

**INFLUENCE OF BIG BROTHER TELEVISION REALITY SHOW ON THE
LIFESTYLE OF YOUTH IN EDO STATE**

BY

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**UNIVERSITY OF BENIN, BENIN CITY
NIGERIA**

APRIL, 2021

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**A RESEARCH PROJECT WORK SUBMITTED TO THE DEPARTMENT
OF MASS COMMUNICATION, FACULTY OF ARTS, UNIVERSITY OF
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APRIL, 2021.

DECLARATION

This is based on a study undertaken by UZOR CHIGOZIE SOPHIA in the Department of Mass Communication, Faculty of Arts, University of Benin, under the supervision of Dr. F.P. Olise. All findings and analysis in the study are products of my personal research and where the view of others have been used and expressed, they were duly acknowledged.

UZOR CHIGOZIE SOPHIA
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CERTIFICATION

This is to certify that this project was carried out by UZOR CHIGOZIE SOPHIA with MATRICULATION NUMBER ARTI601541 in the Department of Mass Communication, Faculty of Arts, University of Benin (UNIBEN) under my supervision.

Dr. F.P. Olise
(Project Supervisor)

Date

Dr. F.P. Olise
(Head of Department)

Date

DEDICATION

This project is dedicated to Almighty God who faithfully gave me the strength and courage to go through this programme. And to my parents, Mr. and Mrs. Ezekwudo, my wonderful guardian and brother, Mr. Sunday Enumah, and my lovely siblings for being there for me, for their teachings, love and support in all ramifications throughout my years in school.

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ABSTRACT

This study, anchored on the tenets of cultivation and uses and gratification theories, investigated the influence of the Big Brother Naija reality television show on the lifestyle of youth in Edo State. The study became necessary following the assumption that Big Brother Naija show has the abilities to positively or negatively influence viewership. Thus four hundred (400) youth, selected to reflect and represent the eighteen (18) Local Government Area (LGA) of Edo State, comprised the sample of this study. The sample was selected through purposive, stratified random and random sampling techniques. An eleven (11) item questionnaire was used to generate data from the sample. Data generated were analyzed and presented with the aid of frequency tables, simple percentage and mean score. Findings show that the extent to which youth are exposed to Big Brother Naija Show is very high. It was also revealed that the attitude of youth in Edo State towards Big Brother Naija show is very strong. It was also found that youth utilize the show for entertainment, education, information and socialization. However they are mostly entertained from watching the show. The study concluded that the Influence of Big Brother Naija Reality Television Show on youth is more negative than positive. It concluded that the show remains a formidable force in moulding the lifestyle of youth in Edo State. It was therefore recommended that since reality shows such as Big Brother Naija has serious influence on youth, they must observe caution while watching the programmes so that they don't get addicted to the programme or it doesn't affect their lifestyle negatively.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Communication is an essential phenomenon to man. Man cannot but communicate. It is an integral part of human interaction (Sambe 2005; Asemah et al. 2017) and a foundation on which man understands themselves. In his book; “Introduction to Mass Communication Practice in Nigeria” Sambe (2005) defined communication as the process of exchanging, transmitting, transferring, expressing or imparting ideas, sentiments, attitudes, feelings, meanings, information or opinion between individuals, groups or organizations. It is a process by which people exchange understandable information through symbols in order to create meanings (Asemah et al. 2017). This means that, for anything to be termed communication, it should be understood by another party. Communication is the bedrock and stronghold of every society, it is a means by which development and growth are achieved in any environment, and hence, it is an important aspect of man's life. It reflects in every aspect of living—social, political, economical, cultural and other relevant aspects to man. This is why Ogbemi and Atake (2011) see communication as a necessity to human existence.

With this advance in technology due to globalization, the living standard of people began to improve drastically. Onebunne and Okeke (2019). These changes

seemingly reflected in every aspect of man's life including modes of communication; thus, the emergence of the mass media.

The mass media are made up of the broadcast and print media. They perform the traditional roles including surveillance, correlation, entertainment, and cultural transmission, mobilization etc. (Sambe, 2005). This means that the mass media serves as the watchdog of the society, help preserve our cultures and traditions, provide the masses with relaxation and entertainment and present the masses with happenings and burning topics affecting the society; hence they are regarded as the 'fourth estate of the Realm' and a veritable tool of communication.

While the broadcast media can be grouped into radio and television, the print media is made of newspapers, magazines etc (Sambe, 2005). According to Folayan et al. (2020), each mass media type varies in the effectiveness with which it performs the various functions. This means that the effectiveness of a radio message varies from that of a newspaper message. Similarly, the effectiveness of television messages cannot be compared to all other media of communication, hence, the television is regarded as a powerful medium of communication (Singh and Sharma 2018). Usua and Azubuike (2008) argue that since its invention, television has become the most influential medium of mass communication. Its dual sensory appeal has made it the preferred medium among mass media products consumers. This view is supported by Apuke (2016) who explained that television being the most influential mass medium is a very important source by which people send and

receive information. The above assertion gives credence to the fact that audience prefers television than any other medium of communication because of its strong appealing power and it's a method of presenting events as they happen (McQuail 1987). Furthermore, due to its powerful nature, the role of television cannot be neglected. Apart from the fact that it is an incredible medium of communication, it contributes to socialization and the transmission of culture, therefore, it's a powerful medium that can build or destroy people's culture Apuke (2016). Television through its programmes impacts our social life and influences our attitudes on various themes including sports, politics, religion, fashion and culture (Chinemere, 2014).

According to Usua and Azubuike (2008) television carries with it, the status of reality and believability. These factors combine to make television programmes popular. People are often captivated by the fact that programmes shown on television are most times relatable. This makes them stay glued to their television watching trends and following programmes thereby making certain programmes popular. Additionally, these programmes genre range from politics, television dramas, sports shows and now popular interactive and reality show (Apuke 2016).

According to Lwahas (2017), the prevalence of interactive programmes has changed the media landscape drastically. Production ideas and techniques are put together as a programme for Television. The same concept replicated in several settings to access domestic markets. Consequently, various reality programmes have sprung up altering and dominating the media (Okorie 2020, Coyne et al. 2010,

Ferguson, 2012). Reality shows provide entertainment to viewers (Folayan et al 2020). People fascinated by seeing ordinary people in reality shows doing things they easily relate to. It includes all forms of real-life situation including singing, dancing and acting (Tiwari, 2016). Ferguson et al assert that reality shows involve talent competitions, dating shows, real-life shows and makeover shows.

Due to the entertaining nature of reality television, people, particularly the youth are exposed to and follow reality shows on television. It was observed by Tiwari (2016) that youth of the present day are strongly attracted towards television reality shows and believe that television reality shows help participants to showcase their talents, help people earn quick money and provide awareness on current and social issues. More so, reality shows affect young people psychologically including their personality and attitude, social behaviour (Singh and Sharma 2018). These shows have seemingly gained wide acceptance and popularity in many countries around the globe (Lwahas 2017).

Interestingly, Nigeria is not left out as regards the wide crave and popularity of reality television and programmes. Aptly put, Usua and Azubuike observed that the crave for reality programmes among the Nigeria people, especially youth, have continued to burn like fire. This is evident in myriads of reality watched by millions of Nigeria today including, Project Fame, Gulder Ultimate Search, Star Quest, Nigeria Got Talent, Who wants to be a Millionaire and Big Bother Nigeria (Folayan et al. 2020). It is worthy to note that, the popularity of reality shows in Nigeria can

be traced to 2003 during the Big Brother Africa Eviction show which featured a Nigerian, BayoOkoh (Folayan et al. 2020). Ever since reality shows have continued to thrive greatly. Particularly, the most popular of them all, Big Brother Naija (BBN) is followed and watched by many not just in Nigeria but in other countries especially other African countries.

No doubts, the audience of this Big Brother Naija (BBN) are the youth - the youth are mostly the target of Big Brother Naija as they make up a larger part of viewers exposed to this reality show. Millions of youth watch and follow Big Brother Naija show on television and social media. This implies that, as they expose themselves to this show, they are influenced. Put another way, Big Brother Naija reality show has a way of influencing their personality and attitude and impacting their lifestyle. It is against this background that this study examines the influence of Big Brother Television reality show on the lifestyle of youth in Edo state.

1.2 Statement of the Problem

The Big Brother Nigeria (now regarded as Big Brother Naija or BBN) is an eviction television reality show in Nigeria which involves confining of about 10-12 contestants known as 'housemates' into a house with their movement monitored by various cameras positioned in the house (Lwahas 2017). Due to its wide viewership, Big Brother Nigeria is regarded as the most popular reality television show in Nigeria. In 2019, an estimate of 240 million votes were polled from the 'pepper

dem' show. This index confirms the popularity of the show (NM Partners 2019 "Why Big Brother Nigeria is an Investment Goldmine).

Owing to its popularity, the show has generated criticism from various scholars, academia and religious groups. Some scholars believed that Big Brother Nigeria have a positive impact on people while others believe that it has a negative impacts especially on young people. It has been negatively criticized on the ground of immorality and stealing the hearts of Nigeria youth (Folayan et al. 2020). According to Jacobs (2007) popular Nobel Laureate, Wole Soyinka, sharing his reaction on the show called it banal, lacking anything to offer to the continent. In the same vein, Onebunne and Okeke (2019) explain that many Nigerians hold a negative perception of the show when compared to the Gulder Ultimate show. Despite these criticisms, Big Brother Naija has received great praises from people. Akinlolu and Ogunnubi think that the show has exposed an international audience to Nigerian culture and lifestyle. They further expressed their opinion that, through the show, existing negative perception about Nigeria is transformed. Similarly, Tiwari (2016) is of the opinion that young people believe that the show help participants to showcase their talents, help people earn quick money and provide awareness on current and social issues. This make them attracted to Big Brother Nigeria. Thus, Big Brother Naija continues to thrive commercially and in viewership, especially among youth people.

In view of these conflicting arguments, it becomes expedient to empirically find out the influence of the show on youth in Nigeria. Already, many studies have been conducted on the ethical and moral influence of Big Brother Naija and the general impact of reality television shows on people. However, there is a paucity of studies on the influence of Big Brother Naija on people especially young people in Nigeria, particularly in Edo State. Therefore, the problem this study strives to resolve is, what is the influence of Big Brother Reality Show has on the lifestyle of youth in Edo State?

1.3 Objectives of the Study

The objectives of this study were to:

1. Find out the extent to which youth in Edo State are exposed to Big Brother Naija
2. Determine the attitude of youth in Edo State towards Big Brother Naija
3. Ascertain the gratification youth in Edo State derive from watching Big Brother Naija
4. Establish the influence of Big Brother Naija on the lifestyle of youth in Edo State

1.4 Research Questions

The research questions formulated for this study are:

1. What is the extent to which youth in Edo State are exposed to Big Brother Naija?
2. What is the attitude of youth in Edo State towards Big Brother Naija?
3. What gratification do youth in Edo State derive from watching Big Brother Naija?
4. What is the influence on Big Brother Naija on the lifestyle of youth in Edo State?

1.5 Significance of the Study

The study is significant as it would help to find out the influence Big Brother Reality Show has on youth in Edo State. Findings from this study would be beneficial to youth, the academic space, media practitioners and the general public in the following ways:

For the youth, they would find findings from this study useful. The study would help them to gauge the level of the way they expose themselves to Big Brother Naija as well as how it affects their lifestyle. This would help them make informed decisions about watching and following the Big Brother Show. This study would become handy as it would provide media practitioners, including reality show producers and directors, presenters etc. with useful metrics they can consider when planning and creating subsequent television reality shows. To the general public, the

study would provide a better understanding on the impact Big Brother Naija has on young people, the outcome of the study is anticipated to enlighten and broaden their knowledge on the act of selecting what reality shows they should be exposed to.

Lastly, to the academic world especially in the field of Mass Communication, performing art and other media-related disciplines, this study would contribute and serve as a veritable instrument of research material in filling the gap in the existing literature and ultimately add to the knowledge of subsequent researchers carrying out a study on the major and sub-themes of this study. It shall also provide empirical data that future researchers can use.

1.6 Scope of the Study

The scope of the study would be restricted to the influence of Reality Television on youth lifestyle while specifically using Big Brother Nigeria as a point of reference. The implication, therefore, is that the research work would be limited to youth in Benin City, Edo State, Nigeria. Both males and females who fall within the age ranges of 18 -35 were studied. The researcher chose to study youth because studies have shown that they constitute the most viewership of Big Brother Naija in Nigeria. Choosing youth in Edo state will help the researcher to survey youth from different parts of Nigeria because many youth from other parts of the country live in the state. Data generated from this study can be applied to all youth in Nigeria.

1.7 Limitations of the Study

The use of the questionnaire as the only research instrument employed in this study posed a limitation to the study. This is because a study of this nature would have been better if multiple research instruments like interview schedule and participant observation were employed. Another limitation was the unwillingness of some of the respondents to complete the questionnaire due to varying degrees of personal reasons. Some were requesting a form of gratification to respond to the survey. However, the researcher was able to get the respondents to complete copies of the questionnaire. The study of youth in Edo state alone also posed a limitation to this study with regards to the nature of the study. The researcher would have sampled youth in other states of Nigeria to compare and evaluate their responses.

1.8 Operational Definition of Terms

In the study, the following terms must be defined as a proper understanding of their meanings and applications.

Big Brother Nigeria: Often regarded as Big Brother Nigeria or BBN, this is the most popular reality television show in Nigeria. It forms the basis for this study.

Edo State: This is a state in Nigeria under the south-south geopolitical zone. Its capital is Benin City. It is where the youth reside.

Influence: This means the possible impact or effect Big Brother Nigeria has on youth in Edo state. This influence might be positive or negative.

Lifestyle: lifestyle, as used in the study, refers to young people's personality, behavior, perception, dressing etc which is influenced by Big Brother Naija.

Reality Show: This is a show which captures how people behave in their everyday life.

Television: This is a telecommunication medium used for transmitting moving images in monochrome or colour and two or three dimensions and sound, it is also a mass medium entertainment, education, news, politics, advertising and gossip. In this context, television is the medium which shows the Big Brother Reality Show.

Youth: Youth refer to young people who fall under the age ranges of 18-35 living in Edo State, Nigeria at the time of the study.

CHAPTER TWO

LITERATURE REVIEW

Preamble

This chapter is a review of the historical developments, concepts and functionality of reality shows and Big Brother. The chapter also covers the review of related literature, review of empirical studies and theoretical framework relevant to this work.

- 2.1 Concept of Television: Its Impact and Influence
- 2.2 Concept of Reality Shows: Big Brother Naija
- 2.3 Big Brother: The World View and the Nigeria Perspective
- 2.4 Attitudes of Youth towards Reality Show
- 2.5 Gratification derived from Big Brother Reality Show
- 2.6 Influence of Big Brother Reality show on Lifestyle
- 2.7 Review of Empirical Studies
- 2.8 Theoretical Framework

2.1 Concept of Television: Its Impact and Influence

The television is a convenient and flexible audio-visual medium of communication. Owing to its widespread popularity and the ease with which a message can reach millions of viewers internationally and nationally, television is said to be very significant. Interestingly, various scholars have acknowledged the importance and popularity of television. According to Chinemere (2014), television

is one of the major and significant ways of passing on information to the people because it is considered to be the greatest communication mechanism ever designed and operated by man after the internet. Singh and Sharma (2018) also observed that television is a popular and powerful source of information and entertainment. It informs, entertains, enlightens and sensitizes the masses. It also brings to fore, current and topical issues necessary for societal development. Similarly, another scholar, Apuke (2016) observes that ever since television came into existence, it has remained the most influential medium among the mass media. It can be considered a credible source of information. The reason being the colour, action-packed, audio and visual strength, a combination of actors/actresses as well as presenters. This makes Television a realism medium to the audience.

Today, virtually all homes have a television set (Onebunne and Okeke, 2019). Onebunne and Okeke (2019) also note that home video industry commands a large active audience and it is almost part and parcel with every Nigerian society. This is because as explained by Usua and Azubuike (2008) “since its messages know no geographic boundaries, culture or class limitations, the television medium appeals to people and in all age bracket.” This is to say that, television has a very flexible reach. It does not consider the barrier of distance, age and culture; this makes it more appealing to a wider audience from all spheres of life. Little wonder Lwahas (2017) believes that television programmes more than in the past are not simply created or produced only to be transmitted but also to be sold elsewhere in the world. Today,

from Nigeria, we are exposed to various television contents from all parts of the world including countries like the USA, South Africa, India, Britain, China etc. This is made possible through the cable network. Tellingly, people are exposed to sports such as the English Premier League (EPL), Soap Operas, Home Box Office (HBO), Netflix series and other interesting and fascinating television programmes.

Evidently, television performs the function of cultural transmission and upholder (Sambe, 2005). It promotes and enhances the cultural values of a certain group of people. That is to say that, the effect television has on culture cannot be downplayed. It is capable of exposing people to diverse culture including other people's attitudes; belief systems, food, dance and general way of life. Apuke (2016) Studies have shown that television contributes to the socialization and the transmission of culture. Therefore, it's a powerful instrument that can build or destroy people's culture due to its conversational nature. This view is supported by Chinemere (2014) who asserted that television influences our perception on politics, religion, movies, governance, fashion and culture.

Additionally, Onebunne and Okeke (2019) think that television holds a positive impact on viewers. They explained that the effect of television movies could be seen in different ways ranging from presenting models of behaviors to viewers, information to viewers that extend far beyond one's personal experience or environment and lastly to suggesting appropriate values and ideas for particular positions among others. Sharing this sentiment, Singh and Sharma (2018) says that

television has played a complicit role in the process of social change by acting as a catalyst. Thus, it can be believed that television act as agent of socialization. It is a medium which brings people together through its reportage of trends and other programmes.

In a similar vein, Chinemere (2014) assert that television is a very powerful tool because it has the power to break or make society because its medium can make viewers replicate actions they get exposed to either in part or whole. That is why television has become a very strong medium for advertising and other persuasive communications. In advertising, Television has become impactful to consumers and useful to advertisers. Advertisers employ the use of colour, sound, sight, drama and motion to ensure that their message is strong and persuasive. Additional tactics and props, such as attractive models, elaborative sets, enchanting graphics and audio-visual effects further enhance impact. For Apuke (2016), television has many impacts on its audience, one of the ways is brand consciousness especially adolescents who are exposed to a variety of programmes. This means that television holds a strong appeal in the mind of viewers and creates lasting relatable messages which influence or change their attitudes or reinforce their already existing attitudes.

Furthermore and according to Baran (2009) television technology is but a double-edged sword that has the power of doing good and evil to anybody exposed to it. Thus, its negative impact on people cannot be overlooked. Onebunne and Okeke (2019) observed that unfortunately, people are carried away by the pleasure of

television without cross-examining the negative influence of television on our lives especially with particular reference to youth.

However, there have been many concerns about the issue of the influence of television. According to Apuke (2016), the propagation of television and its abundant consequences on the social behaviour of youth has called for a great concern in recent times. Chukwu-Okoronkwo et al. (2020) support this view by asserting that since the advent of television, there have been spirited efforts from various concerned quarters including parents, teachers, legislators and other professionals alike to probe the impact of television programmes especially the negative impact particularly on youth; as television seems to have played major roles in this regard more than any other media. Without doubt, crimes, pornography and other vices present in society and perpetrated by young people can be linked to the influence of movies on television (Onebunne and Okeke, 2019). More so, the display of pornography shown during most Nigerian movies has affected many youth and exposed them to all forms of sexual harassment like the practice of homosexuality, lesbianism, rape, prostitution, incontinent to mention but a few (Onebunne and Okeke, 2019). For Apuke (2016), television in terms of fashion have influenced the youth thereby making them believe in a particular way of dressing. The kind of clothes used in acting, stager music, and advertisement is presented to the society as the best to make one look good. These perceptions on dressing instigated by television are most often what promote indecency.

Apparently, television programmes have remained a great influence on people and their lifestyle. However, Apuke (2016) quoting Boone and Lomore, (2001) say that besides being influenced by the characters on television, youth are also prone to be influenced by the presenters of the programmes. According to Onebunne and Okeke (2019), various scholars have opined that people, particularly young people are influenced greatly by things they see and view; this includes television programmes and home videos. Yet, very little relevance is given to the actual influence of television in the aspect of moral and ethical behaviour. Onebunne and Okeke (2019) further explained that in most homes, many adolescent and youth glue their eyes on their television watching movies of all moral behaviour and cognitive. The occurrence of immoral behaviour among youth has been linked with the types of programmes/movies they watch.

2.2 Concept of Reality Shows: Big Brother Naija

Lwahas (2017) explains the prevalence of interactive programmes has changed the media landscape drastically. Production ideas and techniques are put together as a programme for television. The same concept is replicated in several settings to access domestic markets. Thus, Moorti and Ross (2004) note that reality shows have exploded on television screens around the world. Okorie (2020) supports this view by asserting that across the globe, reality television has defined and dominated the media landscape. Similarly, Coyne et al. (2010) observe that reality television has dominated the broadcasting arena in recent years while Ferguson et al.

(2012) is of the opinion that reality shows have regularly dominated the top 10 television shows ratings for years now.

According to Lwahas (2017), there have been several conceptions of the term 'reality Television,' its history, definition and classification as a genre in television and popular culture. What has emerged from this research is that reality television has made a grand entrance into the landscape of programming in the twenty-first century. This is evidenced by the fact that reality television phenomenon has entered the mainstream of television programming, providing relatively cheap entertainment (using ordinary people, no scripts and replicated format).

Hill (2005) defined Reality show as a genre of television programming that presents purportedly unscripted dramatic or humorous situations, documents actual events, and sometimes in a contest or other situation where a prize is awarded. Usua and Azubuike (2008) quoting Google explains that reality television is a new genre of the television programme which presents purportedly unscripted dramatic or humorous situations, documents, actual events and features ordinary people instead of professional actors.

Okorie (2020) said that, reality television is characterized by non-professional actors, unscripted dialogue, surveillance, footage, hand-held cameras and real-time display of events in front of the camera. They further explained that the reality television show is not an entirely new format of television programming. It

dates back to 1948 when Allen Funt produced 'Candid Camera.' However, the term became popular since 2002.

Further, reality television includes several subgenres, including talent competitions, dating shows, real-life shows and makeover shows (Ferguson et al. 2012). For Usua and Azubuike (2008) reality television covers a wide range of programming formats, from game or quiz shows which resemble the frantic often demeaning show to surveillance or voyeurism focused productions. Basically, reality shows depend on the strength of its true portrayal of people and in their natural states.

Reality shows are very important in today's world and to viewers. Okorie (2020) notes that reality television serves as an edutainment platform, which educates and entertain individuals on socio-cultural happenings in the society. Also, reality television can serve as a source of cultural identities to promote the traditions, beliefs, norms and conventions of a race or ethnic group in any modern society. Folayan et al. (2020) think that reality television programme is to entertain. A reality television show is entertainment-education (edutainment) aired on television which captures how people behave in their everyday life. It features ordinary people in real-life situations. Okorie (2020) also observed that scholars agree that reality television has defined media consumerism by providing real-time entertainment that reflects current realities. Additionally, Ogunade (2018) says that reality shows help brand positioning. This means that the show serves as an avenue through which a brand makes its name. For instance, the Big Brother Naija has become a household name.

Reiss and Witz (2004) think that reality programmes help viewers to feel important because seeing ordinary people on the shows allow them to fantasize that they could gain celebrity status by being on television. According to Folayan et al. (2020), reality shows gained popularity in Nigeria in the year 2003, when BayoOkoh, a Nigerian, featured in the first season of Big Brother Africa. For Lwahas (2017), In Nigeria, the airwaves are currently being barraged with several imported television formats which are sponsored by various companies and corporate organizations. This is why Lwahas (2017) explained that local versions of international programmes like “don’t forget the Lyrics”, “Who wants to be a millionaire”, “The Apprentice,” Big Brother,” “Nigeria Idol,” “The Intern,” “The Next Movie Star” are some examples and its growing popularity is exemplified by how accepted it has been in many countries.

Further, Folayan et al. (2020), note that a study by the University of Wisconsin found that reality television viewers have the opinion that the argumentative and convincing behaviour portrayed on television shows is considered normal in today’s society. Reality television show has in recent time significantly proved to be a favourite among the youth – particularly those who fall within the range of age 18-25 (Nwafor, 2015). Usua and Azubuike (2008) also agree to this “the crave for reality programmes among the Nigerian people, especially the youth, have continued to burn like fire.” For Tiwan (2016), it is observed that youth of the present day are strongly attracted towards television reality shows and believe that

television reality shows help participants to showcase their talents, help people to earn quick money and provide awareness on current and social issues. This is in line with Singh and Sharma (2018) who says that reality television shows are affecting students, society, their personality and their psychology.

Conclusively, Lwahas (2017) says that the increasing adaptation of such shows, the involvement and participation of people especially youth are indicative of the fact that reality television is a real part of contemporary global popular culture in the emerging process of globalization. Thus, by adjusting the format, reality television shows can be localized and made more appealing to local markets.

2.3 Big Brother: The world View and the Nigerian Perspective

Many scholars have attributed the Big Brother reality show to a Dutch Television series. (Jacobs 2007, Egbunike, 2017, Lwahas, 2017, Folayan et al. 2020). Jacobs (2007) argued that the origin of Big Brother can be traced to the 1990s where a producer named John De Mol created a Dutch Television reality game show. Lwahas (2017) shares a similar opinion asserting that the show has been described as an international multimedia phenomenon by the media analysts around the world. The show which combines games, soap and documentary into one hybrid performance genre was created by a Dutchman, John de Mol and Developed by his company Endemol. Jacobs (2007) says that the logo of Big Brother show is an eye literally emphasizing that aim watching which popular opinions refer to as the eye of Horis, an ancient symbol in the invocation of spiritual beings.

Interestingly, various researches agree that the Big Brother was drawn from a popular 1948 novel by George Orwell (Olaka-Onyango, 2005; Jacobs, 2007, Lwahas, 2017). According to Jacobs (2007), the Big Brother show is actually an interpretation and replay of the character in the George Orwell novel, *Nineteen Eighty-Four* emphasizing a big brother under a constant surveillance permitting a new world order and new ethical value system, against the basic tenants for being just human. Lwahas (2017) further buttressed Jacobs asserting by explaining that Big Brother is a reality television format adapted from George Orwell's novel *Nineteen Eighty-Four* written in 1948 in which Big Brother (where the show got its name) is the all seeing leader of dystopian Oceania. It narrates a nightmare vision of a future, in which people's liberties are taken away by the presence of 'Big Brother' a surveillance system which relies on a two-way screen to monitor people all the time.

Furthermore, Lwahas (2017) observed that the premise of the show is the confining of a group of contestants, usually no fewer than twelve at a time, for about three months. Their movements are watered twenty-four hours a day, seven days a week by strategically placed video cameras and microphones from bedrooms to bathrooms and everyone else in the Big Brother house. Nwafor and Onyekachi (2015) supporting this view explains that Big Brother is constructed around performance because cameras force the participants to perform for the audiences as well as other housemates to avoid nomination. Jacobs (2007) says that the series follows a diverse group of contestants, known as Housemates, who are living together in a custom-

built home under constant surveillance about daily life activities amidst lots of the sense of shame. As argued by Nwafor and Onyekachi (2015) the show is premised on four factors;

1. Where the contestants live
2. The eviction or knock-out system
3. The weekly task the housemates must engage in
4. The diary room where contestants talk to big brother concerning their thoughts and feelings.

According to Lwahas (2017), the inspiration of the show was the Arizona Biosphere Project of 1990 in which participant (8 men and 8 women) were confined within a dome, effectively becoming their own isolated society for a period of two years. The first series of Big Brother was aired in the Netherlands in September 1999, and subsequently made headlines as it was adapted to virtually every other part of the world with changes to the format, revealing the reality to each country. Nwafor and Onyekachi (2015) supports this view when he asserted that show first premiered in Veronica, a city in Holland.

For Lwahas (2017), the contestants who are referred to as housemates are virtually strangers before their confinement and are not permitted any contact with the outside world for the duration of their three months (between 91-100 days) in the house. During their stay, the housemates are governed by strict rules, live under terrible circumstances and on a strict budget, with a limited ration of food. They are

required to complete specific tasks given by 'Big Brother.' This element of survival increases the tensions as well as test housemate's team and community spirit. This 'voluntary' confinement though difficult, had some intrinsic value – fame, money and career opportunities – for which the housemates are willing to condition and endure the psychological stress to win. Nwafor and Onyekachi (2015) In the Big Brother television show, contestants confined in the house compete to escape eviction in the house to win the prize money. Lwahas (2017) further explains that every week, the housemates must nominate two housemates in their midst to be evicted. The housemate with the most nomination points is announced and viewers are given using mobile phones and website, for who are collated, the evidence leaves the house immediately and is interviewed live by the host of the show. At the end of the game, the last remaining housemate is declared the winner and presented with a prize which is usually a large sum of money and other perks.

Lwahas (2017) explains that a special feature in the activities of the Big Brother house is the 'Diary' session. This features a chat session with 'Big Brother' by an external moderator who acts here as a psychologist and helps the audience to understand the character attitude, thoughts, feelings and frustrations of each housemate. Here, each housemate goes into a particular private room where other housemates cannot see or hear them; here, they talk to the invisible anchor called "Big Brother" or "Biggie" about things happening with them in the house. They also get to share their feelings and opinions about events or controversies which occurred

between housemate. Also, they get the opportunity to nominate housemates for eviction. Lwahas (2017) further explains that a host anchors the one hour programme edited for television broadcast. As the beginning of each edition, he/she provides information on contestant's nature of the show and how the audience will vote. He/she also anchors the live audience event in eviction nights, narrating the experiences of the housemates within the week.

Since its premiere in 1999, the show has allowed other countries to make adapt to the show (Nwafor and Onyekachi, 2015). According to Nwafor and Onyekachi (2015), it becomes so successful that so much so Endemol the original right owner had sold out the format to more than 30 countries as at 2009. Today, we have celebrity Big Brother for Britain; others include: Big Brother Germany, Big Brother Switzerland, Big Brother Sweden, Big Brother Italy, Big Brother Africa among others. Okorie (2020) observed that in the African continent, Big Brother Africa serves as the most popular reality television show. Other scholars also agree to this assertion that Big Brother Africa is the most-watched indigenous reality show with more than 30 million viewers in the African continent. (Chikafa and Mateveka, 2012; Nwafor (2015) claimed that viewership of Big Brother Africa is estimated to be around 40 million people and it is one of the biggest and most popular reality show in Africa. Having about 9 various seasons and editions including Revolution, All Stars, Amplified, Hot Shot amongst others (Folayan et al 2020, Okorie, 2020). In Africa, the show, however, stopped airing in October 2014 (Amadi et al. 2109).

According to Nwafor and Onyekachi (2015), although the show debuted in Nigeria in 2003, interest among Nigerians was ignited in 2010 when UtiNwachukwu, a Delta state born musician and actor emerged winner of the contest and the coveted huge money prize. This was further reignited when another Nigerian Karen Igho emerging co-winner of the Big Brother Africa Amplified version of 2013. However, Folayan et al. (2020) argued that there is wide speculation that Big Brother came to be popular in Nigeria as a result of people's clamour for representation and international African programmes. Nonetheless, Big Brother Nigeria could be said to have been an adaption of Big Brother Africa (Amadi et al. 2019 & Folayan et al. 2020).

Furthermore, Amadi (2018) explained that Big Brother Nigeria (now known as Big Brother Naija) first and second seasons were in 2006 and 2017 respectively. The first season was won by KatungAduwak, walking home with a cash prize of N35,900,000. Similarly, the second season "See Gobe" saw Delta born winner, EfeAjaba walking away with N25 million Naira and a brand new car. Since then, various seasons have continued to air in Nigeria with a different tag. For example, the 2018 show was tagged "Double Wahala" with over 170 million votes recorded. Folayan et al. also observed that this season also attained more fame than other housemates of previous episodes. In 2019 and 2020, Big Brother Naija was won by Mercy and Laycon respectively. The shows were tagged "Pepper Dem" and "BBN Lockdown."

2.4 Attitude of Youth towards Reality Shows

According to Nwafor (2015), Reality television show has in recent time significantly proved to be a favourite among the youth – particularly those who fall within the range of age 18-25. Young people are so interested in reality show that they actively participate in reality shows by constantly watching them, acting like reality show celebrities, following these shows on social media platforms etc.

Due to the large number of young people who engage in reality shows, it can be attested that young people have a very possible attitude and perception towards reality shows. They relate with these shows because they believe that (the programmes) have become trendsetting (Wilfred, Grace and Joy, 2019). For instance, when a reality star wears a certain hairstyle, pair of earrings, clothing, or shoe, it is likely to see people mimicking that same trend. This means that young people do not only have a strong attitude towards reality shows, their attitudes are also influenced by the shows.

More so, the attitude which makes young people very interested in reality show is instigated by a quest to become stars. When youth watch these shows for the first time, they discover that people in these shows are often not celebrities but ordinary people; thus, they become emotionally convinced that they too (who are often ordinary people) can become like these persons; thus, they gradually become glued to their television to see the outcome of these people in reality shows they have come to admire and dream to be like. As the show develops, they begin to hold a

strong attitude towards reality shows. Consequently, they look forward to any reality show from the attitude formed by their perception of the reality show they watched. Supporting the above view, Wilfred et al. observe thus: Reality television programmes have become platforms for successful life for many young people because, after seeing their friends or neighbours becoming stars, through the programmes, all they desire is to be stars.

More so, Usua and Azubuike (2008) also agree that young people hold a strong and positive attitude towards reality show. They explain that the craving for reality programmes among the Nigerian people, especially the youth, have continued to burn like fire. Youth spend most of their time watching and talking about reality shows. They go on social media platforms, tweeting about their favourite housemates and battering other housemates. They are enthusiastic and engrossed about it such that, they can spend a whole day watching their favourite show.

Nonetheless, young people sometimes hold a certain negative attitude towards reality shows. During their online banter (like in the case of Big Brother Naija), they sometimes result in insults and threats. That is, people begin to insult themselves for things happening in the Big Brother house and for contrary opinions. For instance, if they say negative things about their favourite housemate, it sometimes goes further to threatening reality stars and their family. This is why Singh and Sharma (2018) say that reality television shows are affecting students, society, their personality and their psychology. Still, the reality show is a favourite

among young people compared to other age groups. Their attitude towards reality programmes are an unmatched little wonder, Tiwan (2016) in his study contends that youth of the present day are strongly attracted to television reality shows and believe that television reality shows help participants to showcase their talents, help people to earn quick money and provide awareness on current and social issues.

2.5 Gratification Derived From Big Brother Reality Show

As noted earlier, Big Brother has become a very popular show and the most-watched reality programme in Nigeria. The implication of this is that many people are ardent followers of this show and this has resulted in a huge commercial success for the producers. Due to its large viewership and fellowship, one begins to wonder about the gratification people derive from Big Brother Television Reality show. Accordingly, it becomes a matter of importance to delve into this and take a look at the gratification viewers get from watching and following the program. These include:

1. Entertainment Value

Unarguably, one of the many functions of mass communication is its ability to entertain. The mass media serve as an entertainment function by helping people relax. Relaxation is an inevitable phenomenon to man, as people go through their everyday activities, they crave ways to rest. Therefore, they utilize the mass media for this important task. They expose themselves to programmes on radio or television that will calm their minds and give them enjoyment. According to Chikafa and

Meteveka (2012), Big Brother show is built on such factors of contemporary motivations behind some real genres such as voyeuristic pleasure, parasocial interaction and emotional release. Big Brother reality programme becomes one of the many relaxation-cum-entertainment programmes for people. Big Brother Naija entertains viewers from controversies and drama by housemates. People feel entertained when housemates engage in verbal controversies and disagreements. Bhoje (2017) comments that Big Brother is filled with Drama, shock value stunts, celebrities and laughter. It fills the void of human mind bored with conventionally formatted programs. Similarly, people are tensed and anxious to see which housemate(s) will emerge winner of specific personal and group tasks. Additionally, the "Saturday Night" parties also serve as relaxation for viewers.

The entertainment value of Big Brother Nigeria does not end with watching the show on television. It goes further to social media, as various viewers login to their social media pages sharing their thoughts of happenings in the house. They thus engage other users, bantering and sharing their experiences. Even when the show ends, viewers still gain entertainment by following the lifestyle of their favourite housemate.

2. Educative Value

Another very notable function of the media is its ability to serve as a veritable tool for educating the masses. This is carried out through awareness programmes, campaigns, advertisements etc. The Big Brother reality programme has over the years served as a means of not only entertaining people but educating them. Through the show, people are enlightened on various social issues such as human right violation, environmental sustainability, pollution, etc. Normally, the housemates are required to perform various competitive tasks; through these tasks viewers are educated on ways to unravel a puzzle.

Also, the show introduces new ideas and perspective to viewers. Part of their task involves advertising products and services, doing this; they come up with great advertisement messages to educate people about a product. A good example is the #444 Airtel advertisements by 2020 housemates. Additionally, the show help viewers learn things about other people, and see what is happening outside their area.

3. Socialization

Big Brother shows also bring people together from various works of life. Just like sport particularly football, it dismantles the barriers of ethnicity, distance, religion, colour, race, occupation and socio-economic status. Through the programme, people come to be familiar with each other and build a force. Viewers all over the country and even outside the country interact constantly with each other via social media. They communicate with each other and project their favourite housemates. They form hashtags (#) and trends. In fact, viewers coin names

for themselves from their favourite housemates - fans of Mercy Ike are known as Merchinaries, while those of Tacha is called 'Titans.' Similarly, fans of popular evictee Erica are known as 'Elites' while fans of her arch-rival and 2020 winner Laycon, are called 'Icons.' More so, these fans set up meetings with their favourite housemates after the shows, here, they socialize and relate with each other and their popular housemate. Furthermore, another salient gratification derived from the viewership of Big Brother show is that it helps fans especially young people become more interactive and organized. Big Brother shows are mostly associated with live interactions, participating and excelling in all challenges and competitions and likes. This, as a result, might just inspire the young generation to become more interactive, organized and develop better problem-solving skills on drawing inspirations from their idol participants.

4. Achievement of Goal/ Fulfillment

Another gratification fans derive from the Big Brother show is it helps them feel important. Reiss and Wiltz (2014) note that they help viewers to feel important because seeing ordinary people in the show allows them to fantasize that they could gain celebrity status by being on television. The show bridges the gap between ordinary and extraordinary. It tells of the struggle of an ordinary boy or a girl who happens to rise to fame after overcoming all hurdles and excelling in the competition. The case of Efe a one-time winner comes to mind. This somewhere intrigues fans to be more competitive and makes them believe that fame and global exposure is not

only limited to celebrities. Any man can achieve it with dedication, focus and hard work.

5. Talent Discovery

Many youth now suddenly discover their supposedly hidden talents which reality television programmes provide them with. When they see their favourite housemates showcasing certain talent, they are pushed into discovering what they are good at. So, Big Brother becomes a motivation for people to discover their talents. According to Wilfred et al. (2019), Big Brother gives people the platform to exhibit or showcase their talents which ordinary may have taken time to nurture and maintain.

6. Fashion and Classism

Another gratification viewers get from Big Brother is the aspect of fashion and classism. Naturally, people want to be associated with success, so, following celebrities who before they go into the Big Brother house were ordinary people gives people a sense of fulfillment.

Similarly, people want to copy the fashion of their favourite housemates. They become very engrossed and interested in the lifestyle of these housemates. They talk like them, follow them, purchase what they wear and consciously and unconsciously do what they do. Fans see these celebrities as having a high class and high sense of fashion. Tellingly they believe that they too are 'class' when they behave like these celebrities. Wilfred et al. (2019) observe that youth perceive the

show to a reflection of their culture, attitudes and behaviour they exhibit in society. They may see the comments made by contestants as an accurate expression of how they are viewed by society and adjust their perception of themselves accordingly.

2.6 Influence of Big Brother Reality Show on Lifestyle

According to Folayan et al. (2020), many scholars have criticized the Big Brother Naija for stealing the hearts of the Nigerian youth. The show has been said to have captured a good number of audience especially the youth. It is estimated that over 40million viewers follow Big Brother Naija on cable. This gives credence to its popularity around the continent and beyond.

Owing to the above, it can be said that the reality show has greatly impacted viewers and more so, continue to impact viewers and followers of the show. These impacts, however, are both positive and negative.

Findings from various studies concerning Big Brother have shown that the show has been influential in so many ways. Firstly the show is known to perform one of the very important functions of mass communication. Many people exposed themselves to the mass media for entertainment purposes. People want to relax after a stressful day hence they tune in to programmes that will give them enjoyment. The importance of the entertainment function of mass communication cannot be overemphasized. Among many other things, entertainment helps the brain relax. Consequently, Big Brother Naija entertains viewer value drawn from controversies

and drama by housemates. A good percentage of people are exposed to the show for their entertainment and gratification.

Secondly, is the revenue generated from the show. Big Brother Naija generates millions of naira. During the “Pepper Dem” episode in 2019, over 240 million votes were generated with 50 million votes generated from the finale week alone (NM Partners, 2019 “Why Big Brother Nigeria is an Investment Goldmine).

Thirdly, Big Brother Naija projects the good culture of Nigeria and Africa. Akinlolu and Ogunnubi (2020) assert that however, the success of the show measured not only in terms of the millions of naira in generated profits by the organizers but by the huge number of viewership across 49 African countries means that young people around the continent identify with the show, which showcased Nigerian entertainment and perhaps Nigerians to the world. They further explained that throughout the three months of airing the show, international viewers are exposed to Nigerian local contents, lifestyle, culture and general way of life. Thus, in some way, helps to project a positive image of Nigeria and Nigerians to African viewers. To a large extent, the content of the show can counter negative stereotypes about Nigeria and Nigerians. It tells a different story, far from, corruption; war etc about the Nigerian people. It dismantles the wide perception that Nigerians are only good in harming others as well as live primitive lives.

Nwafor and Onyekachi (2015) think that the show has been an avenue for creating and fostering good relationships between people of various diverse cultures.

Evidently, contestants are picked from various backgrounds of life. Each contestant comes into the house with his or her own belief, attitude, peculiarity and culture. For instance, Big Brother Africa saw contestant from various African countries including Nigeria, South Africa, Malawi, Ghana, Uganda, Ethiopia, Namibia etc come together in one house. Without doubt, these various countries have their own cultures and traditions, yet they come together into one house thereby understanding each other and building respect for the cultures and traditions of one another. Similarly in Nigeria, contestants come from various states and thus must learn how to live with each other by putting each other's feelings and attitudes in perspective.

Another positive impact of Big Brother is the status conferral role it performs. The show is a means by which ordinary people become big names or celebrities. The Big Brother Naija has over time played the status conferral role of the media by according housemates with wide opportunities to shine. Through the show, contestants have become popular celebrities; actualizing their various dreams in various endeavours of life including acting and singing as well as bagging various endorsement deals with international and local companies. This is apart from the cash prizes as well as other incentives won by housemates. Notable, a Warri born and Bred, Efe who won the show in 2016 have said to be unknown before the show.

Other scholars such as Folayan et al. (2020) think that Big Brother has been a Bigger Brother to other reality shows. This means that the show through its wide viewership has paved way for other reality television shows to be created. For them

the increased viewership of the Big Brother Africa by Nigerians paved way for more reality programmes in Nigeria such as Gulder Ultimate Search, Star Quest, Project Fame, Naija Sings, Maltina Street Dance Hall etc.

Despite the popularity and the positive things Big Brother have achieved, the show has witnessed wide criticism from various scholars. According to Lwahas (2017), despite its acclaimed commercial success, the show has generated a lot of controversies, especially in academia and in the countries it is aired. Remarkable attention has been drawn in the area of its voyeuristic nature, cultural values and the changing face of the media, in general. More so, it has been accused of programmes with a great level of obscenity and moral devaluation (Amadi et al. 2019).

In support, Nwafor and Onyekachi (2015) argue that the African culture is embedded with the ideas and beliefs about what is right and wrong, what is a good or bad character, it is embedded, furthermore, in the forms or patterns of behaviour that are considered by the members of the society to bring about social harmony and cooperative living, justice and fairness. Bringing it home, Amadi et al (2019) explain that Nigeria is a multicultural society which upholds unique cultural practices including decency and respect for supreme beings. However, Big Brother Naija falls short of this Nigerian standard. Hence, its negative criticisms. Onebunne and Okeke (2019) in their study claimed that the show has been criticized even by Dr Reuben Abati, the spokesman for the former President Goodluck Jonathan. DrAbati asserted that:

“I was relieved because for about 70 days the show was a big distraction, crass capitalism at its most cynical edge, a source of unmanageable madness in homes and on the streets. Its sponsors Multichoice, Payporte, through its BBN and BBA franchises, seem committed to the promotion of base values, adultery, prostitution, love of money, nudity and sex.”

Similarly, popular novelist and academia, Professor Wole Soyinka has deeply condemned the show on the ground of immorality and indecency. Onebunne and Okeke (2019) argue that Big Brother Naija when compared with Gulder Ultimate Search (GUS) which millions of Nigerians have considered 100% educating, thrilling, action and adventure is a total bizarre to the morality and value system of our youth. Where Gulder Ultimate Search rewards patience, endurance, fortitude, resilience and determination in the life of a proven youth, Big Brother Nigeria rewards indolence, vulgarism, indiscipline and indecency. In line with the above, there have been a massive petition and outcry to ban the show in Nigeria. For instance, Olaka-Onyango (2005) observes that correspondingly, few television shows on any topic have generated as much connecting and controversy. At least two African countries – Namibia and Malawi, attempted to ban the show.

In Nigeria, Nwafor (2015) explains that Nigerian House of Representatives in 2007 issued a directive to the Nigerian Broadcasting Commission to ban the airing of the programme. However, even with the massive clamour to for the Nigeria Broadcasting Commission to stop the show from airing in Nigeria, the show has

continued to grow in Nigeria and Africa especially among the youth (Nwafor and Onyekachi, 2015).

2.7 Review of Empirical Studies

Several studies exist about Big Brother and Big Brother Nigeria. This section will thus review the works of other scholars related to this study.

Nwafor, K. A. and Onyekachi, E. M (2015). Viewership of Big Brother Africa Reality TV Show and its Influence on the Moral Conduct of Undergraduate Students at Ebonyi State University, Abakaliki, Nigeria. *Global Journal of Arts Humanities and Social Science*.3 (5) 1-15.

Nwafor and Onyekachi conducted the study to investigate the influence of Big Brother Africa on Nigerian Students using Ebonyi State University as a case study. This was anchored on both the qualitative and quantitative research designs. The study, sampled a total of 350 students across the four campuses of the University using cluster multi-stage and simple random sampling techniques.

Findings from their study show that Big Brother Africa has wide viewership among undergraduate students of Ebonyi State University. Findings also show that Big Brother Africa has a strong influence on the behaviour and attitudes of undergraduates. According to them, through the programme, students cultivate bad vices and cultures including cohabiting with the opposite sex in their off-campus hostels, teenage pregnancy, abortion, sexually transmitted diseases etc.

Accordingly, their study recommends mass education on media ratings and encouraging producers of the show to adhere to the principles of journalism. The

study also recommends that television programmes should be restructured in ways that reflect the culture of the African race.

Notably, Nwafor and Oyenkachi (2015) study are related to this current study as they both sought to examine the influence of social Big Brother show on youth. The two studies are also similarly based on the survey design and theoretical framework.

Okorie, N. B. (2020). Reality Television, African Identities and the Big Brother Africa Show: An Experimental Inquest. *Online Journal of Communication and Media Technologies*.10.e202017.10.29333/8222.

Okorie (2020) investigated how Big Brother Africa has promoted the unique elements of African identities and multicultural images of Africa. Anchored on the cultivation theory and the survey research design, the study examined the nature and influence of Big Brother Africa as a reality show.

Findings from the study revealed that respondents have a positive attitude of the show. Findings also indicated that more than 83% of people believed that big Brother Africa promoted African identities in the area of problem-solving purposes. Thus, the study recommended that there was a need for more reality television shows that promote the indigenous languages and communal living among individuals. Furthermore, this current study is related to Okorie's study as they both utilized the cultivation theory and the survey research design.

Olarinmoye, A. W and Odunaike, B. (2016).Effect of Big Brother Africa Reality Show on the Social Behavior of the Lagos State University Students.*International Journal of Social Science and Humanities Review.6 (2) 131-139.*

Olarinmoye and Odunaike (2016) carried out a study in order to discover the effects of Big Brother Africa on the socio-cultural values of students in LASU. The study was anchored on the survey research design; a total of 183 valid respondents were surveyed using the purposive sampling technique.

At the end of the study, they discovered that there is a significant difference between students who are exposed to Big Brother Africa and students who do not watch the show. Further findings discovered that the show possesses a negative socio-culture effect on young people. Consequently, the study recommends that producers should develop the habit of writing quality films that can add values to the culture of viewers.

Olarinmoye and Odunaike (2016) share similarities with this current study based on the research technique used. Also, they both sought to examine how Big Brother reality show affects the behaviour of people.

In summary, the empirical reviews show that people are exposed to Big Brother show on television. They also have various perceptions about the show and the show influences them in various ways. These studies make support for the effect of reality shows on viewers. However, there were mixed explanations on the actual influence of Big Brother on viewership lifestyle with a specific focus on Big Brother

Africa. This study seeks to shed more light on the influence of Big Brother Naija aired on television with a specific focus on residents in Benin City.

2.8 Theoretical Framework

This study was supported by the Cultivation Media Theory and the Uses and Gratification Theory.

Cultivation Theory

According to Anaeto et al. (2008), the Cultivation theory is associated with the work of George Gerbner, L. Gross, M. Morgan and N. Signorielli in 1996. The theory seeks to examine the long-term effect of television on the audience. It expounds television as a powerful agent of socialization compared to other channels of communication (Okorie, 2020). The theory opines that television's impact on the viewer is heavily dependent on how long the viewers watch it (Gerbner and Gross, 1976). This means as viewers are glued to their television and follow a particular programme, they are most likely to be influenced by that programme. The programme will therefore shape their attitude, social beliefs, cultures and general lifestyle.

Furthermore, Nwafor and Onyekachi (2015) explain that the cultivation theory assumes that the mass media gradually cultivates messages into audience mind and consciousness, and steady viewing will make the audience perceive reality according to what is portrayed on television.

This theory is relevant to this study in that, it suggests that constant viewership of Big Brother Naija reality show by young people in Edo State gradually influences their lifestyle in many ways. Thus, television reality show can impact and alter the socio-behaviours of young people in different ways. These attitude changes can either be positive or negative.

Uses and Gratification Theory

This theory was propounded by Elihu Katz, Jay Blumer and Micheal Gurevitch in 1974. Katz, Blumer and Gurevitch (1974). The theory seeks to understand why people seek out the media and what they use it for (Folayan et al 2020).

Folarin (1998) notes that the theory perceives the recipients as actively influencing the effect process since they selectively choose, attend to, perceive and retain the media messages based on their needs, beliefs etc. The focus according to Folarin was shifted from media production and transmission functions to the media consumption function. Furthermore, Katz et al. (1974) believe that there are several reasons why media audience uses the mass media, this reveals that the mass media is put into several uses; these uses range from entertainment, information need, relaxation to educational need. Put in another word, the theory is concerned about how individuals intentionally seek out the media to fulfil certain needs or goals such as entertainment, relaxation, socializing. The theory today serves as an important

tool for understanding how individuals today connect with the technologies around them (Folayan et al. 2020).

The application of the uses and gratification theory to this study is that it gives viewers the privilege to use the media to satisfy their needs. While some viewers perceive Big Brother Naija show as an escape from daily routines or daily problems, others say watching it is just for media companionship. Yet, others would see it as just reinforcing their values. Using the needs category, some viewers may see the programme just as an avenue to seek knowledge and express emotions. Some viewers were so engrossed that they carried uncontrollably when their favourite housemates were evicted.

CHAPTER THREE

RESEARCH METHODOLOGY

Preamble

This chapter presents the methodology adopted in conducting this research. Therefore, it explains the research design, population of the study, sample size, sampling techniques, and instrument for data collection, method of data collection and method of data analysis.

3.1 Research Design

The research design adopted in this study was the survey design. Survey design is usually used for gathering information about certain group of people who are representatives of larger group of people or interest to the research. The survey design was adopted because it was the most effective, less time consuming and cost effective in gathering data from the respondents using the questionnaire and or interview. Survey method is strong in examining relationships with background characteristics such as age, level of education, socio-economic status, exposure to communication messages etc. Also, the survey was adopted instead of content analysis because of its ability to measure human attitudes and opinions. This method was considered appropriate since it will be studying a proportion of youth in Edo state to represent the population.

3.2 Population of the Study

The population of this study was 700, 000 which comprised youth in the entire Edo State. The population constitute of all the youth in Edo State. An estimation of current population of youth in the state from the 2006 census is 700, 000 constituting of persons within the age ranges of 18 – 35 years of age. Youth were considered appropriate for this study because they constantly expose themselves to Big Brother Naija. Therefore, gathering data from them will effectively discover the influence of the show on people.

3.3 Sample Size

The sample size of this study was 400 respondents used to represent the estimated 700, 000 youth currently in the state. The sample size comprised persons between the age ranges of 18 and 35 that were in Edo state at the time of this study. The sample size of 400 was arrived using the Taro Yamane formula. Taro Yamane sample size formula is presented as this:

$$n = \frac{N}{1+N(e)^2}$$

where:

n= sample size

N= population size

e= sampling error (0.05)

Applying the follow below;

$$n = \frac{700,000}{1+700,000(0.05)^2}$$

$$n = 700,000 / (1 + 700,000) (0.0025)$$

$$n = 700,000 / (1 + 1,750)$$

$$n = 700,000 / 1751$$

$$n = 399.77 \sim 400$$

3.4 Sampling Technique

The Multi-Stage sampling technique was adopted in this study. The Multi-Stage sampling technique was adopted because it allowed the researcher to know and get accurate and precise population for the study. This technique aimed to ensure thoroughness as the probability and non-probability methods couldn't give the exact sample size requires. Hence, the sampling in stages.

First, the researcher used the stratified random sampling in dividing the total population of Benin City into various local government, and then she randomly selected Oredo local government Area using the random sampling technique. From Oredo Local Government, the researchers randomly selected young people out of the different age grade in the local government. Further, she used the purposive sampling to choose respondents that best meet the purpose of the study.

3.5 Instrument for Data Collection

The research instrument employed in collecting data in this study was the questionnaire of which 400 copies were distributed and filled questionnaires retrieved. The questionnaire for this study is made up of four point LikertScale of

Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD) to enable the respondents to respond to the items appropriately.

The questionnaire for this study is composed of two sections. The first section focused on the demographic characteristics of the respondents such as age, gender, occupation, etc while other sections of the questionnaire contained items comprising psychographic variables. The questions restricted the range of answers available to the respondents.

3.6 Validity of Research Instrument

The instrument used in this study was validated by the project supervisor. A draft copy of the questionnaire was presented by the researcher to the supervisor for assessment, who looked at it critically, vetted and approved it to be used for gathering data. The supervisor ascertained if the items on the questionnaire adequately covered the research objectives and were able to answer the research questions posed in the study. The items were also examined for clarity and ambiguity. The supervisor also ensured that the instrument was constructively and critically designed to provide unbiased and truthful answers to the items in a bid to answer the research questions.

3.7 Method of Administration of Research Instrument

The four hundred (400) copies of questionnaire administered in this study were distributed to 400 youth in Edo state comprising male and female in the 18 Local Government Areas of the State. The researcher together with one research

assistant visited the 18 Local Government Areas in Edo State and distributed the questionnaire accordingly. The researcher ensured that only the youth who have knowledge of what was studied filled the questionnaires so as to get only accurate answers from the respondents.

To spread the distribution of the 400 copies of questionnaire, the researcher visited and divided them equally among the 18 Local Government Areas in Edo State of which 22 copies of questionnaire was administered in each Local Government Area. The remaining four copies of questionnaire were administered on youth in Oredo due to the popularity of the area.

3.8 Method of Data Collection

The researcher employed the person-to-person approach with the aid of the research assistant in collecting data. The researcher and research assistant ensured that the questionnaires were retrieved to a very large extent so as to furnish the researcher with adequate data for interpretation and analysis in order to achieve the objectives of the study. Consequently, the method of data collection adopted for the study was the face to face method.

3.9 Method of Data Analysis

The data collected for this study were presented and analyzed with the aid of Frequency Tables, simple percentage and mean scores. The Frequency Tables were used to provide pictorial representation of data in a simple form, which made the data easy to comprehend for all including those with no knowledge of statistics.

Simple percentage was used to analyze the bio data bearing on this study was minimal.

The tables which have titles include columns, rows and figures and were clearly delineated to avoid confusion of data presented. The tables also aided the explanation of the analysis and enhance the presentation of double-option responses. The mean score was used to show the level at which the respondents agreed or rejected the variables. The criterion mean score for this study was 3.00. In essence, any item which was calculated to the range of 3.00 and below was rejected while those that fell on 3.00 and above were considered acceptable.

CHAPTER FOUR
DATA PRESENTATION AND ANALYSIS

Preamble

This chapter focuses on the presentation, analysis of data gathered from copies of questionnaire distributed to respondents as well as discussion of findings. Data gathered were analyzed using frequency tables and simple percentage. This chapter is presented in three sections; the first section highlights the demographics of respondents, the second section dwelt on presentation and analysis of data based on items in the questionnaire, while the third section was on discussion of findings (answers to research questions). Four hundred (400) copies of questionnaire were distributed to 400 youth in Edo State, and 400 copies of questionnaire were retrieved accounting for 100% retrieval rate.

4.1 Presentation and Analysis of Data based on the Demographic of Respondents

Table 1: Statistics of the Questionnaire Administered and Retrieved

Variables	Number of Respondents	Percentage
No. of questionnaire distributed	400	100
No of questionnaire retrieved	400	100
No of questionnaire not retrieved	0	0

Source: Field Survey, 2021

From Table 1, it was indicated that 400 copies of questionnaire were distributed and the entire 400 copies were duly completed and retrieved by the researcher. This accuracy was as a result of the immense time dedicated by the researcher to ensure that respondents are well guided and instructed prior to the administration of the questionnaire, the researcher also kept the retrieved questionnaire in a safe and organized place to protect them from loss or damage. Therefore, the data analysis for this study was based on the retrieved 400 copies of questionnaire representing 100%.

Table 2: Distribution of Respondents based on Gender

Gender of Respondents	Frequency of Response	Percentage of Response (%)
Male	180	45
Female	220	55
Total	400	100

Source: Field Survey, 2021

It can be deduce from Table 2, illustrating the distribution of the gender of respondents, that 220 respondents representing 55% of the total population of the study were females, while 180 respondents representing 45% of the total population of the study were males. This shows that the respondents of the study were majorly females.

Table 3: Age Variation statistics of Respondents

Age Range of Respondents	Frequency of Response	Percentage of Response (%)
18 – 22 years	73	18.3
23 – 27 years	198	49.5
28 – 32 years	90	22.5
33 years and above	39	9.7
Total	400	100

Source: Field Survey, 2021

In Table 3, data shows that majority of the respondents were within the age range of 23 – 27 years of age accounting for 198 (49.5%) of the respondents, 90 (22.5%) of the respondents were within the age range of 28 – 32 years of age, 73 (18.3%) of the respondents aged within 18-22 years while 39 (9.7%) of the respondents were 33 years old and above.

Table 4: Distribution of Respondents based on Educational Attainment

Educational Attainment	Frequency of Response	Percentage of Response (%)
WAEC/SSCE/GCE etc.	52	13
Diploma/OND etc.	121	30.25
B.A./B.Sc./B.Ed. etc.	210	52.5
M.A./M.Sc./M.Ed. etc.	15	3.75
PhD.	2	0.5
Total	400	100

Source: Field Survey, 2021

On Table 4, most of the respondents had B.A. /B.Sc. /B.Ed. etc. which made up 210 (52.5%) of the respondents, 121 (30.25%) of the respondents had Diploma/OND etc., 52 of respondents representing (13%) had WAEC/SSCE/GCE etc., 15 of respondents representing (3.75%) had M.A. /M.Sc. /M.Ed. etc., while 2 respondents representing (0.5%) had a Ph.D.

Table 5: Distribution of Respondents based on Occupational Status
Source: Field Survey, 2021

Occupational Status of Respondents	Frequency of Response	Percentage of Response (%)
Student	137	34.3
Self-employed	60	15
Civil/Public Servant/Employee etc.	91	22.7
Unemployed	32	8
Business	71	17.7%
Others	9	2.3%
Total	400	100

Table 5 reveals that 137 (34.3%) of the respondents were students, 91 (22.7%) of the respondents were civil servant/employee etc., 71 (17.7%) of the respondents were into business, 60 (15%) were self-employed, 32 (8%) were unemployed were 9 (2.3%) of the respondents were into other things.

Table 6: Distribution of Respondents based on Religion

Religion of Respondents	Frequency of Response	Percentage of Response (%)
Christian	298	74.5
Muslim	99	24.7
Traditionalist	3	0.8
Others	-	-
Total	400	100

Source: Field Survey, 2021

Data in Table 5 indicates that majority of the respondents were Christians i.e. 298 (74.5%), 99 (24.7%) of the respondents were Muslims, 3 (0.8%) of the respondents were traditionalist but none of the respondents observed Other Religion.

Table 7: Distribution of Respondents based on Marital Status

Marital Status of Respondents	Frequency of Response	Percentage of Response (%)
Single	343	85.7
Married	57	14.3
Divorced	-	-
Separated	-	-
Total	400	100

Source: Field Survey, 2021

Table 6 indicates that 343 (85.7%) were single, 57 (14.3%) of the respondents were married, while none of the respondents was divorced or separated.

4.2 Presentation and Analysis of Data based on other items in the Questionnaire

Table 8: Respondents' opinions on their Agreement on the level at which they are exposed to Big Brother Naija

Item	Details Value	Strongly Agree 4	Agree 3	Disagree 2	Strongly Disagree 1	Total 400	Mean X	Decision
i.	Very High Level	240 960 60%	79 237 19.7%	48 96 12%	33 33 8.3%	400 1326/400 100%	3.3	Accepted
ii.	HighLevel	200 800 50%	120 360 30%	55 110 13.7%	24 24 6%	400 1294/400 100%	3.2	Accepted
iii.	Very Low Level	- - -	41 123 10.3%	159 318 39.7%	200 200 50%	400 641/400 100%	1.60	Rejected
iv.	Low Level	29 116 7.3%	40 120 10%	130 260 32.5%	201 201 50.2%	400 697/400 100%	1.74	Rejected

Source: Field Survey, 2021

Criterion Mean = 3.00

Table 8 shows youth' agreement level on the level of exposure they have towards Big Brother Naija. 240(60%) respondents strongly agree that the level at which they are exposed to Big Brother Naija is very high, 79(19.7%) respondents agree, 48(12%) disagree while 33(8.3%) respondents strongly disagree. 200(50%) strongly agree that the level at which they are exposed Big Brother Naija is at a high level, 120(30%) respondents agree, 55(13.7%) disagree while 24(6%) strongly disagree. None of the respondents strongly agree that the level at which they are exposed to Big Brother Naija is low level, 41(0.3%) of the

respondents agreed to have a very low level exposure to Big Brother Naija, 159(39.7%) respondents disagree while 200(50%) respondents strongly disagree. 29(7.3%) respondents strongly agree to have a low level exposure to Big Brother Naija, 40(10%) respondents agree, 130(32.5%) respondents disagree while 201(50.2%) respondents strongly disagree. Thus, it can be deduced from the analysis above that youth have a high level exposure towards Big Brother Naija.

Table 9: Respondents' attitude towards Big Brother Naija show

Item	Details Value	Strongly Agree 4	Agree 3	Disagree 2	Strongly Disagree 1	Total 400	Mean X	Decision
i.	You always watch Big Brother Naija show	80 320 20%	237 711 59.3%	40 80 10%	43 43 10.7%	400 1154/400 100%	3.0	Accepted
ii.	You always check for Big Brother Naija show updates online	153 612 38.3%	192 576 48%	32 64 8%	23 23 5.7%	400 1275/400 100%	3.2	Accepted
iii.	You switch off/change the channel once the show starts on your Television	13 52 3.3%	43 129 10.7%	40 80 10%	304 304 76%	400 565/400 100%	1.4	Rejected
v.	You share information in Big Brother Naija with your friends and family	31 124 7.7%	73 219 18.3%	83 166 20.7%	213 213 53.3%	400 722/400 100%	1.8	Rejected
vi	You don't focus on your studies because of Big Brother show	97 388 24.3%	279 837 69.7%	24 48 6%	5 5 1.25%	400 1228/400 100%	3.2	Accepted

Source: Field Survey, 2021

Criterion Mean = 3.00

The table above shows respondents' opinion on their attitude towards Big Brother Naija show. The data revealed that 80(20%) of the respondents strongly agree that they always watch Big Brother Naija show, 237(59.3%) respondents agree, 40(10%) disagree while 43(10.7%) disagree. 153(38%) of the youth strongly agree that they check for Big Brother Naija show, 192(48%) respondents agree, 32(8%) of the respondents disagree while 23(5.7%) strongly disagree. 13(3%) strongly agree that they switch off/change channel once the show starts, 43(10.7%) respondents agree, 40 (10%) respondents disagree, while 304 (76%) strongly disagree. 31(7.7%) strongly agree that they share information about Big Brother Naija with family and friends, 73(18.3%) respondents agree, 83(20.7%) respondents disagree while 213(53.3%) strongly disagree. Finally, 97(24.3%) of the respondents strongly agree that they don't focus on their studies because of Big Brother Naija, 279 (69.7%) of the respondents agree, 24 (6%) of the respondents disagree while 5(1.25) respondents strongly agree. Therefore, it can be deduced that youth have a strong attitude towards Big Brother Naija.

Table 10: Respondents' opinions on their Agreement of the gratification they derive from watching Big Brother Naija show

Item	Details Value	Strongly Agree 4	Agree 3	Disagree 2	Strongly Disagree 1	Total 400	Mean X	Decision
i.	Entertainment and Leisure	97 388 24.3%	279 837 69.7%	24 48 6%	- - -	400 1273/400 100%	3.2	Accepted
ii.	Socialization	101 404 25.3%	211 633 52.7%	88 176 22%	- - -	400 1213/400 100%	3.0%	Accepted
iii.	Information	96 384 24%	272 816 68%	17 34 4.3%	15 15 3.7%	400 1216/400 100%	3.12	Accepted
iv.	Education	7 28 1.7%	24 72 6%	216 432 54%	153 153 38.3%	400 688/400 100%	1.71	Rejected

Source: Field Survey, 2021

Criterion Mean = 3.00

Table 10 indicates the gratifications respondents derives from Big Brother Naija. It was revealed that 97(24.3%) of the respondents strongly agree that they derive entertainment and leisure from watching Big Brother Naija, 279 (69.7%) of the respondents agree, 24 (6%) of the respondents disagree while none of the respondents strongly disagree that Big Brother Naija entertains them.

101 (25.3%) of the respondents strongly agree that Big Brother Naija make them socialize more, 211 (52.7%) agree, 88 (22%) of the respondents disagree while none of the respondents strongly disagree. 96 (24%) of the respondents strongly agree that Big Brother

Naija provide them with information, 272(68%) respondents agree, 17(4.3%) of the respondents disagree and 15(3.7%) strongly disagree. Furthermore, 7 (1.7%) strongly agree that Big Brother Naija show educate them, 24(6%) respondents agree, 216(54%) respondents disagree while 153 (38.3%) strongly disagree that Big Brother Naija educate them. From the findings, it can be inferred Big Brother Naija show gratifies young people; however, the major gratification they derive from the show is that of entertainment and leisure; this is closely followed by socialization and information respectively. Lastly, Big Brother has a low indices in educating youth.

Table 11: Respondents' views on their Agreement on the Influence Big Brother Naija has on their lifestyle

Item	Details Value	Strongly Agree 4	Agree 3	Disagree 2	Strongly Disagree 1	Total 400	Mean X	Decision
i.	Big Brother Naija promotes Nigerian Culture and Identity	24 96 6%	144 432 36%	39 78 9.7%	193 193 48.3%	400 799/400 100%	1.9	Rejected
ii.	Big Brother Naija Promotes Sexual Immorality	88 352 22%	176 528 44%	127 254 31.7%	9 9 2.3%	400 1143/400 100%	3	Accepted
iii.	Big Brother Naija positively change your dressing and language	8 32 2%	19 57 4.8%	218 436 54.5%	115 115 38.7%	400 640/400 100%	1.6	Rejected
iv.	Big Brother Naija negatively change your dressing and language	168 672 42%	153 459 38.3%	40 80 10%	39 39 9.7%	400 1250/400 100%	3.1	Accepted

Source: Field Survey, 2021

Criterion Mean = 3.00

In table 11 above, 24(9%) respondents strongly agree that Big Brother Naija promotes Nigerian culture and identity, 144(36%) agree, 39(9.7%) respondents disagree while 193 respondents(48.3%) respondents strongly disagree. 88(22%) respondents strongly agree that Big Brother Naija promotes sexual immorality among youth, 176(44%) respondents agree, 127(31.7%) respondents disagree, while 9(2.3%) respondents strongly disagree. 8(2%) strongly agree that Big Brother Naija positively change their dressing and language, 19(4.8%) agree, 218(54.5%) disagree while 155(38.7%) strongly disagree. Finally, 168(42%) respondents strongly agree that Big Brother Naija negatively change their dressing and language, 153(38.3%) respondents agree, 40(10%) respondents disagree while 39(9.7%) respondents strongly disagree. Furthermore, judging from the analyses and the mean score of each item, it can be inferred that Big Brother Naija show negatively influence youth in Edo State.

4.3 Discussion of Findings and Answers to the Research Questions

This section provides the discussion of findings. The discussion of findings is based on the four (4) research questions posed to guide this study. Therefore, this section provides answers to the four research questions.

Research Question 1: What is the extent to which youth in Edo State are exposed to Big Brother Naija?

The extent at which youth in Edo State are exposed to Big Brother Naija is very high. Young people are more exposed to reality shows, they derive lots of gratifications from

watching Big Brother show, tellingly, and they follow Big Brother Naija frequently. This means that, they have a high exposure to Big Brother Reality television programmes. Table 7 above indicated that youth are frequently exposed to Big Brother Naija show. This finding corroborates with the findings of Nwafor and Onyekachi (2015) which revealed that Big Brother show has a wide viewership among young people. It's also in line with Folayan et al. (2020) who observed that many scholars have criticized the Big Brother Naija for stealing the hearts of the Nigerian youth. Consequently, from the submission of the finding, it can be deduced that youth exposed themselves greatly to Big Brother Naija show in Television, thus, they watch reality shows.

Research Question 2: What is the attitude of youth in Edo State towards Big Brother Naija Show?

The attitude of youth in Edo State towards Big Brother Naija show is very strong. This is because from Table 8 above, a high percentage of youth strongly agreed that they always watch Big Brother Naija show. Also, indices from the table also show that they also follow the show. This finding is supported by the findings of Okorie (2020) which revealed that respondents have a strong positive attitude towards the show. This means that, youth like and crave for Big Brother Naija. Therefore, it can be agreed that youth have a strong attitude towards Big Brother show.

Research Question 3: What gratification do youth in Edo State derive from watching Big Brother Naija Show?

Youth in Edo State derive lot of gratifications from watching Big Brother Naija. Table 10 above indicated that youth utilize the show for entertainment, education, information and socialization. However, they are mostly entertained from watching Big Brother show. This is in consonance with Amadi et al. (2018) whose study revealed that Big Brother Naija entertains viewer from controversies and drama by housemates. Therefore, it can be concluded that, youth gain a lot of gratification from watching Big Brother Naija.

Research Question 4: What is the influence on Big Brother Naija on the lifestyle of youth in Edo State?

The influence of Big Brother Naija on youth is more negative than positive. Table 11 revealed that a high percentage of youth agreed that Big Brother promotes sexual immorality. Also, it also negatively affects their dressing and how they speak. The implication of this is that, Big Brother Naija has a huge negative impact on the behaviour and lifestyle of young people. This finding is supported in a study by Amadi et al. (2019) which showed that Big Brother promotes indecency. It is also collaborated by Nwafor and Oyekachi (2015) who observed that students cultivate bad vices and cultures including cohabiting with the opposite sex in their off-campus hostels, teenage pregnancy, abortion, sexually transmitted diseases etc through viewing Big Brother Naija show. Additionally, this finding is in in line with the Olarinmoye and Odunaike (2016) who carried out a study in other to discover the effects of Big Brother on the socio-cultural values of students in LASU. In their study it was

discovered that the Big Brother show possess a negative socio-culture effect on young people. Therefore, it can be inferred that Big Brother Naija show negatively influences the lifestyle of youth in Edo State.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Preamble

This chapter presents the summary, conclusion and recommendations based on the findings of the study, as well as suggestions for further research.

5.1 Summary

This was research aimed at examining the Influence of Television reality show on youth in Edo State using Big Brother Naija show as a case study. Since the influence reality shows have on youth is unknown, this study had the focus of investigating the exact impact the show has on young people. The study adopted the survey research design which allowed for the use of questionnaire in generating data from respondents. The study was further anchored on the Cultivation Media Theory and the Uses and Gratification Theory. While the Cultivation theory suggests that constant viewership of Big Brother Naija reality show by young people in Edo State gradually influences their lifestyle in many ways, the Uses and Gratification theory suggests that youth watch Big Brother shows to gratify themselves.

Although the population was made up of all youth in Edo State, the study sampled 400 youth selected through the multi-staged sampling technique. Youth were considered for empirical study because they mostly follow reality shows. Edo State was also selected as the focal point of this study because it is a state with a teeming population of youth from different parts of Nigeria where this study was based.

Furthermore, the empirical review of study reviewed other scholars' position on Big Brother and television reality shows. They ascertained the impact and attitude the show has on young people. More so, the questionnaire which was the only research Instrument used for this study was designed with Likert Scale of Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD) and the items on the questionnaire were divided into four sections, A-D. The collected Data was analyzed using simple percentage with the use of frequency Table and criterion mean score of 3.00. Four research questions were answered in this study and they formed the basis of findings.

5.2 Summary of Findings

Findings from this study revealed that:

1. Youth in Edo State to a very high extent are exposed to Big Brother Naija show on Television. That is, they frequently watch and follow the Big Brother Naija programs on television.
2. Youth in Edo State has a strong attitude towards Big Brother Naija, hence, the reason why they are so exposed to the show.
3. Youth in Edo State derive lot of gratifications from Big Brother Reality show. However, large amounts of youth watch the show because of its entertainment value.
4. Big Brother Naija show negatively influences the lifestyle of youth in Edo. It affects their behaviours and morals negatively. That is, the negative impact Big Brother Naija show has on the lifestyle of youth in Edo State outweighs the positive impact it has on their lifestyle.

5.3 Conclusion

Standing on the findings of this study, it can be resolved that youth in Edo state have a very high exposure to Big Brother show, this is because they hold a strong attitude towards the show. Interesting, their attitude towards Big Brother show is instigated by the gratifications they derive from the show. Nonetheless, Big Brother Naija has a huge negative influence on the lifestyle of youth in Edo State. This means that the show alter their behaviour by exposing them to various societal vices. It was observed that the show promotes immorality and changes the value system of young people. These vices include the promotion of adultery, prostitution, love of money, nudity and sex. This becomes a major concern as Nwafor and Onyekachi (2015) argue that the African culture is embedded with the ideas and beliefs about what is right and wrong, what is a good or bad character, it is embedded, furthermore, in the forms or patterns of behaviour that are considered by the members of the society to bring about social harmony and cooperative living, justice and fairness. Therefore, Big Brother Naija affects the general lifestyle and the morals of Nigerian youth. Nevertheless, the show has its positive impacts on young people. From the show, they are educated, informed and enlightened. They also socialize with other people through the show.

5.4 Recommendations

Without doubt, this research was conducted with the aim of contributing to and increasing knowledge as well as providing ideas to solving problems. Therefore, in line with the findings of this study, the following recommendations have been posited:

1. Since reality shows such as Big Brother has serious influence on youth, they must observe caution while watching the programmes so that they don't get addicted to the programme or it doesn't affect their lifestyle negatively.
2. Mass education on media ratings and encouraging producers of the show to adhere to the principles of journalism. Producers should develop the habit of writing quality films that can add values to the culture of viewers. The show should be produced with more decency in mind. That is, television programmes should be restructured in ways that reflect the culture of the African race.
3. Television regulators must ensure that reality shows aired are those capable of impacting positive lifestyle on Nigerians youth. There is a need for more reality television shows that promote the indigenous languages and communal living among individuals. Thus, Big Brother Naija show can be structured in such a way that can promote morality rather than immorality.

5.5 Suggestions for Further Studies

Considering the high percentage of youth who watch and follow television reality shows like Big Brother Naija and the influence this shows have on them, it is a think of necessity to continue researching on the subject matter. This would present more perspective

on how Big Brother Naija can promote culture and telling, would broaden the scope of this study and fill some gaps needed to be filled. The researcher therefore, suggests that further research could be carried out on the following:

1. Viewership of Big Brother Naija and its positive Impact of Big Brother in Nigeria.
2. Comparative Study of the Effects of Reality Show on Teenagers in Nigeria.
3. An Analysis of the Usage of Social Media in Promoting Reality Shows: A Study of Big Brother Naija Fans on Twitter.
4. As Assessment of Reality Fans Banter on Social Media: A Study of Big Brother Naija.

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APPENDIX 1 - QUESTIONNAIRE

Department of Mass Communication,
Faculty of Arts,
University of Benin,
P.M.B 1154,
Benin City,
Edo State,
Nigeria.

Dear Respondent,

REQUEST FOR THE COMPLETION OF ITEMS IN QUESTIONNAIRE

I am UZOR CHIGOZIE SOPHIA, a final year student of the above named department and institution. I am conducting a research on the topic: **Influence of Big Brother Television Show on the Lifestyle of Youth in Edo State**. This research is in partial fulfillment for the award of Bachelor of Arts Degree in Mass Communication.

The attached questionnaire is designed as an instrument for gathering information for this research work and you have been carefully selected to provide information for this study. I sincerely solicit your cooperation to get the questionnaire completed. Any information obtained will be treated with utmost confidentiality as it is purely for academic purposes. To guarantee your anonymity, do not write your name on the questionnaire.

Thanks for your anticipated cooperation.

Yours sincerely,

UzorChigozie Sophia.
Researcher.

INSTRUCTION: Please tick (✓) the appropriate option that applies to your disposition

SECTION A: DEMOGRAPHICAL DATA

1. Gender: (a) Male [] (b) Female []
2. Age: (a) 18 – 22 years [] (b) 23 – 27 years [] (c) 28 – 32 years [] (d) 35 years and above []
3. Educational Attainment: (a) WAEC/SSCE/GCE [] (b) Diploma/OND etc. []
(c) B.A., B.Sc.,B.Ed. etc. [] (d) M.A., M.Sc., M.Ed. etc. [] (e) PhD. []
4. Occupational Status: (a) Student [] (b) Self-employed [] (c) Civil servant/Public servant etc. [] (d) Unemployed [] (e) Business [] (f) Others
5. Religious Status: (a) Christian [] (b) Muslim [] (c) Traditional [] (d) Others []
6. Marital Status: (a) Single [] (b) Married [] (c) Divorced [] (d) Separated []

KEY: SA – Strongly Agree, A – Agree, D – Disagree, SD – Strongly Disagree

SECTION B: EXTENT TO WHICH YOUTH IN EDO STATE ARE EXPOSED TO BIG BROTHER NAIJA

7. In your view, the extent at which you are exposed to Big Brother Naija is to a:

S/N	Extent	A	A	D	SD
I	Very High Extent				
ii	High Extent				
iii	Very Low Extent				
iv	Low Extent				

SECTION C: ATTITUDE OF YOUTH IN EDO STATE TOWARDS BIG BROTHER NAIJA

8. The following best describes your attitude towards Big Brother Naija:

S/N	Attitude	A	A	D	D
ii	You always watch Big Brother Naija Show				
ii	You always check for Big Brother Naija show updates online				
iiii	You switch off/change the channel once the show starts on your television				
iv	You share information in Big Brother Naija with your friends and family				
v	You don't focus on your studies because of Big Brother Naija show				

SECTION D: THE GRATIFICATION YOUTH IN EDO STATE DERIVE FROM WATCHING BIG BROTHER NAIJA

9. What gratification do you derive from watching Big Brother Naija?

S/N	Gratification	SA	A	D	D
i.	Entertainment and Leisure				
ii.	Education and Entertainment				
iii.	Information				
iv.	Socialization				
V	Others				

SECTION E: THE INFLUENCE ON BBN ON THE LIFESTYLE OF YOUTH IN EDO STATE

10. In your opinion, the following statement best describe the influence of Big Brother Naija:

S/N	Influence	A	A	D	SD
I	Big Brother Naija promotes Nigerian Culture and Identity				
Ii	Big Brother Naija promotes sexual immorality				
iii	Big Brother Naija positively change your dressing and language				
iv.	Big Brother Naija negatively change your dressing and language				

APPENDIX-II

TARO YAMANE'S SAMPLE SIZE DETERMINATION FORMULAR AND TABLE

Formula

$$n = \frac{N}{1 + N(e)^2}$$

Where:

n= Sample Size

N= Population figure

e= error margin

S/N	The Number of Population	The Total Number of Error Level				
		+1%	+2%	+3%	+4%	+5%
1	100	99	96	92	86	80
2	200	196	185	169	152	133
3	300	291	268	236	203	171
4	400	385	345	294	244	200
5	500	476	417	345	278	222
6	1,000	909	714	526	385	286
7	2,000	1,667	1,111	714	476	333
8	4,000	2,857	1,538	870	541	364
9	6,000	3,750	1,765	938	566	375
10	8,000	4,444	1,905	976	580	381
11	10,000	5,000	2,000	1,000	588	385
12	20,000	6,667	2,222	1,053	606	392
13	40,000	8,000	2,353	1,081	615	396
14	50,000	8,333	2,381	1,087	617	397
15	60,000	8,571	2,400	1,091	619	397
16	80,000	8,889	2,424	1,096	620	398
17	100,000	9,091	2,439	1,099	621	398
18	200,000	9,524	2,469	1,105	623	399
19	500,000	9,804	2,488	1,109	624	400
20	1,000,000	9,901	2,494	1,110	625	400
21	2,000,000	9,950	2,497	1,110	625	400
22	4,000,000	9,975	2,498	1,111	625	400
23	6,000,000	9,983	2,499	1,111	625	400
24	8,000,000	9,988	2,499	1,111	625	400
25	10,000,000	9,990	2,500	1,111	625	400
26	20,000,000	9,995	2,500	1,111	625	400
27	30,000,000	9,997	2,500	1,111	625	400
28	40,000,000	9,998	2,500	1,111	625	400
29	50,000,000	9,998	2,500	1,111	625	400
30	60,000,000	9,998	2,500	1,111	625	400

If the level of error margin equal to 5%, use 0.05 instead of value in the formula (1)

Source: Yamane, T. (1967) Statistics, An Introductory Analysis, (2nd Ed), New York: Harper and RoDw.