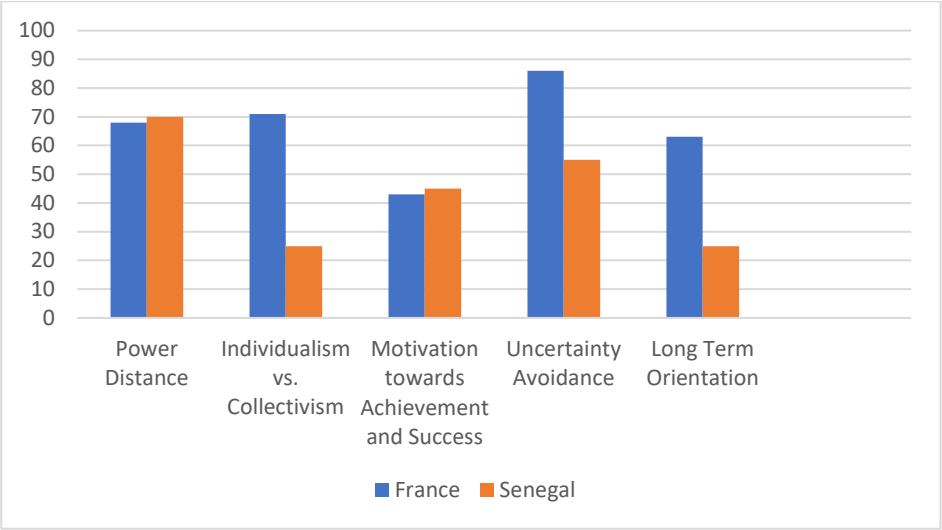


Fig. 2. Hofstede's cultural dimensions:
Comparison between France and Senegal.

In the power distance dimension, France, and Senegal exhibit similar scores (France 68 and Senegal 70). This positions both as relatively hierarchical societies, organised in a pyramidal structure where individuals have predefined roles, implying inherent inequalities.

A significant contrast is observed in the individualism vs. collectivism dimension. Senegal's low score (25) reveals it as a collectivist society, emphasising group commitment and solidarity. Conversely, France's high score (71) reflects its individualistic nature, where personal interests and close relationships take precedence, and values like independence, autonomy and personal freedom are highly regarded.

In the motivation toward achievement and success dimension, the scores are close. Senegal (45) and France (43) both fall below the average, indicating societies that prioritise well-being through quality leisure time. Work is viewed as a means to live rather than a central life goal, with equality, solidarity and quality of work-life being highly valued.

Regarding uncertainty avoidance, Senegal scores moderately at 55, suggesting no clear tendency to avoid uncertainty. On the other hand, France's score of 86 shows a strong aversion to surprises. The French

prefer structured and well-planned lives, stable environments and access to prior information.

In terms of long-term orientation, Senegal's low score (25) reflects a strong attachment to traditions and customs, with social change often met with scepticism. France, with a higher score of 60, displays a pragmatic approach, demonstrating flexibility in adapting traditions and a focus on preparing for the future.

Data on indulgence for Senegal is unavailable.

1.4.3. The African context: Ghana and Senegal

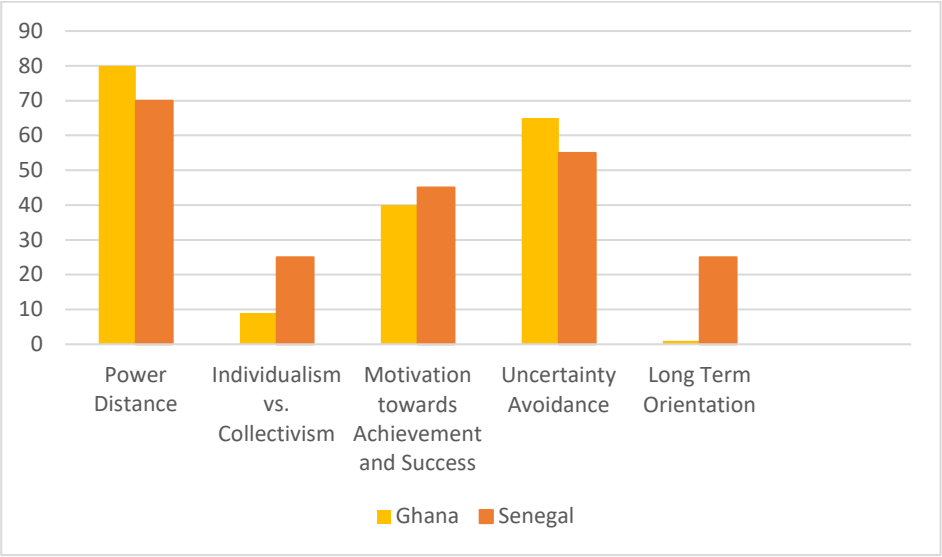


Fig. 3. Hofstede's cultural dimensions:
Comparison between Ghana and Senegal.

A detailed analysis of results from Ghana and Senegal –two geographically close nations with distinct official languages– offers valuable insights. As previously discussed, understanding and appreciating cultural similarities and differences is vital in international marketing, particularly given the significant disparities across global cultures. sub-Saharan Africa, in particular, remains an under-researched region in the context of advertising discourse. Nevertheless, many shared cultural trends, influences and value orientations are evident across much of the sub-Saharan population.

According to Hofstede (1991), most sub-Saharan African cultures exhibit a high power distance. Respect for elders is a foundational societal principle, with the eldest group members often regarded as the ultimate sources of wisdom and knowledge. They serve as role models and "guardians of society." This strong hierarchical structure fosters respect for authority and seniority, reinforces adherence to norms and rules, and promotes discipline. Hofstede also observed that sub-Saharan cultures are highly collectivist, with family playing a central role in the broader social framework, a hallmark of many African societies.

As shown in the graph above, both Ghana and Senegal have low long-term orientation scores, reflecting a strong attachment to traditional attitudes, values, and beliefs. Furthermore, the data indicates that these societies are less driven by success and achievement.

1.4.4. The European context: France and the United Kingdom

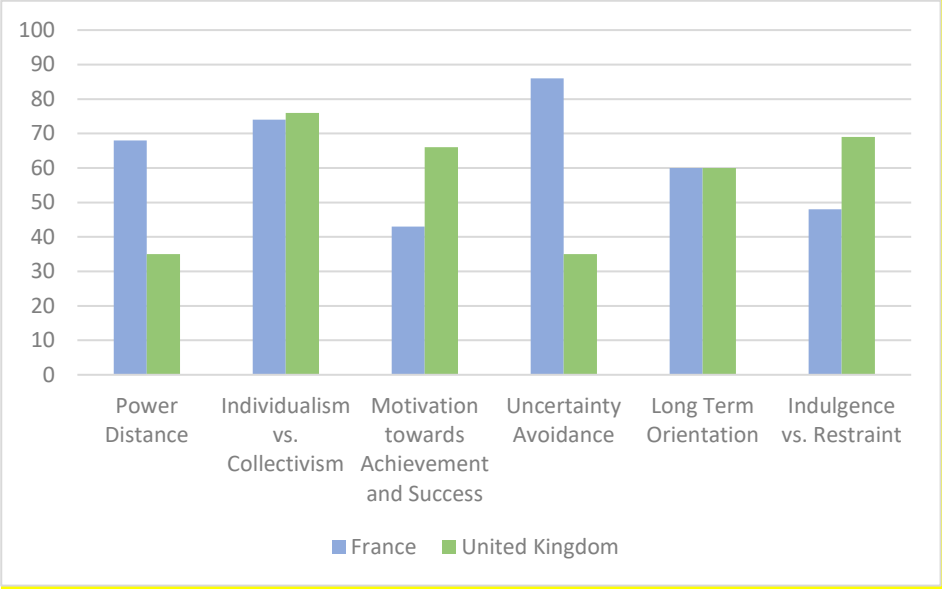


Fig. 4. Hofstede's cultural dimensions:
Comparison between France and the United Kingdom.

In contrast to the sub-Saharan African context, examining the European cultural landscape –particularly the differences between the United Kingdom and France– provides an intriguing perspective on

cultural diversity within a relatively small geographical region. As highlighted in the figure, these two nations display marked contrasts in their cultural dimensions, reflecting historical, social and institutional differences.

According to Hofstede's framework, the United Kingdom exhibits low power distance, indicating a culture that values egalitarianism and open communication across hierarchical levels. This contrasts with France, which shows a higher power distance, reflecting a greater acceptance of hierarchical structures and centralised authority. The French cultural preference for structured governance and formality stands in stark contrast to the British emphasis on informal interactions and decentralised decision-making.

France and the United Kingdom differ significantly in their cultural orientations, particularly regarding motivation and success. France scores relatively low on the decisive dimension, indicating a consensus-oriented society that prioritizes quality of life and collective well-being. This is reflected in its robust welfare system, shorter working hours, and an emphasis on work-life balance. Interestingly, within French culture, there is a unique divergence: while the upper class exhibits low motivation toward achievement and success, the working class reflects a more competitive, success-driven mind-set. In contrast, the United Kingdom, with a high score on the decisive dimension, is markedly success-oriented and competitive. Despite a cultural tendency toward modesty and understatement, British society places a strong emphasis on achievement, performance, and ambition, with individuals "living to work" rather than working to live. These contrasts highlight the nuanced differences in how these two neighbouring countries perceive and pursue success.

When it comes to uncertainty avoidance, France scores significantly higher than the United Kingdom. This suggests a cultural tendency in France to prefer predictability, detailed planning, and adherence to established norms, as opposed to the British inclination toward flexibility, pragmatism and comfort with ambiguity.

Additionally, both nations score exceptionally high on the dimension of individualism, underscoring a culture that prioritises personal autonomy, individual achievements and self-reliance. They also display moderate scores for long-term orientation, although subtle differences exist. The United Kingdom leans toward short-term pragmatism, reflecting a focus on immediate goals and results, while France demonstrates a slightly greater appreciation for tradition and long-term planning.

These contrasts underscore the importance of tailoring marketing and communication strategies to the unique cultural dynamics of each European country, even within a shared regional context.

1.4.5. Final remarks

Cultural parameters significantly influence how messages are received, even in geographically, historically, or culturally connected countries. Human relationships, whether rooted in individualistic or collectivist mind-sets, and characteristics such as pragmatism or competitiveness, shape message interpretation. For example, countries like France and the United Kingdom, or Senegal and Ghana, may seem fundamentally similar but exhibit substantial cultural differences.

While standardised campaigns may appear beneficial due to lower costs, simpler coordination and reduced global oversight, they are often avoided. The diverse cultural landscapes of target audiences make the impact of a one-size-fits-all message unpredictable. A lack of cultural awareness in communication can hinder intercultural dialogue, underscoring the importance of skills that facilitate engagement with those who do not share our values, beliefs, or lifestyles. This set of skills, referred to as "intercultural intelligence" by Sauquet and Vielajus (2014), involves contextualising interactions, exploring cultural differences and cultivating an awareness of disparities.

Given its relevance to translation and advertising, the next points will explore the necessity of fostering intercultural intelligence, particularly in crafting effective advertising strategies.

1) Implications for advertising in sub-Saharan Africa: In sub-Saharan Africa, cultural values shape advertising discourse to prioritise the individual's connection to social groups over personal achievements or technological advancements. Effective advertisements often emphasise social relationships and traditional values, reflecting the region's collectivist nature.

Brand loyalty is another key characteristic of sub-Saharan consumers, with brand-switching being relatively uncommon (Owusu-Frimpong, 2008). This suggests that campaigns emphasising community trust and consistent value offerings are likely to resonate more deeply.

2) Challenges for multinational enterprises: While Hofstede's cultural dimension theory offers valuable insights, its application to developing regions, particularly Africa, has limitations (Babarinde, 2009). Operating in African markets requires creative problem-solving to navigate cultural challenges, identify business opportunities, and address bureaucratic obstacles. Such efforts often reveal untapped and underutilised markets ripe for innovation and growth (Oyewole, 2006).

Understanding cultural nuances is vital for multinational firms entering sub-Saharan Africa. For instance, marketing executives should recognise the significant role of elderly family members in decision-making, particularly when selecting products or services.

3) Unique African marketing challenges: sub-Saharan Africa presents a fragmented market characterised by low purchasing power and a predominance of marginal market segments. Marketing channels in the region are evolving, with informal social networks playing a central role in disseminating communication messages (Martel and Klibi, 2016). This highlights the need for companies to adapt their strategies to leverage these networks effectively.

Despite the rapid growth of middle-income consumer segments, subsistence consumption continues to dominate (Viswanathan, Sridharan, and Ritchie, 2010). Most consumers prioritise products and services that meet basic daily needs (Ravallion, 2010). This raises an essential question for foreign firms: Should they focus on offering simple, functional solutions, or is there room for more sophisticated products in this market?

Addressing these unique challenges requires multinational enterprises to rethink traditional strategies and design offerings that align with the cultural, economic and social realities of sub-Saharan Africa.

2. METHODOLOGICAL FRAMEWORK

2.1. Corpus selection

To illustrate the conclusions reached in the theoretical section of this study, car advertising serves as an excellent case study, intertwining visuals, text, and cultural symbols to construct compelling narratives tailored to diverse audiences. This analysis examines twenty advertisements for five car brands (Ford Explorer, Mercedes GLC, Nissan

Qashqai, Peugeot 3008, and Renault Duster) targeted at audiences in the United Kingdom, Ghana, France, and Senegal.

Each advertisement was selected based on the following criteria:

1) The ad must have been officially released in 2023 and available on the brand's national website for the four target markets.
2) It must feature both visual and textual content.
3) All materials were static digital advertisements, excluding video or audio formats.

By comparing visual and textual elements, this study explores how advertising functions not merely as a commercial tool but as a cultural text. It delves into the implicit transmission of cultural knowledge, examining the extent to which advertising respects and reflects the values, lifestyles and societal expectations of its target audience. Grounded in Hofstede's theory of cultural dimensions, the research offers preliminary insights into how shared and divergent cultural elements influence consumer perceptions and purchasing decisions.

The corpus for this study comprised twenty advertisements sourced from the official websites of the five selected brands in 2023. Ads were archived using screenshots and systematically organised by brand, country, and format for consistent coding.

2.2. Method of analysis

The analysis focuses on both visual and textual components, highlighting similarities and differences across the four countries. By analysing slogans, imagery and contextual elements, the study seeks to identify the underlying cultural and communicative strategies deployed by the brands.

The methodology followed a qualitative content analysis approach using thematic coding, supported by insights from semiotics and cultural studies. A coding schema was developed in advance based on Hofstede's cultural dimensions. Each advertisement was reviewed multiple times, with annotations capturing recurring themes, cultural references, symbolic elements, tone, and linguistic choices.

The comparative framework considers the following:

1) Visual elements: Photographs, colour schemes, and layout.

2) Textual elements: Slogans, taglines, and descriptive languages.
3) Cultural implications: How implicit cultural knowledge informs the construction of the message.
4) Contextual adaptations: Changes made to align with local societal norms and expectations.

The goal of this methodology is not only to identify differences but to interpret them through a cultural lens, offering a deeper understanding of how translation practices engage with underlying cultural frameworks.

2.3. Findings and discussions

2.3.1. Visual uniformity across markets

One of the most striking findings of this study is the high degree of visual similarity across advertisements in Europe and Africa. Across all brands and regions, the photographs featured the cars prominently in scenic or urban settings, often accompanied by aspirational imagery such as families, adventurers or professionals. Colours such as silver, black and metallic blue dominated the palette, reflecting a universal appeal to modernity, sophistication and reliability. However, some brands incorporated brighter colours to create a more distinct impression. For instance, Peugeot displayed a red car in advertisements across France, the United Kingdom, and Ghana, whereas an orange Renault Duster was prominently featured in Senegal. The use of red, often associated with energy and passion, is complemented by the depiction of a female character in the Peugeot 3008 advertisements. Similarly, the inclusion of a black driver in the Nissan Qashqai advertisements for both Senegal and Ghana signifies an effort to reflect local representation, underscoring the importance of cultural inclusivity in these markets.

Generally speaking, in countries like the United Kingdom and France, advertisements frequently feature backdrops of European landmarks or pastoral settings, evoking heritage and local pride. However, this study reveals a distinct departure from such practices. The focus of all examined advertisements is on generic landscapes designed to appeal broadly to both European and African audiences. This visual uniformity highlights the strategic emphasis on a cohesive global identity, aiming to balance universal branding with market-specific relevance. By choosing versatile and aspirational imagery, these brands effectively bridge cultural divides,

reinforcing the global nature of their products while maintaining an accessible and inclusive appeal.

2.3.3. Textual adaptations: slogans and taglines

While the visuals of the advertisements remain largely unchanged across European and African markets, the textual elements demonstrate notable differences, reflecting region-specific priorities and values. In European markets, the slogans emphasise abstract concepts such as individuality, allure, and mindset. For example, phrases like "Nouveau Explorer: 100% électrique" (New all-electric Explorer) and "Peugeot 3008, l'allure fait toute la difference" (Peugeot 3008, allure makes all the difference) highlight elegance, innovation and self-expression. Similarly, the use of words like "mindset" in "Dacia Duster, more than just a version, a mindset" signal an appeal to lifestyle choices and personal identity, resonating with European audiences' inclination toward aspirational and emotive messaging.

In contrast, African slogans adopt a more practical and action-oriented tone, focusing on reliability, confidence and adaptability to challenging environments. Examples like "Drive with confidence" and "Renault Duster, rien ne pourra vous arrêter" (All-new Duster, the unstoppable SUV) underscore the vehicles' robustness and capability to handle diverse terrains. This utilitarian approach reflects the priorities of African markets, where practicality and dependability are critical selling points. The emphasis on iconic status, such as in "Peugeot 3008, the iconic SUV", further aligns with a straightforward and pragmatic appeal designed to build trust in the brand's value.

The translation of slogans between markets, often literal, maintains a degree of consistency. For instance, "Le nouveau Nissan Qashqai, ouvrir la voie à un monde de possibilités" and its English counterpart, "All-new Nissan Qashqai, open a world of possibility", highlight a shared global message but adapt slightly for linguistic and cultural nuances. Despite these similarities, subtle variations in tone –European slogans celebrating electric vehicles and allure, African slogans emphasising ruggedness and reliability– reveal distinct strategies tailored to each audience's expectations.

The emphasis on electric vehicles in Europe, particularly evident in slogans for models like the Explorer and Nissan Qashqai e-power, reflects growing environmental awareness and the appeal of cutting-edge

technology in this region. Additionally, European advertisements sometimes include price details, as seen in the French campaigns for the Peugeot 3008 and Mercedes GLC, signalling transparency for cost-conscious consumers. In contrast, African advertisements eschew price displays, focusing instead on the vehicles' capacity to inspire confidence and tackle the hard terrain prevalent in these regions.

Together, these textual strategies highlight the careful balance brands strike between global consistency and local relevance, tailoring their messages to resonate with distinct market needs and cultural values.

2.3.3. Implicit cultural knowledge and shared values

The visual and textual strategies observed in the advertisements reflect implicit cultural knowledge and shared values that transcend regional differences while accommodating local priorities. The recurring use of sleek, metallic colours like silver, black, and blue, coupled with generic yet aspirational landscapes, speaks to a globally shared aspiration for modernity, sophistication and reliability. These elements are carefully curated to appeal to universal ideals of progress and status, offering a sense of familiarity and desirability across both European and African markets.

Implicit cultural nuances are subtly woven into these global narratives, reflecting the values and expectations of specific audiences. For instance, the choice to depict a black driver in the Nissan Qashqai advertisements for Senegal and Ghana highlights a recognition of the importance of representation and cultural inclusivity in African markets. Similarly, the use of bold colours like red and orange in certain advertisements, paired with dynamic imagery of characters exuding energy and confidence, aligns with cultural associations that resonate more strongly in particular contexts, such as the vibrant and expressive traditions often celebrated in African cultures.

The slogans further underscore shared and localised values, serving as linguistic bridges that convey universal ideals while adapting to regional sensibilities. European taglines such as "Nouveau Explorer: 100% électrique" reflect a prioritisation of environmental consciousness and technological innovation, appealing to audiences who value individuality and forward-thinking lifestyles. In contrast, African slogans like "Renault Duster, rien ne pourra vous arrêter" (All-new Duster, the unstoppable SUV) emphasise resilience and practicality, aligning with the pragmatic expectations of markets where durability and adaptability are paramount.

Through this balance of universal design and culturally attuned messaging, brands effectively tap into a shared global ethos while respecting and addressing the diverse priorities of their target audiences. This dual approach not only strengthens their global identity but also fosters deeper connections with local consumers, demonstrating an understanding of the implicit cultural knowledge that shapes purchasing decisions.

2.3.4. Linguistic nuances and cultural contexts

The language used in advertisements carries subtle yet significant cultural markers that reflect the values, priorities, and expectations of the target audience. In European markets, slogans tend to emphasise abstract and aspirational qualities, with phrases such as "Peugeot 3008, l'allure fait toute la difference" (Peugeot 3008, allure makes all the difference) and "Nouveau Explorer: 100% électrique" (New all-electric Explorer). The use of terms like "allure" and "mindset" conveys a sense of individuality, elegance and forward-thinking attitudes, appealing to European consumers' preference for personal expression and innovation. These linguistic choices align with a broader cultural focus on lifestyle, where automobiles are marketed as extensions of one's identity and aspirations.

In contrast, the slogans in African markets adopt a more functional and action-oriented tone, prioritising reliability and adaptability. Phrases like "Drive with confidence" and "Renault Duster, rien ne pourra vous arrêter" (All-new Duster, the unstoppable SUV) emphasise the vehicles' resilience and capability to meet practical challenges. This pragmatic messaging reflects the cultural and environmental realities of African consumers, who often value vehicles for their durability and ability to navigate diverse terrains. Such a language also instils confidence in the product's ability to perform reliably under demanding conditions, catering to local priorities.

Despite their differing emphases, the slogans are often translated literally between markets, preserving a consistent global message. For example, "Le nouveau Nissan Qashqai, ouvrir la voie à un monde de possibilités" and its English counterpart, "All-new Nissan Qashqai, open a world of possibility," maintain the same core idea while subtly adapting to linguistic and cultural nuances. These translations demonstrate a dual approach: the overarching message resonates universally, while slight modifications in tone ensure relevance within specific cultural contexts.

By leveraging linguistic nuances thoughtfully, brands succeed in bridging cultural differences, crafting messages that are both globally coherent and locally resonant.

2.3.5. Reflections on Hofstede's cultural dimensions

Hofstede's cultural dimensions offer a valuable framework for analysing the findings of this study, particularly in understanding the motivations behind the distinct textual and visual strategies observed in European and African car advertisements. For instance, the emphasis on individuality, innovation and environmental consciousness in European slogans aligns with the high degree of individualism prevalent in cultures, such as France and the United Kingdom. European consumers often prioritise personal expression and lifestyle alignment in their purchasing decisions, as reflected in taglines such as "Peugeot 3008, allure makes all the difference." This focus also resonates with low power distance, where equality and self-determination influence consumer preferences, positioning cars as vehicles for personal freedom and identity.

In contrast, African slogans often underscore resilience, functionality and adaptability, highlighting the values of collectivism and uncertainty avoidance present in many African cultures. Messaging like "Renault Duster, rien ne pourra vous arrêter" (All-new Duster, the unstoppable SUV) addresses practical concerns and the need for reliable performance in diverse terrains, which are critical for everyday life in many African countries. This reflects a more pragmatic orientation, shaped by environmental and cultural realities, where dependability and communal utility take precedence over individualistic ideals.

Concerning uncertainty avoidance, it should be noted that French and British advertisements exhibit a higher degree of uncertainty avoidance with detailed descriptions of features and guarantees. African advertisements are more flexible, relying on general assurances of quality and reliability.

The same difference occurs with the power distance dimension. The luxury-oriented tone of Mercedes GLC advertisements in all regions reflects a universal appeal to status, yet the interpretation of luxury varies. In Senegal and Ghana, the emphasis is on practicality and prestige, whereas in Europe, it is on exclusivity and refinement.

Moreover, the strategic use of inclusive representation, such as the depiction of black drivers in African advertisements, reflects the

dimension of masculinity versus femininity by balancing ambition and inclusivity with cultural sensitivity. By tailoring their messaging to align with these cultural dimensions, brands enhance their resonance with regional audiences, demonstrating an understanding of both universal aspirations and local priorities.

2.3.6. Practical implications for translation and adaptation

These findings underscore the critical role of culturally informed translation and adaptation in creating effective global marketing campaigns. While visual elements remain largely uniform to establish a cohesive brand identity, textual components must be adapted to reflect the linguistic and cultural nuances of each market. This requires more than literal translation; it demands a thoughtful localisation process that accounts for regional values, priorities and communication styles.

For instance, while European audiences may respond to terms like "mindset" and "allure," which evoke sophistication and individual identity, African markets require action-oriented messaging that emphasises reliability and confidence. Translating phrases such as "open a world of possibility" into a culturally relevant context ensures that the intended message is not only understood but resonates deeply with the target audience. Similarly, choosing culturally appropriate imagery and metaphors, such as rugged terrain for African audiences or aspirational lifestyles for European consumers, enhances the impact of the message.

To achieve these outcomes, brands must pay attention to the subtleties of language and cultural context. The professionals they hire must ensure that translations maintain the integrity of the original message while tailoring it to align with local values and expectations. Additionally, testing campaigns with representative focus groups in target regions can provide valuable feedback, helping brands refine their strategies and build stronger connections with diverse audiences. Ultimately, the integration of cultural sensitivity and linguistic precision into marketing efforts not only strengthens global reach but also fosters trust and loyalty among consumers worldwide.

CONCLUSION

This comparative study reveals that car advertisements operate as both commercial tools and cultural texts, blending universal themes with

localized adaptations. While the visual elements of the advertisements remain largely consistent across regions, textual and contextual adaptations reflect deep-seated cultural values and societal norms.

The findings underscore the importance of cultural awareness in advertising translation and adaptation. Brands must strike a balance between maintaining a cohesive global identity and resonating with local audiences. By understanding implicit cultural knowledge embedded in advertising messages, marketers can create more effective and culturally sensitive campaigns. This research not only contributes to the theoretical understanding of advertising as a cultural phenomenon but also offers practical recommendations for enhancing cross-cultural communication in global marketing.

Furthermore, as stated in the first part of this article, it is essential to decolonise translation practices to avoid perpetuating Eurocentric biases or cultural homogenisation. This involves moving beyond a top-down approach, where Western norms and values dominate, and instead fostering equitable representation of diverse cultural perspectives. Brands should ensure that the adaptation process not only respects but also uplifts the unique identities of each market. Decolonising translation is a necessary step toward creating campaigns that are not only effective but also ethical, empowering local voices and dismantling ingrained hierarchies in global marketing practices.

While this study provides valuable insights, it is important to acknowledge certain limitations. The selection of advertisements was limited to five globally recognised car brands, which often have more resources and established localization strategies. As such, the findings may not fully apply to smaller, local brands that operate under different constraints or marketing philosophies.

Additionally, although efforts were made to select a representative sample, the limited corpus size and focus on static digital ads may not capture the full diversity of advertising strategies currently in use. Future studies could broaden the scope by including television, social media, or interactive content to explore how cultural adaptation evolves across platforms.

Discussions of linguistic imperialism in this context could also be expanded by considering the role of digital and social media platforms, which often privilege dominant global languages and influence local language choices in advertising.

REFERENCES

Babarinde, Olufemi A. (2009). Africa is open for business: A continent on the move. *Thunderbird International Business Review*, 51 (4), 319-328. https://doi.org/10.1002/tie.20269

Cissé, Mamadou (2005). Langues, état et sociétés au Sénégal. *Revue électronique internationale de sciences du langage. Sudlangues,* 5, 100-133.

Crystal, David (1999). The future of Englishes. *English Today*, 15 (2), 10-20. https://doi.org/10.1017/S0266078400010816

Daff, Moussa (1996). La situation du français au Sénégal. In Didier de Robillard and Michel Beniamino (Eds.), *Le français dans l'espace francophone. Description linguistique et sociolinguistique de la francophonie* (Vol. 2) (pp. 565-575). Honoré Champion.

Dako, Kari and Quarcoo, Millicent Akosua (2017). Attitudes towards English in Ghana. *Legon Journal of The Humanities*, 28 (1), 20-30. https://doi.org/10.4314/ljh.v28i1.3

Dei, George J. Sefa (2019). Decolonizing education for inclusivity: Implications for literacy education. In Karen Magro and Michelle A. Honeyford (Eds.), *Transcultural Literacies: Re-visioning Relations in Teaching and Learning* (pp. 5-29). Canadian Scholars' Press.

Dreyfus, Martine and Juillard, Caroline (2004). *Le plurilinguisme au Sénégal : langues et identités en devenir*. Éditions Karthala.

Dumont, Pierre (1995). *Sociolinguistique du français en Afrique francophone*. EDICEF.

Hall. Edward T. (1976). *Beyond Culture.* Anchor.

Hofstede, Geert (1980). *Culture's Consequences: International Differences in Work-Related Values*. Sage.

Hofstede, Geert (2001). *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations* (2nd ed.). Sage.

Hofstede, Geert, Hofstede, Gert Jan, and Minkov, Michael (2010). *Cultures and Organizations: Software of the Mind*. McGraw-Hill.

Inkeles, Alex and Levinson, Daniel Jacob (2008). National character: the study of modal personality and sociocultural systems. *Fondations of Cross-Cultural Management*, 2, 40-80.

Katan, David (2019). Translatere or transcreare: in theory and in practice. In Cinzia Spinzi, Alessandra Rizzo, and Marianna Lya Zummo (Eds.), *Translation or Transcreation? Discourses, Texts and Visuals* (pp. 15-38). Cambridge Scholars Publishing.

Katan, David and Taibi, Mustapha (2021). *Translating Cultures: An Introduction for Translators, Interpreters and Mediators*. Routledge. https://doi.org/10.4324/9781003178170

Larminaux, Caroline (2010). *Traduction-adaptation du discours publicitaire : analyse comparée des sites Internet du groupe Danone, versions pour la France et pour l'Espagne* [Doctoral thesis]. Universidad de Salamanca. https://gredos.usal.es/handle/10366/83294 (Supervised by Danielle Michelle Dubroca Galín).

López-León, Ricardo and Gómez, Gabriela (2024). Descolonización de la publicidad: promoción, suplantación y premiación en la campaña 'a la mexicana' de Sidral Mundet, *Diseño Arte y Arquitectura*, 16, 199-217. https://doi.org/10.33324/daya.vi16.777

López Mora, Pilar (2005). La persuasión en el lenguaje de la publicidad. In Sara Robles Ávila (Ed.), *Aspectos y perspectivas del lenguaje de la publicidad* (pp. 147-164). Analecta Malacitana.

Martel, Alain and Klibi, Walid (2016). Supply chains: Issues and opportunities. In Alain Martel and Walid Klibi (Eds.), *Designing Value Creating Supply Chain Networks* (pp. 1-43). Springer. https://

doi.org/10.1007/978-3-319-28146-9 ; https://doi.org/10.1007/ 978-3-319-28146-9_1

Minot, Françoise (2001). *Quand l'image se fait publicitaire. Approche théorique, méthodologique et pratique.* Éditions L'Harmattan.

Ndiaye, Abdoulaye (2013). Le français et les langues nationales au Sénégal: pour une cohabitation et une tolérance linguistiques. *Revue Roumaine d'Études Francophones*, 5, 126-136.

Oyewole, Philemon (2006). Potentials of sub-Saharan Africa in the global market for international tourism: A projection to the end of the decade. *Journal of Global Marketing*, 19 (3/4), 133-164. https://doi.org/10.1300/J042v19n03_06

Owusu-Frimpong, Nana (2008). An evaluation of customers' perception and usage of rural community banks (RCBs) in Ghana. *Journal of Emerging Markets*, 3 (2), 181-196. https://doi.org/10.1108/17468800810862632

Patin, Stéphane (2018). Stratégies d'adaptation de la publicité audiovisuelle: cas du constructeur automobile SEAT en Espagne, en France et en Grande-Bretagne. In Françoise Richer-Rossi (Ed.), *Les métissages culturels. Patrimoine, arts, langues* (pp. 193-212). Michel Houdiard Éditeur.

Phillipson, Robert (2006). Language policy and linguistic imperialism. In Thomas Ricento (Ed.), *An Introduction to Language Policy: Theory and Method* (pp. 346-361). John Wiley & Sons.

Phillipson, Robert (2008). Linguistic imperialism of neoliberal empire. *Critical Inquiry in Language Studies*, 5 (1), 1-43. https://doi.org/10.1080/15427580701696886

Ravallion, Martin (2010). Poverty lines across the world. *Policy Research Working Paper,* no. 5284, 1-38. https://doi.org/10.1596/1813-9450-5284

Sauquet, Michel and Vielajus, Martin (2014). *L'intelligence interculturelle. 15 thèmes à explorer pour travailler au contact d'autres cultures.* Éditions Charles Léopold Mayer.

Shamma, Tarek (2018). Translation and colonialism. In Sue-Ann Harding and Ovidi Carbonell Cortés (Eds.), *The Routledge handbook of translation and culture* (pp. 279-295). Routledge. https://doi.org/10.4324/9781315670898-15

Signorini, Paula, Wiesemes, Rolf, and Murphy, Roger (2009). Developing alternative frameworks for exploring intercultural learning: a critique of Hofstede's cultural difference model. *Teaching in Higher Education*, 14 (3), 253-264. https://doi.org/10.1080/13562510902898825

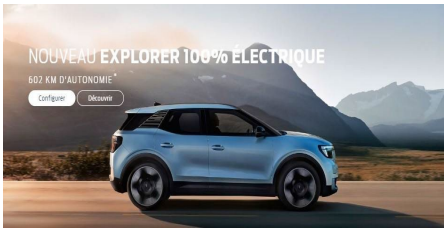
Sinclair, John (2012). *Advertising, the Media and Globalisation: A World in Motion*. Routledge.

Valdés Rodríguez, María Cristina (2004). *Traducción publicitaria: comunicación y cultura.* Universidad de Valencia.

Viswanathan, Madhu, Sridharan, Srinivas, and Ritchie, Robin (2010). Understanding consumption and entrepreneurship in subsistence marketplaces. *Journal of Business Research*, 63, 570-581. https://doi.org/10.1016/j.jbusres.2009.02.023

Zamora Munné, Juan Clemente and Guitart, Jorge (1982). *Dialectología hispanoamericana. Teoría, descripción, historia*. Almar.

APPENDIX A: FORD EXPLORER ADVERTS



Ford Explorer France



Ford Explorer Senegal



Ford Explorer Ghana



Ford Explorer United Kingdom

APPENDIX B: MERCEDES GLC ADVERTS



Mercedes GLC France



Mercedes GLC Senegal



Mercedes GLC United Kingdom



Mercedes GLC Ghana

APPENDIX C: NISSAN QASQAI ADVERTS



Nissan Qasqai France



Nissan Qasqai Senegal

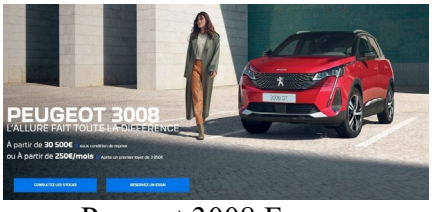


Nissan Qasqai United Kingdom

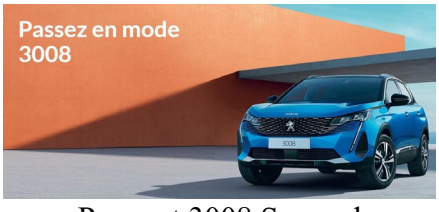


Nissan Qasqai Ghana

APPENDIX D: PEUGEOT 3008 ADVERTS



Peugeot 3008 France



Peugeot 3008 Senegal



Peugeot 3008 United Kingdom



Peugeot 3008 Ghana

APPENDIX E: DACIA DUSTER ADVERTS



Dacia Duster France



Renault Duster Senegal



Dacia Duster United Kingdom



Renault Duster Ghana