EFFECTS OF BIG BROTHER AFRICA REALITY SHOW ON THE SOCIAL BEHAVIOUR OF THE LAGOS STATE UNIVERSITY STUDENTS

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Abstract
What one sees influence his/her beliefs and behavior. One of the mediums that aids these views is media like television and the internet. Big Brother Africa (BBA) came as a reality show and drew large audience across Africa and beyond with several critics that hold much negative opinions about it. Considering the mixed feelings that the audience has about BBA, this study examines its effects on the socio-cultural values of undergraduates in the Lagos State University. It surveyed 183 valid respondents from LASU, using purposive sampling technique. T-test was used to test hypotheses and it was found that there is significant differences between the sexual behavior of LASU students that watch BBA and those that do not. The study also reveals that BBA does not influence xenophobia and subordination to authority. Therefore, script writer and film producers should develop the habit of writing quality films that can add values to the culture of the viewers. They should see shows as a medium for cultural exchange, where messages should be reasonable and positive.

INTRODUCTION
The media affects the society both negatively and positively. It is a powerful tool that is capable of shaping cultural values. If not used positively, it may lead to many undesirable results such as domestic violence, psychological disturbances, juvenile delinquencies and many more (Ekhayeme, 2011). 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. One television programme that has its mark on the youth in recent times, in the African continent, is the Big Brother Africa.

The Big Brother Africa (BBA) show is a reality show that aims at uniting Africans. It brings together people from different countries in Africa (Ghana, Kenya, Uganda, Tanzania, Malawi, Zambia, Angola, Namibia, Botswana, Zimbabwe, Nigeria and South Africa) to interact and live under same roof (furnished in ‘a lot of colonial-era designer artifacts’ and exhibiting ‘Italian, Moroccan and Zanzibari influences’) to show their true character and tolerance. The programme is a game of choice where viewers choose the person that has the most preferred character (AFANMEDIA, 2013).

The goal of Big Brother Africa, according to the series’ official website, was to create in the house a space ‘reflecting the whole spirit of Africa without drawing any bias towards a particular country’ (Jacobs, 2007). Contestants spent most of their time doing rather ordinary things – eating, arguing, playing in a strategically positioned bath tubs and hamming it up for the camera (MultiChoice Africa (2005).

The series managed to attract huge audiences, averaging 30 million throughout its run: a feat for the African continent (Bahí, 2004; Brown and Licker, 2003; Chivhangu, 2000; Jensen, 2000). Not even sports like the World Cup and Olympic prompted the level of interest or had the impact on television culture that Big Brother Africa did in Africa.
Across the continent, Big Brother Africa elicited a range of responses, from delight to no-holds-barred opprobrium. Many of these responses were striking so much for their content (nudity). One response in particular draws attention: a rallying against the show by groups unhappy with the effects of post-industrial globalization on Africa and her people. This opposition often reflected genuine unease with changes afoot in the social order. ‘Invented traditions’ were invoked to damn the show as somehow ‘un-African’ (Jacobs, 2007).

The Big Brother Africa has been commended by the US news magazine Time which hailed the programmeme as an avatar of continental unity. The Johannesburg correspondent of the US newspaper, the Christian Science Monitor, praised the series, echoing common sentiments: Big Brother Africa is an unlikely catalyst for cultural understanding on a continent often divided by ethnic conflict, nationalism, and xenophobia’ (Jacobs, 2007).

The series has had profound impacts and consequences on the African continent and its people, particularly, though not exclusively, in those countries where it was broadcast. They shed light on a range of complex issues all too often cast aside or altogether ignored in discussions of cultural phenomena. These effects, this study will show, were unpredictable and sometimes contradictory with special reference to Lagos State University students.

STATEMENT OF PROBLEM
Big Brother Africa (BBA) show was aired for the first time in 2007. Tagged as a reality show, BBA featured obscene scenes of inmates having their baths as well as immoral interactions (Osakue and Elo, 2010). The Nigerian representative, Ofunneka was first, thought to be the most morally decent. She, however, incurred the wrath of viewers when footages of the show revealed that she was involved in an act with the eventual winner, Richard, who was shown having some suggestive and amorous contact with her. According to Senge (2007), there were already 4,584 clicks on the video of Richard and Ofunneka escapades on YouTube. MNET (which transmitted the program) had earlier apologized to the Nigerian government over the sexually offensive video clips on the Big Brother Africa reality show. However, the deed had been done and its effect on viewers is not reversible.

Wole Soyinka, according to a Nigerian newspaper, called the show ‘banal, lacking anything to offer to the continent’ (Daily Independent, 21 July 2003 cited in Jacobs, 2007). Nigeria, he noted in a widely reported speech, would do just as well to put on its own reality television show: ‘All we need is just get some prostitutes on the streets and lunatics to go naked for nothing’.

In the behaviour of the housemates, too, viewers saw a rejection of established forms of order; this was the case, notably, when the home-bound contestants questioned Big Brother’s authority, ‘greatly amusing many viewers who have known authoritarianism all too well’ in Africa. The series’ voyeurism was condemned and, in the process, notions of ‘privacy’ commonly associated with Western individualism were conflated with ideals of African ‘cultural heritage’.

Considering these problems, this study investigates the undesirable results such as domestic violence, psychological disturbances, juvenile delinquencies, insubordination to authority etc. that Big Brother Africa Reality Show may have on undergraduates of Lagos State University, Ojo.

RESEARCH QUESTIONS
1. What is the influence of Big Brother Africa on Lagos State University students’ sexual behaviour?
2. Does Big Brother Africa reality show have any effect on Lagos State university students’ subordination to authority?
3. Is Big Brother Africa reality show un-African?

OBJECTIVES OF THE STUDY
This study assesses the effect of big brother Africa reality show on cultural values among undergraduates in Lagos State University (LASU). It examines:
1. The influence of Big Brother Africa on Lagos State university students’ sexual behaviour.
2. The effect of Big Brother Africa reality show on Lagos State university students’ subordination to authority.
3. The overall effect on the socio-cultural space of the African youths, using LASU students as case study.
LITERATURE REVIEW

Debates on Big Brother Africa Reality Show

The Big Brother Africa is prominent among Africans and the West but it has called for debates between various viewers. Many of these responses were predictable. Some were striking, not so much for their content as for the unexpected alliances they fostered. These opponents of Big Brother Africa were a motley crew; far from univocal, they made for strange bedfellows. They included governments, national broadcasters, literary figures, democracy activists, academics and conservative Christian groups. More often at loggerheads than in agreement on any matter of import, across boundaries of class, faith and nation they stood united in their opposition to Big Brother Africa.

This opposition often reflected genuine unease with changes afoot in the social order. Essentialized conceptions of African kinship and patriarchal values fast on the wane found common cause with the moralism of missionary Christianity. Some of the continent’s leading voices joined the chorus of objection to Big Brother Africa. Wole Soyinka called the show ‘banal lacking anything to offer to the continent’ (Daily Independent, 21 July 2003). He claims that the show is a collection of prostitutes and lunatics who go naked for nothing (International Herald Tribune, 10 September 2003). Personally, he added, he would prefer to watch the crude productions of the Nigerian video industry than Big Brother Africa – no small indictment, this, given the contempt in which Western-minded Nigerian political and literary elites hold ‘Nollywood’ and its products.

Kenyan political scientist Stephen Ndegwa, a Senior Public Sector Governance Specialist with the World Bank and a mainstream democratic theorist, shared Soyinka’s disdain for the programme. He advocated for a government censorship board in Kenya to deal specifically with programmes such as Big Brother Africa. Stephen Ndegwa supports the leaders of Malawi and Namibia, and the religious community in Uganda for censoring the Big Brother Africa reality TV show.

In Zambia too, there was talk of censoring the show. Conservative Christian groups, which had achieved quite a foothold in government in the early 1990s, when President Frederick Chiluba declared the country a ‘Christian Nation’, pressured government to take the programme off the national airwaves on grounds that it was ‘immoral’ and ‘un-African’ (Inter Press Service, 23 July 2003). Significantly, different church denominations, usually at loggerheads over methods of proselytizing and means of influencing government and society, united around their opposition to the reality series. The churches had earlier succeeded in getting the Zambian national broadcaster to stop broadcasts of the South African satellite TV music channel, Channel O. The channel is an ‘African version’ of MTV.

Despite much-reported opposition to the show by influential actors, the series enjoyed widespread public support. In part, this support constituted a form of protest, a rejection of elite views and motives. Inter Press Service reported:

Joseph Bwalya, an arts student, wonders what the motive of the Zambian church is. When Big Brother was shown the first time with only South African contestants, he says, there were sexual overtones culminating in a scene involving a cucumber. The church, however, did not react. If they do now, it’s just that they want to draw attention to themselves because they know the whole continent is involved.

Most striking, however, for reporters and political pundits alike, was the staunch refusal with which viewers met attempts by their governments and lawmakers to ban Big Brother Africa from national free-to-air broadcasts. This was the case, for example, in Malawi. Edited highlights of Big Brother Africa were broadcast on national TV (TVM). Members of the Malawian Parliament threatened to ban the programme, but it had dedicated followers determined to keep it on the air, not least because a young Malawian was a contestant on the series.

In August 2003, parliamentarians briefly succeeded in their quest to do away with the show, voting to ban future broadcasts on the basis that some of the sexual scenes in the programme were ‘immoral’. However, on the back of broad public unhappiness with the vote, and following a court action by a private citizen against the decision, the High Court reversed the ban. The lawyer for the plaintiff had argued before the Court that banning the show was outside Parliament’s purview. He accused the government of ‘fleecing people’s constitutional rights to free information and participation in cultural issues of their choice’ (Mail & Guardian, 19 August 2003; see also BBC News, 15 August 2003). In the aftermath of the court decision, the country’s information minister (who had earlier been one of the main sponsors of the ban) praised the Court’s decision, saying the government had ‘overreacted and were emotional. They should have consulted the people first’ (All Africa News Agency, 1 September 2003). Even more telling was a comment on the matter by Benson Tembo, Director General of TVM. He called the court victory and the reversal of the parliamentary ban a ‘test for democracy’, adding ‘we will only respond
to the wishes of people’. BBC News quoted Tembo: ‘The court has affirmed that only professionals at Television Malawi have the right to judge what should go on or off air’ (15 August 2003).

A month earlier the former President of Namibia, Sam Nujoma, had failed in his attempts to convince the Namibian Broadcasting Corporation (NBC) to take the programme off the air and ‘concentrate more on educational films and documentaries about Namibia’ (Nampa News Agency, 28 July 2003). While in power, Nujoma had had a combative relationship with the country’s media. As President and Minister of Broadcasting – he held the two positions concurrently – he had on several occasions succeeded in influencing NBC programming decisions. In this instance, negative public opinion and the refusal of senior managers at NBC to heed his request meant that in the Namibian case the ban was stillborn.

Nigeria attempts at a ban failed as well. In July 2003, Dr Silas Yisa, Director General of the Nigerian Broadcasting Commission, declared it illegal for Nigerian terrestrial TV stations to broadcast Big Brother Africa. The bulk of the stations, however, ignored his directive (Daily Independent (Nigeria), 21 July 2003).

**Big Brother Africa Reality show’s Impact on Television Culture of Africans**

Big Brother Africa can be said to have attained the status of a ‘media phenomenon’. That is to say, it emerged as ‘an idiosyncratic text that commands a sudden, high degree of attention during its initial run, prompting discussion about television and society throughout the media and society’ (Kompare, 2004: 100). The sheer number of people who witnessed the series had a lot to do with this.

As pointed out earlier, one of the key achievements of Big Brother Africa was the breadth of its reach. The series managed to attract huge audiences, averaging 30 million nightly throughout its run: a feat for the African continent (Bahi, 2004; Brown and Licker, 2003; Chivhangu, 2000; Jensen, 2000). This was all the more remarkable as in 2003 M-Net had only 1.3 million subscribers, 80 percent of whom lived in South Africa (MultiChoice Africa, n.d.). Thanks to national broadcasters throughout Southern Africa and beyond who chose to carry the daily episodes, the show’s viewership grew exponentially, beating all previous records.

Previously, only sports events – World Cup matches showcasing African teams, in particular – had prompted such interest in continent-wide television broadcasts. The opening matches of the 1990 and 2002 World Cups, in which Cameroon and Senegal beat defending champions Argentina and France respectively, drew massive numbers of viewers. Nigeria’s gold medal football win in the 1996 Olympic Games also managed to create a continental television and radio audience for a media event (Ambler and Akyeampong, 2002). But none of these prompted the level of interest or had the impact on television culture that Big Brother Africa did. For the three months that the series was on the air, unprecedented numbers of people in cities and towns across the continent dropped everything to watch the show. Crowds formed in bars, shopping malls and any other public place where the programme could be viewed.

‘Three decades after the concept of Pan-Africanism fizzled out’, Time’s European edition reported, ‘satellite television is working where liberation philosophy did not: connecting and modernizing the world’s poorest continent’ (Time, 23 June 2003). The influential South African newspaper - the Sunday Times editorialized about the programme’s impact as follows: Big Brother Africa has succeeded where the Organization of African Unity failed, by unifying the ordinary people of Africa. (24 August 2003) Still other non-African newspapers presented Big Brother Africa as an antidote to xenophobia, for the housemates as well as the continent’s people in general: ‘For Africans, the show has been revolutionary, allowing them to get to know their neighbours for the first time,’ suggested one report (Cincinnati Post, 14 July 2003).

The series’ initiators actively encouraged such views. Carl Fischer, producer of TV shows for M-Net’s home market and a key player in one of the earlier, all-South African iterations of Big Brother Africa, made much of the programme’s alleged loftier aims: ‘For the first time African viewers are getting just African images, African people, African heroes, African music’(Time, 23 June 2003).

**RESEARCH HYPOTHESES**

Answers to the above research questions shall be gotten through the test of the following hypotheses:

**Hypothesis one**

- **Ho:** There is no significant difference between the sexual behaviour of Lagos State University students that watch Big Brother Africa and those that don’t.
- **Hi:** There is significant difference between the sexual behaviour of Lagos State University students that watch Big Brother Africa and those that don’t.
Hypothesis two
- Ho: There is no significant difference of subordination to authority between Lagos State University students that watch Big Brother Africa reality show and those that don’t.
- Hi: There is significant difference of subordination to authority between Lagos State University students that watch Big Brother Africa reality show and those that don’t.

Hypothesis three
- Ho: There is no significant difference of xenophobia (segregation on Ethnic grounds) between Lagos State university students that watch Big Brother Africa and those that don’t.
- Hi: There is significant difference of xenophobia (segregation on Ethnic grounds) between Lagos State university students that watch Big Brother Africa and those that don’t.

RESEARCH METHODS
Survey research design was adopted for the study as it is most appropriate for this study. This approach is the most suitable and reliable for finding answers to research questions to elicit the views of respondents on the study.

The population of the study are the students of Lagos State University Ojo campus. Specifically, the study intends to study only students from the faculties of science, social sciences and Arts. The total number of students in the Faculty of Science is 1247, those in the Faculty of Arts are 1373 and those in the Faculty of Social science are 495. In total, the population of the study is 1247 + 1373 + 495 = 3115.

The sampling technique that was used for this research work is purposive sampling technique. Purposive sampling technique is a form of non-probability sampling in which decisions concerning the individuals to be included in the sample are taken by the researcher, based upon a variety of criteria which may include specialist knowledge of the research issue, or capacity and willingness to participate in the research.

The research sample was computed using the following formula, allowing 10% (ten percent) tolerable sample error.

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

Where:
- \( n \) is the required sample size,
- \( N \) is the research population,
- \( e \) is the tolerable error in judging the population

\( (n) = \frac{3115}{1 + 3115 (.07)^2} = 191.5 \approx 192 \)

There are 3 faculties to be covered. Samples were assigned to them in proportion of their total population.

Faculty of Sciences = \( \frac{1247}{3115} \times 192 \approx 76.86 \approx 77 \)
Faculty of Arts = \( \frac{1373}{3115} \times 192 \approx 84.63 \approx 85 \)
Faculty of Social Sciences = \( \frac{495}{3115} \times 192 \approx 30.4 \approx 30 \)

The instrument that was used in collecting the data for the purpose of this study is a self-made close-ended questionnaire. The questionnaire was divided into two sections each. The first section was centered on the bio-data of respondents - gender, age, marital status, department, education level etc. while the second section of the questionnaire contains itemized questions formulated from the research hypotheses which allows the respondents to give their opinion on the questions thereon.

The method of data analysis for this study is Paired-Samples T Test. This was done with the aid of the Statistical Package for Social Sciences (SPSS) 20.0.

RESULTS
Analysis of Respondents’ bio-data
Source: Field Survey, January 2015.
Both male and female respondents were surveyed by the study. Male respondents are 56.8% of the sample while female respondents are 39.3%. Some respondents (3.8%) did not provide information of their sex.

Source: Field Survey, January 2015.
33.3% of those that were surveyed by the study are below 20 years (as shown on table 1), 54.1% of them belong to the age group 20-30 years and 4.4% are above 30 years. However, 8.2% did not disclose their age.
The study surveyed respondents of different education levels (as shown in table 3): many of the respondents (36.6%) are in 100 level, 6% are in 200 level, 300 level students are 18% of the sample and others (35.5% and 3.8%) are either in 400 level or they did not tell their levels respectively.

Respondents were drawn from three faculties. Table 2 depicts that some of them (12.6) are in the Faculty of Social Science, 41.5% are in Faculty of Science and 42.6% are in Faculty of Arts. 3.3% did not disclose their faculties.

The table above shows that the respondents are from 22 different departments. 3 respondents are in Economics Department, 5 respondents are in Geography, 8 respondents are in Political Science, 2 respondents are in Psychology, 5 respondent are in Sociology, 6 respondents are in biochemistry, 4 respondents are in Botany, 15 respondents are in Chemistry, 7 respondents are in Computer Science, 15 respondents are in Fisheries, 12 respondents are in Mathematics, 9 respondents are in Microbiology, 6 respondents are in Physics, 2 respondents are in Zoology and Environmental Biology, 18 respondents are in English, 12 respondents are in Foreign Languages, 8 respondents are in History, 7 respondents are in Philosophy, 10 respondents are in Music, 17 of them are in Theatre Arts and 6 respondents are in African Languages. The department of 6 respondents is not known because they did not disclose it.

Test of Hypotheses
This section focuses on testing the hypotheses earlier formulated by the study. The test is done below:

**Hypothesis one**
Ho: There is no significant difference between the sexual behaviour of Lagos State University students that watch Big Brother Africa and those that don’t.
Hi: There is significant difference between the sexual behaviour of Lagos State University students that watch Big Brother Africa and those that don’t.

<table>
<thead>
<tr>
<th>Table 6</th>
<th>Sexual Behaviour</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>T test</th>
<th>P value</th>
<th>DF</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Watch Big Brother Africa</td>
<td>31.48598</td>
<td>12.17588</td>
<td>7.718579</td>
<td>178.00</td>
<td>0.000</td>
<td>Reject</td>
<td></td>
</tr>
<tr>
<td>Don’t Watch Big Brother Africa</td>
<td>19.46575</td>
<td>6.474485</td>
<td>7.718579</td>
<td>178.00</td>
<td>0.000</td>
<td>Accept</td>
<td></td>
</tr>
</tbody>
</table>

**Source:** SPSS Data Sheet

The result of the t test is statistically significant at 5% ($t = 7.7186, df = 178, p = 0 < 0.05$). The result shows that those that watch Big Brother Africa have higher mean sexual behaviour implying that it influences their sexual behaviour. Thus, the null hypothesis is rejected and the alternative hypothesis which states there is significant difference between the sexual behaviour of Lagos State University students that watch Big Brother Africa and those that don’t.

**Hypothesis two**
Ho: There is no significant difference of subordination to authority between Lagos State University students that watch Big Brother Africa reality show and those that don’t.
Hi: There is significant difference of subordination to authority between Lagos State University students that watch Big Brother Africa reality show and those that don’t.

<table>
<thead>
<tr>
<th>Table 7</th>
<th>Subordination to Authority</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>T test</th>
<th>P value</th>
<th>DF</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Watch Big Brother Africa</td>
<td>40.3177</td>
<td>5.63111</td>
<td>1.222289</td>
<td>0.223</td>
<td>178</td>
<td>Accept</td>
<td></td>
</tr>
<tr>
<td>Don’t Watch Big Brother Africa</td>
<td>38.9726</td>
<td>9.12410</td>
<td>1.222289</td>
<td>0.223</td>
<td>178</td>
<td>Accept</td>
<td></td>
</tr>
</tbody>
</table>

**Source:** SPSS Data Sheet

The result on table 7 shows that there is no significant difference between in subordination to authority of people that watch Big Brother Africa and those that don’t ($t = 1.222, df = 178, p = 0.223 > 0.05$). Therefore the null hypothesis which states that there is no significant difference of subordination to authority between Lagos State University students that watch Big Brother Africa reality show and those that don’t is accepted and the alternative rejected.

**Hypothesis three**
Ho: There is no significant difference of xenophobia (segregation on Ethnic grounds) between Lagos State university students that watch Big Brother Africa and those that don’t.
Hi: There is significant difference of xenophobia (segregation on Ethnic grounds) between Lagos State university students that watch Big Brother Africa and those that don’t.

<table>
<thead>
<tr>
<th>Table 8</th>
<th>Xenophobia</th>
<th>Mean</th>
<th>Standard Deviation</th>
<th>T test</th>
<th>P value</th>
<th>DF</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>Watch Big Brother Africa</td>
<td>19.7757</td>
<td>8.534401</td>
<td>0.732798</td>
<td>0.4646</td>
<td>173</td>
<td>Accept</td>
<td></td>
</tr>
<tr>
<td>Don’t Watch Big Brother Africa</td>
<td>19.0274</td>
<td>2.153631</td>
<td>0.732798</td>
<td>0.4646</td>
<td>173</td>
<td>Accept</td>
<td></td>
</tr>
</tbody>
</table>

**Source:** SPSS Data Sheet

The test of the third hypothesis is not statistically significant at 5% ($t = 0.7328, df = 178, p = 0.465 < 0.05$). Thus the null hypothesis which states that there is no significant difference of xenophobia (segregation on Ethnic grounds) between Lagos State university students that watch Big Brother Africa and those that don’t is accepted.

**Discussion of Findings**
In this study, four hypotheses were tested with T-test for independent measure. The result of the first hypothesis reveals a statistically significant difference in there is significant difference between the sexual
behaviour of Lagos State University students that watch Big Brother Africa and those that don’t (t = 7.7186, df = 178, p = 0 < 0.05). Thus, Big Brother Africa influences the sexual behaviour of students of Lagos State University. This finding is consistent with Daily Nation, 12 September 2003 cited in Jacobs (2007) reported that young people who claim to watch Big brother Africa watch housemates bathing in the nude and throwing up after hours of indulgence. The result also supports Osakue and Elo (2010) who revealed that Big Brother Africa featured obscene scenes of inmates having their baths as well as immoral interactions. This invariably affects the sexual behaviour of any young adult who watch Big Brother Africa.

The second hypotheses was not statistically significant at 5% (t = 1.222, df = 178, p = 0.223 > 0.05). Thus, there is no significant difference of subordination to authority among Lagos State University students that watch Big Brother Africa reality show and those that don’t. That is, big Brother Africa does not in any way make students become in-subordinated to authority. The act of housemates sometimes questioning the authority of the organizers of the Big Brother Africa Reality Show has no reflection on the behaviour of viewers because the African believe of subordination to authority is more an issue of subordination to elders and less subordination to bosses. It was also not really perceived by viewers and thus has no effect on their behaviour and cultural values.

The third hypothesis is also not statistically significant at 5% (t = 0.7328, df = 178, p = 0.465 < 0.05). Implying that there is no significant difference of xenophobia between Lagos State university students that watch Big Brother Africa and those that don’t. Thus, Big Brother Africa does not make anyone become a racist. It also does not make them segregate on Ethnic grounds. This is in contrast to regional segregation observed among the participants of Big Brother Africa Reality Show. The housemates to an extent, as discussed in the literature segregate crews relative to the region of Africa they emanate from. However, this was just a habit exhibited by them in a way that wasn’t really noticeable by most viewers. Thus, it does not in any way influence their behaviour.

CONCLUSION
In the 21st century, reality television has dominated our screens, it has become an essential part of our lives and entertainment. Reality television is degenerating our culture. It negatively impacts the viewers of the new generation when limited “reality” is present that occasionally is scripted and edited for entertainment purposes. When reality shows are interpreted as “reality”, the viewers’ viewpoints and their actions are affected.

Our 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 of these shows are infiltrating negative portrays of body image, graphic violence, and diminishing one’s actual viewpoint of reality. With these following aspects it is concluded that reality television is negatively impacting our society therefore it should be censored.

REFERENCES


