THE IMPLICATIONS OF TELEVISION REALITY SHOWS ON NIGERIA CULTURAL VALUES

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ABSTRACT

Big Brother Nigeria is a reality television show in which a group of persons are brought together in secluded large house, isolated from the outside world, and made to live together while being continuously watched by television cameras. According to Chikafa (2012), the concept was borrowed from George Orwell's novel of 1984 titled 'fictional dystopia of Oceania' in which he described a world of never-ending surveillance. In the novel, the dictator who watched over the citizens of Oceania was called Big Brother; his terrifying slogan was 'Big Brother is watching you'. In the Big Brother television show, contestants confined in the house compete to escape eviction in order to win the prize money. The reality TV show debuted on the African continent in 2003 and has remained an annual event till date. This study investigated the viewership of the programme and its implications on the Nigeria cultural values. The study examines the implications of big brother Naija on viewers and how the audience responds to the negative effects of the television reality show. The study further examines the gratification derived from viewing the programme and the uses and gratification theory which better explains the phenomenon associated with the study. And also the economic benefit from the program of Big Brother Naija. Finding suggest in this work is that Big Brother Naija have no any benefit or gratification that viewers derive from it, the programme has wide viewership among Nigeria youth and it influence their perception and attitude towards decency and morality. The research work also finf out the economic benefit of the programme. The work recommend that the organizers and producer of Big Brother Naija need to adhere to the rules and ethic of media professionalism and also call for serious restructuring of the programme to reflect our cultural ways of life.

Background of the study

The study is to focus on the implication of reality television show Big Brother Naija on our cultural values. It is a reality programme that brought together different group of persons in a secluded large house isolated from the outside world and made to live. This concept was borrowed from George Orwell novel of 1984 title 'fiction dystopia of Oceania'.

The aim and objective of these research work was to ascertain the gratification derive from viewing the television reality show of Big Brother Naija. To find out the demographic viewership of television reality show of Big Brother Naija. To also determine the economic benefit derive from television reality show of Big Brother Naija. And lastly to determine the implication of Big Brother Naija on Nigeria culture

Big Brother Naija started in 2003 which has gram tremendously to an estimate of more than 26million person across Nigeria, and it viewers are mostly youth especially females segment of the society because it help them to have fun and also gain celebrity status by being on television. The programme according to different scholars that the content of Big Brother Naija just like any other television reality shows has raised a lot of moral panic among parent, teachers and

guardians especially relating sex, nudity, violence and vigor words that are used in the Big Brother Naija.

They have been different outcries about the programme Big Brother Naija immorality. One of the House of Representative [2012] issue a directive to the broadcast commission to discontinue the programme of Big Brother Naija due to its moral panic. That is why this study seek to examine the implication of Big Brother Naija on Nigeria cultural values.

Studies on the implications of television reality shows on viewers differ. Big Brother Naija have been extensively dialogue in several academic papers and research on television reality shows. Many of the studies have focused on how television programme that appear to be "real" such as news, documentaries, soap operas and daytime dramas alter viewers' perception of reality.

Recently, a new phenomenon in television has surfaced - reality television shows, a genre of television programming that documents unscripted situations and actual occurrences, and often features a previously unknown cast (Wikipedia, n.d.). It often highlights personal drama and conflict to a much greater extent than other unscripted television shows (Laitto, 2015). According to (Chikafe & Mateveke 2012),

Reality television show has in recent times significantly proved to be favorites among the youth particularly those who fall within the range of ages 18-25. Among these programmes is the Big Brother Naija which is the focus of this study and how it has influence Nigeriancultural values. Other television reality shows common in Nigeria televisions include: MTN Project Fame, Gulder Ultimate Search, Nigerian Idol, Maltina Dance Hall, Glo Naija Sings, etc.

According to Hall [2009; 515] reality television programs are now a staple of television programming. Many people watch reality shows for several reasons. Reisis and Wifz [2004] discovered that an element of reality programs appeal is that they help viewers to feel important because seeing ordinary people on the show allow them to "fantasize that they could gain celebrity status by being on television. [Hall 2009; 519].

Big Brothers Africa which is the pioneer of Big brothers naija with an estimated viewership of more than forty million across Africa is a reality television programme in which contestants are selected from different countries located in Africa and placed in an isolation from the outside world, and made to live together while being continuously watched by television cameras (see http://en.wikipedia.org/wiki/Big Brother %28TV series%29.

Chikafa & Mateveke (2012) write that the concept was borrowed from George Orwell's novel of 1984 titled 'fictional dystopia of Oceania' in which he described a world of never-ending surveillance. In the novel, the dictator who watched over the citizens of Oceania was called Big Brother, and his terrifying slogan was 'Big Brother is watching you'. In the Big Brother television show, contestants confined in the house compete to escape eviction in order to win the prize money. The reality TV show debuted on the African continent in 2003, and has since then, with the aid of the growth of satellite television in Africa, roused African audience interest and has remained an annual event till date

Big Brother Nigeria has continued to thrive and at the same time wax stronger mostly among the African youth; although, the show, over the years, has been criticized for its display of obscene and vulgar scene which is considered not to be part of the Nigeria culture and that of Africa in general. Reasoning along this line, Ojoko (2013) writes that Big Brother Nigeria has no doubt generated a lot of controversies in recent, times, and worthy of note is that the fact that the sponsors or organizers are near-faceless, and the show exhibits low moral values and falls short of what is expected in these days where clamor for the good days when cultural and good moral values was at its peak (Alli, 2012).

Other related research contend that BBN, just like many other reality TV shows has raised a lot of moral panics among parents teachers and guardians especially on issues relating to sex, nudity, violence, cheating and voting unfairness. The level of immorality being celebrated by the Big Brother Nigeria reality show is adjudged short of programs intended for education.

Damaging style of the programme and the actors have turned to celebrities (see Oluwakayode, 2013; pll). This has led to several calls demanding for its ban and censorship. For instance in 2007, the Nigeria House of Representatives issued a directive to the Nigerian Broadcasting Commission to discontinue the airing of any clip or debate on Big Brother Nigeria(Ralvy, 2007). Despite these outcries and the moral panics, the reality show has neither improved in moral tone nor viewership level reduced. Number of viewers has rather increased from over forty million in 2012 to seventy million in 2014.

Number of viewers that voted on the final week of Big Bother Naija 2017 was estimated at 26million most of which were youth. This show that there is a large followership amongst the Nigeria youth as the reality show seems to have a lasting implication on the youth.

However, this research work is aim at attempt to find out the implication of television reality show on Nigeria cultural value using Big Bother Naija as a case study.

Statement of the Problem

These papers examine the implications of the television reality show big brothers Nigeria on the Nigerian cultural values. From this research problem must be identified. One of such problems is that the programme is alien to the Nigerian and African culture. The programs promote Western lifestyle in the detriment of Nigerian culture. Secondly, there are usually scene of sex rape and moral misdemeanor which is not often appealing to the viewers who consider it sacrilegious to our cultural values.

Also, big brother naija is majorly centered on winning the grand prize or reward by the contestant instead of the promotion of knowledge or skills. The show neglects the need to acquire knowledge and skills which makes one relevant to the society.

According to Umoh (2012) television reality shows are aimed at educating the audience. Big brother reality show in DSTV Channels lacks the educational quality to educate viewers. Big brother Nigeria isnot packaged or produced in an African or Nigeria setting. The setting of the programme is also alien to Nigeria cultural values.

Objectives of the Study

1. To ascertain the gratification derive from viewing the television reality show of Big Brother Naija
2. To find out the demographic viewership of television reality show of Big Brother Naija
3. To determine the economic benefit derive from television reality show of Big Brother Naija
4. To determine the implication of big brother naija on Nigeria culture

Research Questions

1. What are the gratification derive from viewing the television reality show of Big Brother Naija
2. What are the demographic viewership of television reality show of Big Brother Naija
3. What are the economic benefit derive from television reality show ofBig Brother Naija
4. What are the implication of big brother Naija on Nigeria culture

Significance of the Study

This research paper is important because it shows that Nigerians who views big brother Naija on DSTV channels knows the implication of the programme in the mind of viewers especially the vulnerable audience. The research is important because it will be beneficial to the organizers of big bother Naija to make good decision and better packaging of the problem to the pleasing of the audience. Another benefit of this study is that government and other broadcast regulatory agents in Nigeria will be able to see the implication of the programme to the Nigeria societies. This work will also help social science students and other academicians carrying out research on television reality shows.

The study will also assist viewers of the programme to know the ratification and the impact of the programme on them. The study is therefore beneficial to bothDSTV, organizers of big brothers naija and the general public on the need to be conscious of the impact of the television reality show and the better way to package it.

Culture and the responses of viewers and also the economic benefit derive from it.

Theoretical Frame Work

Uses and Gratification Theory is applied to elaborate the implications of television reality shows of Big Brothers Naija on Nigeria cultural values. The Uses and Gratification Theory is a theory by Blumer and Katz in which proposes that media viewers play an active role in choosing and using the media. It says that users take an active part in the communication process and are goal oriented in their use of the media content. Blumer and Katz suggest that media users seek particular source that best fulfills their needs and that they must make choices to Uses and gratifications approach emphasizes motives and the self-perceived needs of audience members.

Blumler and Katz (1974) concluded that different people can use the same communication message for very different purposes. The same media content may gratify different needs for different individuals. There is not only one way that people uses media. Contrarily, there are as many reasons for using the media as there are media users (Blumler & Katz, 1974).

Basic needs, social situation, and the individual's background, such as experience, interests, and education, affect people's ideas about what they want from media and which media best meet their needs. That is, audience members are aware of and can state their own motives and gratifications for using

different media. McQuail, Blumler, and Brown (1972) proposed a model of "media-person-interactions" to classify four important media gratifications: (1) Diversion: escape from routine or problems; emotional release; (2) Personal relationships: companionship; social utility; (3) Personal identity: self-reference; reality exploration; value reinforces; and (4)SurveiIlance (forms of information seeking). Another subdivided version of the audience's motivation was suggested by McGuire (1974), based on a general theory of human needs. He distinguished between two types of needs: cognitive and affective. Then he added three dimensions: "active" versus "passive "initiation, "external" versus "internal" goal orientation, and emotion stability of "growth" and "preservation." satisfy these needs.

In the mass communication process, much initiative in linking gratification and media choice lies with the audience member. The media compete with other sources of satisfaction. Methodologically speaking, many of the goals of mass media use can be derived from data supplied by individual audience members themselves. Uses andgratifications theory is an approach to understanding why and how people actively seek out specific media to satisfy specific needs. Uses and gratifications theory is an audience-centered approach tounderstanding mass communication.

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It assumes that audience members are not passive consumers of media. Rather, the audience has power over their media consumption and assumes an active role in interpreting and integrating media into their own lives.' Unlike other theoretical perspectives, Uses and gratifications theory holds that audiences are responsible for choosing media to meet their desires and needs to achieve gratification. This theory would then imply that the media compete against other information sources for viewers' gratification.

Uses and gratifications theory has an empirical value today because it gives communication scholars a "perspective through which a number of ideas and theories about media choice, consumption, and even impact can be viewed".

Literature Review

Viewership of Big Brother Nigeria moral values Issues

With the expansion of satellite television in Nigeria, the popularity of BBN has continued to grow. As alluded earlier, BBN is now watched by an estimated over twenty six million people across Nigeria, and make Nigerians constitute majority of the viewers, hi spite of the popularities of the BBN reality TV programme, the show has continued to raise a lot of questions on morality and influence of the show on the indigenous culture. It has also forced a consideration of the manner in which the forces of globalization - of which television has become a most potent one - have come to affect the development and expression of 'Nigeria culture' in the twenty-first century (Oloka-Onyango, p.26). This, according to Endong (2014), has given birth to a plethora of forces that have, since the second half of the twentieth century, reshaped and redefined cultural models in numerous countries of the world (p.l). It has raised so many issues that arise within current debates about globalization: ideas about the loss of sovereignty and identity, of the deluge of the indigenous by the foreign. One of such forces is the media/cultural imperialism which is suspiciously viewed by good number of conservatism critics as a predatory force to weaker cultures of the globe (Endong, 2014; p.l) Such force according to the critics is a sort of hypodermic needle effect in which the values embedded in cultural products, although some other studies have debunked such awesome media powers (Christof, 2011).

Chikafa & Mateveke (2012) agree that many reviews of BBN are mainly castigations of the show as being un-Nigeria and peddling immoral values. Such critics make haste to point at issues such as sex, nudity, violence, cheating and voting unfairness. In North for instance, a multi-cultural society and religion sensitive environment, the show (BBN) ever since its commencement has been criticized by pundits notably for its use of foul language and display of nude scene. These behaviors according to them are not part of the Nigeria culture and there region. The Nigeria culture according to them is embedded with the ideas and beliefs about what is right or wrong, what is a good or bad character; it is embedded, furthermore, in the forms or patterns of behavior that are considered by the members of the society to bring about social harmony and cooperative living, justice, and fairness (Oluwakayode, 2013).

VanZoonen& Aslama, (2006) write that the reality show has been praised for establishing new bonds between otherwise disconnected people. Bignell (2005) argues that the appeal of BBN lies in its representation of an African originated programme whose agenda is not the usual wars and natural disasters represented in European news agendas. This is in agreement with the submissions of Chikafa & Mateveke (2012) who contend that the controversy behind BBN in the first place is largely due to lack of understanding of the 'Africa* in BBN and the implications it has on 'Nigeria identities'. Appiah (1992) on the other hand embraces that Nigeria is diverse and has African identities are hybrid due to the contact of Africa with Europe. He, unlike other scholars and critics does not consider race as an important factor in defining Nigeria identity. But Mazrui (1986) rather argues that the Nigeria world is constituted by the existence of three civilisations - traditional, Christian and Islamic. His argument is that there are diverse sources of Nigeria identities and cultures.

Reality TV Shows - Television for the new generation

Reality TV shows have become the toast of the entertainment industry. In Nigeria, we have seen reality TV shows like; Gulder Ultimate Search, Amstel Malta Box Office, MTN Project Fame, Maltina Street Dance Africa, West African Idol, KoKo Mansion, Omotola: The Real Me, Make Me Beautiful become engaging television content people tune in to watch. One of such reality shows is the widely acclaimed Big Brother reality TV series. It is considered one of the biggest reality shows ever to have been conceived in the world with different countries staging their own versions. Nigeria is by no means left out in the Big Brother craze.

Reality TV shows definitions by various scholars such as Roscoe (2001) and Malekoff (2005) reflect that they are programmes where real people are often placed in extraordinary situations where their every moment is recorded as they react to their surroundings. (Seehttps://www. academia.edu/2103540/.

The Nigeria Big Brother Reality TV and shows African identity by Rosemary Chikafa and Pauline Mateveke). It is a genre of television programme hi which real-life occurrences are transmitted unscripted. Usually TV cast used for such programmes is unknown to the public. It is a type of "television programme that document unscripted situations and actual occurrences, and often feature a previously public unknown cast (Wikipedia n.d.). Roscoe (2001) notes that in reality TV shows, the conventional boundaries between fact and fiction, drama and documentary and between the audience and the text are blurred (see: Chikafa &Mateveke 2012).

This genre of entertainment has become the latest fan favorite especially among youths world over (sack, 2003; Frisby, 2004; Howley, 2004) cited in (Chikafa & Mateveke 2012), and has gradually made inroads in Africa. Andrejevic, (2004), 2005; and Kilborn, 2003) cited in Biltereyst (2004) agree that reality television is an umbrella term that encompasses "various factual television formats with a high reality claim, it stresses the actions and emotions of real people (non-actors), often using a combinations of 'authentic' (e.g. police, security or surveillance images), and staged images (e.g. fictionalised reconstructions, post-faction interviews)" (see: Chikafa & Mateveke 2012).

Reality television is significantly proving to be a favorite among the youth - particularly those who fall within the 18-25 age range (Chikafa & Mateveke 2012). The duo cite Baumgardner, (2003; Brasch, (2003) and HUtbrand, (2004) as saying that such TV shows that hitherto exhibited in the United States and many Western countries have now flooded our TV stations as we now have the African versions of the American Fear Factor, The Biggest Loser and the American Idols.

Big Brother has continued to spread like California summer wild fires since its inception in the' Netherlands as created by John de Mol in 1999. Today, the reality game show franchise is shown in over 54 franchise countries and regions. The rising popularity of Big Brother has been aided by digital satellite television which has promoted pay TV all over the world. Nigerians saw the show exclusively on DSTV, aleading pay TV in Africa. Cable television like DSTV offers audiences various programmes based on "terms and conditions". This is why regulation of pay TV and their contents is almost impossible unlike that of terrestrial television. Big Brother Naija will air exclusively on DStv and GOtv platforms. The winner of the show will not only become a celebrity but also a millionaire, as the prize money is a whopping 25 million Naira.

Reality TV will be here for a long time, we have seen it create new generation of celebrities and we will see more celebrities come out of the shows, hi reality, the controversies, drama and scandals are what draws the new generation of TV watchers to such shows.

Viewers Responses on Television Reality Show

Television reality show is often packaged for the youths who are after new trends in the society. (Anike, 2011). Television reality show such as big Brothers Naija is a reality show that tends to empower the youth who are participating in the show by giving prices to the winners (Mba, 2013).

According to (Umoh 2014) television reality shows portrays western culture at the detriment of Africa culture. The show is usually a setting that is not a replica of the African culture. Television shows like Big Brother erodes our culture and promotes the western culture who are the pioneer of the shows. Television reality shows often shows scene of immorality and nudity which is not favourable to the viewership of minors and other vulnerable audience who can be affected psychologically by often watching the programme Mohammed, 2013.

The viewership of certain television reality show leads to laziness on the part of the youths because the programme is not promoting hard work by any means. It depicts that sitting at home can bring no fortune (Umoh 2014). Television reality show like Big Brother Naija is an

entrepreneur reality television show as such, new skills cannot be learn or exposed to the viewers to acquire new skills.

The television reality show often are in Nigeria like the Big Brother Naija is a bored programme only watched by those who are less busy and the unemployed youths. The engagement of youths to other profitable venture will inevitable be replaced television reality shows that add no value to viewers (Kazah, 2012).

The Gratification Derived From Viewing Big Brothers Naija

Big Brothers naija is a television reality show on DSTV channel that is mostly watched by youths. The programme is an entertaining television show that place twenty four hours surveillance on the participants and also recorded for the viewers who enjoys the happenings in the house by the inmates. According to Nwosu 2012. Television reality show are packaged to ease boredom and to educate the targeted audience which are mostly children and youths. Television reality show are favourite among youths it showcase new trends in fashions and celebrity lives. Big Brothers Naija is dispose to entertain audience and to discover talents (Okoli, 2011).

To advertisers, the programme Big Brothers Naija makes their product and services known to thousands of viewers who in turn also know about the good and services (Mba 2014). Television programmes are avenue for television viewers and promoters to reach their target audience with their products and services. Television reality show also creates product and service preference on viewers. Big Brother Naija on DSTV inmates or participants are usually imitated by the viewers. Viewers who are mostly youths. The inmates[1] serves as role model, as such the youths imitate the character and fashion trend of the inmates. According to AIH (2010) television reality shows are mostly viewed by youths for trending issues in the entertainment industry and to keep them engage. Television reality show also creates a forum of discussion among youths.

Conclusion

Big brothers Naija is in no doubt affecting the Nigeria culture. Youths imitates the western culture as the show in no way promotes the African or Nigerian culture. The program showcases the western culture to the viewer's instead of promoting Nigerian culture.

The big brother naija reality show on DSTV is an entertaining programme that is heavily appreciated by youths and other adult viewers. The programme is designed to ease boredom and keep viewers engaged. (Nmmadu 2014). The programme is also accused of promoting immorality and other deviate behavior in the minds of viewers. There are little or no stiffer sanction on those who are involved in the act of sexual misconduct or other misbehaviors in the house. Viewers of television reality shows are exposed to the deviate behaviors as the imitate those who are participating in the show. Ameachi(2011).

Recommendation

Arising from the finding and conclusion the study recommends the following

1. The producer and organizer of the Big Brother Naija need to adhere to the rule and ethic of media professionalism by knowing the content placement, scheduling and programming.

2. The audience participate greatly in Big Brother Naija especially the youth, they should be given avenue to benefit economically from the program just like MTN project firm and who want to be a million program
3. Big Brother Naija program need to be restructure and go through serious gate keeping to reflect more indigenous Nigeria culture to the outside world.

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