



OBSERVATIONAL LEARNING AND NATIONAL VALUE: THESIS OF BIG BROTHER NAIJA TV SHOW

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Abstract : The incidence of promoting moral decadence and showing intense demonstration/pleasure towards what should be held sacred pervading some of the TV shows in the contemporary times, and many opinion polls from viewers, which have recorded a diversion from the aim to menace that may drag the national value to the mold warranted an evaluation of observational learning and national value, with BBNaija TV show in perspective with a total of 808 (506 for quantitative study; 302 for online opinion poll) participants. They were aged 24 to 67 years, with the mean age of 39.25, and standard deviation of 12.36. The social learning theory of Bandura (1977), which seems to suitably explain the extent to which new behaviors can be acquired and modified by observing and imitating others in social context, with likelihood of behaviour to persist if rewarded positively was the theoretical framework. The perception of the BBNaija Questionnaire and 2-themes were used to gather quantitative and qualitative data respectively. Descriptive design was the design, while the quantitative data was analyzed using descriptive statistics, opinion poll was thematically analyzed. The result showed that majority of the participants expressed disdain towards the BBNaija TV show and called on the appropriate agency to do the needful, describing it as impinging negatively on the national value. Based on the findings, this paper advocates for a value re-orientation and moral sanitization of this TV Show as a way of enhancing the aim, and also upholding the moral standard of the society, which will in turn promote morally sane society where values are set right.

Keywords: *BB Naija TV Show, National Value, Observational Learning, Social Learning Theory*

Introduction

The media is celebrated as one of the most potent and far reaching agents of socialization, hence social education; inculcation of norms and marketing of ideas and information of all sorts. The mass media provides advantage of reaching out to a very large audience simultaneously, and at relative ease and speed. Of all the mass media, the Television provides multiple sensory input, stimulating more than one sensory modality

thereby eliciting not only 'cardinal' information flow into the cognitive system, but through a rehearsal effect, enhances memory (Obi-Nwosu, 2008). Marketing of items or ideas that do not conform to norms, or are completely at variance with ethos and values of a society in a Television (TV) becomes a disturbing event to persons who care about societal value, ethos and norms. This becomes more appalling when such TV programmes are freely shown and/or subscribed to even

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by persons within very impressionable age brackets. In the light of the foregoing, and in the understanding that video (very essence of television) is a known modeling/observational learning tool, this paper seeks to examine effects of the BBNaija TV show on the Nigerian values/ethos.

BBNaija TV Show

Big Brother Naija, formerly known as Big Brother Nigeria, is a Nigerian reality competition television series, based on the Big Brother television franchise, in which 12 to 21 contestants live in an isolated house and compete for a large cash prize worth \$58,252.43 equivalent to 21,000,000 Nigerian Naira at the end of the show by avoiding being evicted from the house by viewers. The first season of the show first aired on DSTV Channel 37 from March 5 to June 4, 2006. The voting results were verified by the auditing company of Alexander-Forbes. A second time of the series premiered on January 22, 2017, a third season premiered on January 28, 2018 and a fourth season debuted on June 30, 2019 in Abuja, Nigeria.

Historically, Chikafa and Mateveke (2012) explained that the concept of Big brother 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 reality show has continued to thrive and at the same time wax stronger mostly among the 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.

Effects

On the positive, this TV show has been noted for its ability to provide the participants a platform to showcase what they have to offer. In BBNaija every housemate is a winner whether you go with the prize cash or not, once you can sell your talent you are made. For instance, housemate like Ebuka Elendu who is the present host of BBNaija season 3 was not very much known prior to BBNaija season 1. Though he did not win, he is a well celebrated and respected man today much more than the actual winner, Katung. Again, another achievement of Big Brother Naija is the breadth of its reach. The series managed to attract huge audiences, averaging over five hundred thousand nightly: a feat for the Nigerian nation. Notwithstanding these positive effects, Big Brother Naija has a lot of negative effects more than its positive effects. Specifically, it has exposed and is still exposing our youths to indecent and immoral way of life. This is precisely because in BBNaija, housemates are often seen walking around the house without their bras especially the female folks; they are also seen sucking their breasts. Currently, barely two months of this years' BBNaija season 3, housemates have been caught on camera making love in the toilet. The worst is that our youths are celebrating the immoral show. Bloggers on the other hand carry the news the most. It trends on major social media sites in Nigeria, and virtually every youth including most adolescents in major cities have access to the social media.

Would-Be-Future III

Television is a powerful medium that can influence a person's attitude and help to shape their perceptions on a wide variety of topics. Several studies have demonstrated that the information and exposure provided by television can influence a wide range of attitudes and behavior beyond providing entertainment (Murray & Ouellette, 2009). Borrowing a leaf from observational learning, viewers of TV shows could be directly influenced by the tenets or reasons of what they view, which in turn defines, describes and determines their subsequent behaviours especially in materials or situation relating to what they viewed. Along the same line, Morgan (2007) suggests that television may affect



not only values, but young people's behavior as well, in relation to what they buy, how they dress and act, how they define their identity and how they come to an understanding of their place in the world.

It is plausible therefore to suggest that BBNaija TV show is not only entertaining the viewers (the youths including adolescents), but also serving a modelling purpose to these viewers. Worthy of note also is that these adolescents have their counterparts in remote areas, which may not readily have access to this Show either on TV or social media, but could be told about it, and could be influenced by the story of their urban counterparts. Besides, weighing this TV show on the scale of morality, it could be deduced that this Show, which aims at uniting Nigerians and giving fame to a lucky winner, is invariably taking a big toll on the psychological wellbeing and positive growth of the Nigerian populace especially the youths. The big question is: 'if the nation's positive values are bastardized today on the altar of obscene TV show, and same is sold to the youths who are often described as hope or leaders of tomorrow, what would the future be? Therefore, this discourse focuses on the ills of this TV show.

National Value

Value simply defines important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable or undesirable. They are inherent principles acquired by man by virtue of his nature and also by his nurture. According to Okafor (2014), value is described as sort of articulated assertions about normative behaviors that predominate in public, media and political discourses. As such, values are beliefs about what is desirable and undesirable within any society or group. He further explains values to be often associated with normative beliefs that require or preclude certain behavior, establishing boundaries to indicate what is acceptable against what is unacceptable within a society. By these explanations, values could be understood as benchmark used by society to measure whether behavior, attitude and beliefs fall in line with what is acceptable or unacceptable in that society.

Nnonyelu (2009) further explains that values are broad ideas regarding what is desirable, correct and good that most members of a society share. Hence, values are deep seated beliefs that influence people's actions and the rules by which they make decisions within their society. They determine attitudes which in turn influence behavior (Okafor, 2014); hence, they could be assumed to have major influence on a person's behavior and attitude and serve as broad guidelines in all situations. In line with these definitions, Ayokunne (2016) described values as the sum total of our ideas and beliefs, which includes every opinion we hold about life, each thing we like or dislike and the importance each one has to us. He further explains that values develops through what we are taught and experience, combined with our reactions to them, forming our preferences and our unique perspective on life. Ultimately, every opinion we have in life is based on something in our value system. Preluding to this explanation, Njoku (2008) once asserts that the quality of any society is directly linked to the importance of the shared values, which implies acceptable standard, ideal way of doing things and living virtuous life in the society.

Taken together, national value describes significant and enduring beliefs or ideals shared by the members of a nation about what is good or bad, and wanted or unwanted in a given nation, which guide their behaviour across situations. Hence, national value ascription is a motive force that drives positive achievement (The National Orientation Agency, 2009). In other words, anything that does not drive positive achievement, which could be extended to the economic and moral growth, and psychological wellbeing of the populace or population of the nation could be said to be tilting towards value decadence, explained to mean decay or decline, relating to or having the characteristics of the decline. It further defines a process of deterioration, and could mean a condition or period of decline with regard to values. It also mirrors a fall from a higher standard to a lower state, especially in morals. Odeh (2013) explains decadence to mean the failure to uphold sound value in our society. That is, decadence is the process of behaving



in a way that shows low moral standards (Muraino & Ugwumba (2014); reflecting also gross reduction in the moral values in a particular society/nation. Thus, value decadence appears to be a fall' in the moral standard of the society, or deterioration/collapse in upholding societal values, beliefs, norms and ethical standards. That is to say that anything that does not mirror the positive values, expected to build a nation both contemporarily or in future causes decay or decadence in the said national value.

Observational Learning

Observational learning is learning that occurs through observing the behavior of others. It is a form of social learning which takes various forms, based on various processes. In humans, this form of learning seems to not need reinforcement to occur, but instead, requires a social model such as a parent, sibling, friend, or teacher with surroundings. Particularly in childhood, a model is someone of authority or higher status in an environment. In animals, observational learning is often based on classical conditioning, in which an instinctive behavior is elicited by observing the behavior of another (e.g. mobbing in birds), but other processes may be involved as well (Shettleworth, S. J. (2010).

Scholars explain that many behaviors that a learner observes, remembers, and imitates are actions that models display and display modeling, even though the model may not intentionally try to instill a particular behavior. As explained by Bandura (1971), a child may learn to swear, smack, smoke, and deem other inappropriate behavior acceptable through poor modeling. Hence, he claims that children continually learn desirable and undesirable behavior through observational learning. And further suggests that an individual's environment, cognition, and behavior, all incorporate and ultimately determine how the individual functions and models (Bandura, 1971). By this also, Albert Bandura states that people's behavior could be determined by their environment, and learning occurs through observing negative and positive behaviors. Schacter and Wegner (2011) added that through observational learning, individual behaviors can spread

across a culture through a process called diffusion chain. This basically occurs when an individual first learns a behavior by observing another individual and that individual serves as a model through which other individuals learn the behavior, and so on.

Bandura also further explains that observational learning can affect behavior in many ways, with both positive and negative consequences. It can teach completely new behaviors, for one. It can also increase or decrease the frequency of behaviors that have previously been learned. Observational learning can even encourage behaviors that were previously forbidden (for example, the violent behavior towards the Bobo doll that children imitated in Albert Bandura's study). Observational learning can also influence behaviors that are similar to, but not identical to, the ones being modeled. For example, seeing a model excel at playing the piano may motivate an observer to play the saxophone.

With regards to the interest of this paper, observing models on TV Shows could have both positive and negative consequences on the behaviours of the viewers, depending on what is shown by these models. That is to say, if what is presented tilt towards the promotion of good morals and positive values (desired and good behaviour), the consequence in the behaviour of the viewers will be that which enhances or promote good morals and positive values. If the reverse is the case, however, then the consequences will be increment in moral decadence and negative values. And when such is the case, the nation deteriorates, which may in turn affect every aspect of growth and development in the said nation.

Theoretical Perspectives

This discourse builds on the social learning theory of Bandura (1977), which proposes that new behaviors can be acquired by observing and imitating others. It states that learning is a cognitive process that takes place in a social context and can occur purely through observation or direct instruction, even in the absence of motor reproduction or direct reinforcement (Bandura, 1963). In addition to the observation of behavior, learning also occurs through the observation of rewards and



punishments, a process known as vicarious reinforcement. According to this theory, when a particular behavior is rewarded regularly, it will most likely persist; conversely, if a particular behavior is constantly punished, it will most likely desist (*Renzetti, Curran & Maier, 2012*). Furthermore, the theory could be said to expand on traditional behavioral theories, in which behavior is governed solely by reinforcements, by placing emphasis on the important roles of various internal processes in the learning individual (Bandura, 1977).

Indeed, the principles of Social Learning Theory have been applied extensively to the study of media violence. For instance, Akers and Burgess hypothesized that observed or experienced positive rewards and lack of punishment for aggressive behaviors reinforces aggression. Many research studies and meta-analyses have also discovered significant correlations between viewing violent television and aggression later in life and many have not, as well as playing violent video games and aggressive behaviors (*Anderson & Bushman, 2001*). The role of observational learning has also been cited as an important factor in the rise of rating systems for TV, movies, and video games.

In this regard, Bandura's social learning theory could be perceived to suitably explain the link between observation of TV models and consequent behaviour/s. One could extrapolate that Television popularly called 'TeeVee' is one of the influential media and it has become very easy for people to get attracted to televised programme, and become addicted to it because pictures, sound and colour are naturally powerful ingredients of influence. Hence, television plays a key role in socialization, not only in the acquisition of information, but also through the adoption of behavioral models transmitted through the characters appearing in different programs. Thus, what one sees, influences his/her beliefs and behavior. It also affects the society both negatively and positively through its observational influence. Television is therefore a powerful tool that is capable of shaping cultural values. If not used positively, it may lead to many undesirable results such as psychological

disturbances, juvenile delinquencies and many anti – social behaviours (Ekhayeme, 2011).

In line with the assumptions of this theory also, it is persuasive that the BBNaija TV show has the propensity to have profound impacts and consequences on the Nigerian nation and her people, which may in turn bastardize the national value, and breed misplaced value and identity crisis especially for the youths.

Statement of the Problem

The dawn of civilization especially the emergence of media came with a lot of positive and negative changes. Despite its positive benefits, some of its impact in the contemporary times may be implicated by fall in moral standards and value degradation; an understanding that could be linked to value misplacement and severe identity crisis. Indeed, the incidence of promoting moral decadence and showing intense demonstration/pleasure towards what should be held sacred is pervading some of the TV shows. Specifically, while the BBNaija is a toll towards uniting Nigerians, many opinion polls from viewers have recorded a diversion from the aim to menace that may drag the national value to the mold. A discourse on the impending doom of this TV show on the society especially the youth warranted an evaluation of observational learning and national value, with BB Naija TV show in perspective.

Based on this consideration, the following questions were formulated to guide the study:

1. To what extent is BBNaija TV show popular in comparison with other reality shows?
2. To what extent is sexuality exposed in the TV show in tandem with the Igbo's view on sex?
3. To what extent is BBNaija TV show impacting positively on the younger generation who also watch the TV show?
4. What is the extent of agreement between the amount of money paid to winners, and the work done?
5. To what extent should BBNaija TV show be promoted within the Igbo context?



6. What is the level of respect you would likely accord the winner of the TV Show if he/she is from your village?
7. To what extent has BBNaija TV show provided solution to unemployment in Nigeria?

Purpose of the Study

The main purpose of this study is on the evaluation of observational learning and national value, with BB Naija TV show in perspective. Specifically, the objectives of the study are to find out:

1. The extent of BBNaija TV show popularity in comparison with other reality shows.
2. The extent sexuality exposed in the TV show is in tandem with the Igbos' view on sex.
3. The extent BBNaija TV show impact positively on the younger generation who also watch the TV show.
4. The extent of agreement between the amount of money paid to winners, and the work done.
5. The extent BBNaija TV show should be promoted within the Igbo context.
6. The level of respect a viewer would likely accord the winner of the TV Show if he/she is from his/her village.
7. The extent BBNaija TV show has provided solution to unemployment in Nigeria.

Hypotheses

1. BBNaija TV show is more popular in comparison with other reality shows.
2. Sexuality exposed in the TV show is not in tandem with the Igbos' view on sex.
3. BBNaija TV show does not impact positively on the younger generation who also watch the TV show.
4. There is no agreement between the amount of money paid to winners, and the work done.
5. BBNaija TV show should not be promoted within the Igbo context.
6. I would likely not accord much respect to the winner of the TV Show even if he/she is from my village.

7. BBNaija TV show has not provided solution to unemployment in Nigeria.

METHOD

Participants

Participants numbering eight-hundred and eight (808), comprising 506, who were selected through purposive sampling from civil/public service commission in the capital cities of the five states of Nigeria: Abakaliki, Awka, Enugu, Owerri and Umuahia, and 302 viewers of BBNaija who were members of five different Whatsapp groups and facebookers participated in the survey and opinion poll respectively. They were aged 24 to 67 years, the mean age of 39.25, and standard deviation of 12.36. They composed of 342 males and 466 females. Their academic qualification included: SSCE, B.Sc., M.Sc., and others. The inclusion criteria was having watched up to two sessions of BBNaija TV show.

Instruments:

The instruments included:

Perception of the BBNaija questionnaire:

This is a 7 items questionnaire which sought to measure the extent of compliance of activities in the TV show conform to the Igbo National values. Some of the likert style questionnaire included: 'Rate the popularity of BBNaija TV show in comparison with other reality shows you know.' 'To what extent is sexuality exposed in the TV show in tandem with the Igbos' view on sex?' 'To what extent would you say the BBNaija TV show impact positively on the younger generation who also watch the TV show?' Respondents were required to tick 1, 2, 3, 4, 5, which represented (1) 'Not at all' (2) 'Very Little' (3) 'Moderately' (4) 'Somewhat' or (5) 'To a Great Extent'. The instrument was vetted for and passed both face and content validity. It had a Cronbach alpha coefficient of .73

Opinion Polls on BBNaija TV Show:

An online opinion poll was sought from BBNaija viewers (both on Whatsapp groups and Facebook) on the impact of BBNaija TV Show using 2 – themes developed to elicit how morally justifiable and whether or not the TV show should be allowed to exist.



Procedure

The researchers visited the state secretariat of every state and distributed the copies of the questionnaire to every willing civil or public servant who met the inclusion criterion. It took average of seven minutes to complete the questionnaire, and the researchers took back the completed copies, collated same and analyzed the result. On the online opinion poll, the two theme was pasted on the Whatsaap groups and facebook wall of the researchers for members of the group and friends on facebook to read, digest and comment. Within a period of some days, but not more than a week, members and friends started commenting. Their comments were thematically analyzed.

Design and Statistics

This is a survey study that sought to answer the question of ‘what is’ rated on the percentage of participants’ opinion on the BBNaija TV show in juxtaposition with the national value. Descriptive design was adopted for the study. While the quantitative data was analyzed using descriptive statistics, the opinion poll was thematically analyzed.

RESULT

The percentile rating of the responses of the participants on perception of the BBNaija show is presented in Tables 1 – 7 below:

Table 1

Showing the percentile rating of the participants’ responses on Item I: ‘Rate the popularity of BBNaija TV show in comparison with other reality shows you know.’

BBNaijaItem1			
Response Format	Frequency	Perce nt	Valid Percent
1.00	40	7.9	7.9
2.00	70	13.8	13.8
3.00	74	14.6	14.6
4.00	203	40.1	40.1

5.00	119	23.5	23.5
Tot al	506	100.0	100.0

Percentile rating in Table 1 showed that 40.1% of the participants rated BBNaija TV show to be ‘Somewhat’ popular in comparison with other reality shows, 23.5% rated it to be ‘To a Great Extent’, popular, 14.6% rated it to be ‘Moderately’ popular, 13.8% rated it to ‘Very Little’ popular, and finally 7.9% rated it to be ‘Not at All’ popular in juxtaposition with other reality shows they know. This suggests that majority of the participants, who met the criteria for inclusion that is, having watched up to two sessions of BBNaija TV show reported that the BBNaija TV show is more popular in comparison with other reality shows. This however confirmed hypothesis I, which stated that BBNaija TV show is more popular in comparison with other reality shows.’

Table 2

Showing the percentile rating of the participants’ responses on Item2: To what extent is sexuality exposed in the TV show in tandem with the Igbos’ view on sex?

BBNaijaitem2			
Response Format	Frequency	Perce nt	Valid Percent
1.00	270	53.4	53.4
2.00	140	27.7	27.7
3.00	30	5.9	5.9
Valid 4.00	38	7.5	7.5
5.00	28	5.5	5.5
Tota l	506	100.0	100.0

Percentile rating in Table 2 showed that 53.4% of the participants reported that the sexuality exposed in the BBNaija TV show is ‘Not at All’ in tandem with Igbos’ view on sex; 27.7% reported it to be ‘Very Little’ in tandem with Igbos’ view on sex; 7.5% reported it to be ‘Somewhat’ in tandem with Igbos’ view on sex; 5.9% reported it to be ‘Moderately’ in tandem with Igbos’



view on sex; while 5.5% reported it to be ‘To a Great Extent’ in tandem with Igbos’ view on sex. This suggests that majority of the participants saw the sexuality exposed on BBNaija TV show to be against the ethos of the Igbos on sex. Therefore hypothesis 2, which stated that ‘Sexuality exposed in the TV show is not in tandem with the Igbos’ view on sex,’ is upheld.

Table 3

Showing the percentile rating of the participants’ responses on Item3: To what extent would you say the BBNaija TV show impact positively on the younger generation who also watch the TV show?

BBNaijaItem3

	Response Format	Frequency	Percent	Valid Percent
Valid	1.00	200	39.5	39.5
	2.00	109	21.5	21.5
	3.00	38	7.5	7.5
	4.00	72	14.2	14.2
	5.00	87	17.2	17.2
	Total	506	100.0	100.0

Percentile rating in Table 3 showed that 39.5% of the participants rated BBNaija TV show as not impacting positively (i.e. ‘Not at All’) on the younger generation who also watch the TV show; 21.5% rated the TV show to have ‘Very Little’ positive impact, 17.2% rated the TV show to have positive impact ‘To a Great Extent’, 14.2% rated it to have ‘Somewhat’ positive impact; and finally 7.5% rated it to have impacted positively on the younger generation ‘Moderately.’ This shows that majority of the participants perceived the TV show as not having positive impact on the younger generation. Therefore hypothesis 3, which stated that ‘BBNaija TV show does not impact positively on the younger generation who also watch the TV show,’ is endorsed.

Table 4

Showing the percentile rating of the participants’ responses on Item4: Rate the extent of agreement between the amount of money paid to winners, and the work done.

BBNaijaItem4

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	Response Format	Frequency	Percent	Valid Percent
Valid	1.00	117	23.1	23.1
	2.00	167	33.0	33.0
	3.00	85	16.8	16.8
	4.00	96	19.0	19.0
	5.00	41	8.1	8.1
	Total	506	100.0	100.0

Percentile rating in Table 4 showed that 33.0% of the participants reported that the work done is ‘Very Little’ in agreement with the money paid to winners of the TV show, 23.1% rated it to be ‘Not at All’ in agreement; 19.0% rated it to ‘Somewhat’ in agreement; 16.8% rated it to be ‘Moderately,’ in agreement; and finally 8.1% rated it to be ‘To a Great Extent’ in agreement with the money paid to winners of the TV show. It is therefore plausible to opine that more of the participants perceived the amount of money paid to the winner to be incongruent with the work done. Therefore hypothesis 4, which stated that ‘There is no agreement between the amount of money paid to winners, and the work done,’ is supported.

Table 5

Showing the percentile rating of the participants’ responses on Item5: Rate the extent you think it should be promoted within the Igbo context.

BBNaijaItem5

	Response Format	Frequency	Percent	Valid Percent
Valid	1.00	177	35.0	35.0
	2.00	156	30.8	30.8
	3.00	54	10.7	10.7
	4.00	74	14.6	14.6
	5.00	45	8.9	8.9
	Total	506	100.0	100.0

Percentile rating in Table 5 showed that 35.0% of the participants reported that the TV show should ‘Not at All’ be promoted within the Igbo context; 30.8% reported that it should be promoted to a ‘Very Little’ extent’ 14.6% reported that it should be ‘Somewhat’



promoted; 10.7% reported that it should be ‘Moderately promoted; and finally, 8.9% reported that it should be promoted ‘To a Great Extent.’ This advocates that majority of the participants did not see the need for the BBNaija TV show to be promoted within the Igbo context. Therefore hypothesis 5, which stated that ‘BBNaija TV show should not be promoted within the Igbo context,’ is hereby accepted.

Table 6
Showing the percentile rating of the participants’ responses on Item6: Rate the respect you would like to accord winner of the TV Show if he/she is from your village

BBNaijaQuestion6			
Response Format	Frequency	Percent	Valid Percent
1.00	263	52.0	52.0
2.00	115	22.7	22.7
3.00	35	6.9	6.9
4.00	66	13.0	13.0
5.00	27	5.3	5.3
Total	506	100.0	100.0

The percentile rating in Table 6 showed that 52.0% of the participants reported that they would ‘Not at All’ likely accord respect to the winner of the TV Show if he/she is from their village; followed by 22.7% who reported that they would accord ‘Very Little’ respect to the winner, and by 13.0% who reported that they would accord the winner respect but ‘Somewhat’, and finally by 6.9% and 5.3% who reported that they would accord respect ‘Moderately’ and ‘To a Great Extent’ respectively to the winner if he/she is from their village. Hence hypothesis 6, which stated that ‘I would likely not accord much respect to the winner of the TV Show even if he/she is from his/her village’ is also accepted.

Table 7
Showing the percentile rating of the participants’ responses on Item7: Mindful of unemployment level in the country, rate the BBNaija TV show as a solution

BBNaijaQuestion7

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Response Format	Frequency	Percent	Valid Percent
1.00	277	54.7	54.7
2.00	157	31.0	31.0
3.00	48	9.5	9.5
4.00	12	2.4	2.4
5.00	12	2.4	2.4
Total	506	100.0	100.0

Percentile rating in table 7 showed that 54.7% of the participants reported that BBNaija TV show is ‘Not at All’ a solution to unemployment in the country; 31.0% reported that it has provided ‘Very Little’ solution to unemployment in the country; 9.5% reported that it has provided ‘Moderate’ solution to unemployment in the country; 2.4% reported that it has ‘somewhat’ solution to unemployment in the country; while another 2.4 percent reported that it has provided solution to unemployment ‘To a Great Extent’ in the country. This shows that greater percentage of the participants believed that BBNaija has not provided solution to unemployment in the country. Thus hypothesis 7, which specified that ‘BBNaija TV show has not provided solution to unemployment in Nigeria,’ is upheld.

Online Poll

Opinion poll gathered online on the 2-themes that sought to elicit the opinion of participants on how morally justifiable BBNaija TV show is showed that 83% of the respondents described BBNaija TV show as morally unjustifiable and called on relevant authorities to save impressionable Nigerian young ones from obscenities, while 17% favoured and preferred the TV show describing it as source of entertainment.

When probed further on whether it should be allowed to exist or not (the second theme), finding indicates that 78% called for the ban of the TV (reality) show describing it as immoral, adding that the appropriate regulating agency should immediately yank off the programme without any further delay; while 22% maintained that it should not be banned because it is source of relaxation for many Nigerians and a means of livelihood to some persons (Nigerians).



These public views represented above could be interpreted to mean (by extrapolation) that the contribution of most members of the group expressed disdain towards the TV show. The respondents must have expressed the view of themselves, as well as those people they must have been interacting with over the impact of this TV show outside the social media platforms. It is also important to highlight the fact that most of the respondents agree that there is need for this TV show to be banned or yanked off. It is thus convincing to note that the public opinion on BBNaija TV Show should constitute a call for re-orientation of national value. Above all, it validated the quantitative data analyzed above.

Conclusion and Recommendation

In our present day nation, BBNaija TV show (reality television) has dominated our TV screens, including other social media platforms as bloggers as well as individual posts talk about it. Hence, it has become an essential part of our lives and entertainment. Despite its trending waves, BBNaija TV Show as gathered from opinion poll is degenerating and deteriorating our national values and culture. It negatively impacts the viewers especially the youths, inculcating in them a negative value that when internalized could spell doom for the nation at large.

Furthermore, the knowledge that the winner of this Show goes home with a huge sum of money is itself inviting. Such invitation to view what happens on this Show becomes a breeding ground for behavioural influence; incidentally, some display of this Show has been described by viewers as obscene. Suggestion on the aftermath of this TV Show describes the future as 'Ugly' to the development and growth of the youths – the perceived leaders of tomorrow. This may be understood better when evaluated on the way the youth thinks and reacts; because the youth tends to think, reenact, and endure the characters they perceive, enabling them to lose their sense of vital thinking and true emotions towards actual situations. The actions emanating from this Show are infiltrating negative portrays of body image, graphic violence, and diminishing one's actual

viewpoint of reality. With these, it is concluded that BBNaija TV Show is negatively impacting our national value. Hence, this paper recommends that it should be censored.

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