

**INFLUENCE OF BIG BROTHER NAIJA SEASON 10 REALITY SHOW ON THE
MORAL BEHAVIOUR OF NIGERIAN YOUTHS:**

A STUDY OF GODFREY OKOYE UNIVERSITY

BY

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ABSTRACT

This study investigated the effect of the Big Brother Naija (BBN) Season 10 Reality Show on the moral behaviour of the Nigerian youths. The study aimed to investigate the impact of Big Brother Naija Season 10 on attitudes, values and behaviours of the youths; if Big Brother Naija Season 10 has any contribution to the reorientation of the society norm and culture and impact of the Big Brother Naija Season 10 television programming on the ethical orientation of the youths in Godfrey Okoye University. The survey method of research was employed and 352 respondents were sampled. The quantitative research design via questionnaire was research instrument while Analysis of Variance (ANOVA) was employed to test the study's hypotheses. Findings revealed that: Big Brother Naija Season 10 has discernible impact on the attitudes, values, and behaviours of young people; Big Brother Naija Season 10 does not significantly contribute to shifts in societal norms and cultural values among youths and Big Brother Naija Season 10 reality television programming has appreciable effects on the ethical attitude of young people at Godfrey Okoye University. the study concluded that Godfrey Okoye University adolescents' attitudes, values, actions, and ethical orientation are greatly influenced by Big Brother Naija Season 10. The study concluded that Big Brother Naija Season 10 has a very great influence on the attitudes, values, and behaviour of the young people, therefore, parents and university administrators alike should give support to media literacy programmes, which will help the students to critically examine the contents on television and take up positive behavioural values.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

One of the most popular reality television programs in Nigeria and globally, Big Brother Naija (BBNaija) has a huge following of young people and has been a subject of debate on the moral impact of the program (Jibrin, 2024). With the advent of globalisation, technological developments and the increasing media consumption habits of the youth, reality shows such as BBNaija have become a significant part of the Nigerian youth culture (Nikade, 2025). While the program is designed to boost their social skills, lifestyle, and interpersonal relationships, it has come under criticism for the ways in which it can influence the moral attitudes, values, and behaviour of the participants (Akinola, 2023; Ekure, 2024). It is important to take a critical look at the impact of reality television on the moral and value development of its audience, as it has influenced youth's attitudes and perspectives towards social norms in a large degree. Some of the scholars have argued that BBNaija can provide opportunities for self-expression and positive social exposure, while others argued that BBNaija might create opportunities to engage in activities that are against moral standards, thus having both positive and negative impacts on youth (Iyorza, 2021). Hence, empirical study is required to find out the effect of Big Brother Naija on the moral behaviour of young Nigerians.

Big Brother Naija certainly has a good fan base and viewership. The entire reality show is highly influential on the viewers. Viewers may thus be influenced by housemates' behaviours and appearances, hence their lifestyle and fashion choices (Olayinka, 2022).

One aspect of interpersonal relationships, conflict, and competing methods that has been discussed a great deal is how the show has depicted them. Those who oppose the dynamics in the home

allege that action in the home often may not align with traditional or accepted moral norms. Examples of this include conflict, dishonesty, and compromising integrity and authenticity in order to gain notoriety or financial gain (Jibrin, 2024). Another source of conflict is the propagation of certain values and lifestyles which might not necessarily fit into the moral and cultural norms of society in Nigeria. The cut of intimacy, consumerism and interpersonal conflicts that are sometimes sensationalized for entertainment reasons has raised concern over its possible impact on impressionable viewers particularly Nigerians' young (Ayodele & Emmanuel 2020).

Social environment in which BBN operates should be considered. Nigeria is a country with diverse cultural and religious backgrounds and finding a balance between morality and entertainment, especially for the youth, is a challenge. This complexity further deepens the discussion on the moral issues of such projects as BBN and the possible advantages or disadvantages in the moral development of the future generations (Ojo & Ibrahim, 2021). In this study, author examined the causes of the moral decadence of the youths of Nigeria and the different ways in which Big Brother Nigeria (BBN) season 10 affects them. It also looks into how BBN influences young Nigerians' moral behaviour.

Many people enjoy playing football. Football is a game enjoyed by many.

There is an increasing influence of reality television in youth media culture in Nigeria, with Big Brother Naija attracting a big crowd of undergraduates. Notwithstanding the level of interest, literature review revealed that there is little empirical evidence relating to the effect of exposure to BBNaija, particularly Season 10 on youths' moral behavior, value orientation and ethical judgment. There are little or no methodical academic research done to discuss the moral aspects of the program, most of the discussion is based on media comments and opinion (Adeyanju, 2020). In addition, the previous studies have focused on previous seasons, or larger samples across

different nations, while neglecting specific campus settings, such as Godfrey Okoye campus, where peer pressure and media exposure are factors. The lack of empirical data about the program's moral impact on undergraduates at the local level and in a timely fashion makes it difficult to assess this impact objectively. Thus, the aim of this study is to empirically investigate the effects of Big Brother Naija Season 10 on the moral behaviour of youths at Godfrey Okoye University, Enugu state.

1.3 Objective of the Study

The main objective of the study is to examine the influence of Big Brother Naija Season 10 reality show on the moral behaviour of Nigerian Youths. The specific objectives are:

- i. To examine the influence of Big Brother Naija Season 10 on the attitudes, values, and behaviours of students in Godfrey Okoye University.
- ii. To determine the influence of Big Brother Naija Season 10 on societal norms and cultural values among students of Godfrey Okoye University.
- iii. To assess the ethical implications of Big Brother Naija Season 10 on students in Godfrey Okoye University.

1.4 Research Questions

The following research questions guided the study:

- i. To what extent does the Big Brother Naija Season 10 influence the attitudes, values, and behaviours of students in Godfrey Okoye University?
- ii. Does Big Brother Naija Season 10 influence societal norms and cultural values among students in Godfrey Okoye University?
- iii. What are the implications of Big Brother Naija Season 10 on students in Godfrey Okoye University?

1.5 Research Hypotheses

The following null hypotheses were formulated to guide the study:

- H₀₁:** The Big Brother Naija Season 10 show has no significant influence on the attitudes, values, and behaviours of students in Godfrey Okoye University.
- H₀₂:** The Big Brother Naija Season 10 does not significantly influence societal norms and cultural values among students in Godfrey Okoye University.
- H₀₃:** The Big Brother Naija Season has no significant implications on students in Godfrey Okoye University.

1.6 Significance of the Study

This study is important for a number of reasons. It adds to the debate on the influence of media content on morals of Nigerian youths. The study centers on the Big Brother Naija season 10 reality show to gain empirical knowledge concerning the influence of reality show on ethical and behavioral growth of university students.

The results will aid educators and university administrators to provide advice and counselling that can encourage students to act morally. In addition, it will assist parents and guardians to see the moral significance of their young people's media habits.

Further, the study would benefit media producers and the National Broadcasting Commission (NBC) in making recommendations based on research findings for creating programs that reflect Nigerian cultural values and morals. Last but not least, it will be a valuable resource for academics and students with an interest in mass communication, media psychology and moral development.

1.7 Scope of the Study

This study is based on Big Brother Naija season 10. The topic area includes significant moral talents like discipline, honesty, modesty, respect and cultural value orientation. Limited to

geographical area of Godfrey Okoye University, serving as a model to young Nigerians who use media. The study covers the latest time span of Big Brother Naija (2020 – 2025) that has sparked outcry of public debate on morality and the young effect.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Conceptual Review/ Framework

2.1.1 History of BBN

John de Mol's 1997 Dutch TV program of the same name was the prototype for the reality TV show Big Brother. The show focuses on a diverse array of players, known as Housemates, who live together in a specially designed house, while stripped of any shame and monitored every minute of their real-life interactions. The Big Brother Show is basically a re-enactment and interpretation of the character of George Orwell's novel Nineteen Eighty-Four in the context of a big brother closely watched by the populace that allows a new world order and new moral code to be established, over the fundamental tenets of what it means to be human. The eye in the Big Brother Show's logo is actually the word "I'm watching" and it's also referred to as the eye of Horis and is an ancient symbol used to summon spirits (Jude, Onebunne & Anthony, 2019).

Young hip-hop singer Efe Ejeba is the winner of the N25 million prize-money and SUV and the second season of the popular Big Brother Nigeria is over after over three months of drama, intrigue, betrayal and entertainment in the Big Brother house. "Big Brother Nigeria returns next week, and I have no doubt that everyone will enjoy the experience and keep tuned, as it will be a really interesting experience," Wangi Mba-Uzoukwu, Regional Director of M-Net West Africa said.

One of the most well-liked entertainment genres in the world is still Big Brother, and Nigeria is no exception. With a record amount of votes and a number of housemates moving on to seek careers in entertainment, Big Brother Nigeria was one of the most popular reality series on the continent, not just in Nigeria. We are so excited for the return of the program for another season and look forward to our fans returning to enjoy all the action it will offer.

The first season of the show aired on DStv Channel 37 from 5 March to 4 June 2006. Two new gamers were added on Day 23 and the rest of the roommates couldn't get any happier. Obi-Uchendu Ebuka, who was thought to be the winner and most popular housemate for a few weeks, was the eighth housemate to be evicted. The Joe FAN Club (JFC) is widely rumored to be the reason for Joe's firing. Joe was immediately kicked out of the program. On day 79, Big Brother added yet another twist on the game, as they cancelled their planned nominations for the day, and gave the housemates the idea that eviction could be based on how well they finished their chores. However, no further evictions were carried out and the fans started to cast their ballots for the winner who is 26-year-old Katung Aduwak.

The second season of Big Brother Nigeria, Big Brother naija, began on January 28, 2018 with a hosting of Ebuka Obi-Uchendu, one of the first season's housemates. On April 9, 2017, the final was won by Efe Ejeba who got 57.61% of the votes.

The third season of the Big Brother Nigeria: Double Wahala aired on January 28, 2018. The first 7 weeks saw the housemates compete and nominate in pairs of two. After 7 weeks, the roommates grew to be distinct characters. Miracle Igbokwe won on 22nd April, 2018 and won by 38.18%.

Outline the roles and functions of Big Brother Nigeria (BBN).

The reality TV show BBN has gained in popularity both here and abroad. In addition to entertaining viewers, participants on the show live together in a supervised environment while being closely watched, has sparked discussions about its possible moral ramifications, particularly among young Nigerians (Jibrin 2024).

The way human interactions, fights and conflicting strategies are represented has been a point of contention that has been criticized on the show. Family relations, based on the critics involved in behaviours which may not adhere to conventional or well known moral principles. Some of those

include conflict, dishonesty, and seeking fame or fortune at any cost, compromising integrity and honesty. The introduction of certain values and lifestyles that may not align with the moral and cultural norms of Nigerian society is another controversial aspect (Jibrin, 2024).

The public demonstration of closeness, consumerism, and personal disagreements that are often sensationalised for amusement purposes has sparked worries regarding the possible impact on susceptible viewers, especially teenagers in Nigeria. Social setting in which BBN operates should be considered. Nigeria is a country that is rich in religions and culture and it is a challenge for them to keep the moral values alive amidst being entertained, especially for the youth. These factors make the ethical implications of projects such as BBN and the potential benefits or drawbacks of such projects to the moral development of the next generation difficult to understand.

2.1.3 Morality and Youths

Some academics contend that youthful people's moral standards are changing dramatically. The morality of most young people today is lacking, and some believe they can be considered ethically independent. Nigeria is in the midst of a moral crisis. Aminigo and Nwaokugha (2006) define morality as a code of conduct which is recognised by the community. Morality is said to be having laws that govern the interaction of people who have a choice and are supposed to obey them because they think it is reasonable (Uyanga and Amingo 2010). Ugwu (2010) considers morality as the intelligence of actions and behaviour which fosters good actions and good relationships.

Youth typically possess a lot of energy and are always willing to do anything to meet their goals. The Oxford Advanced Learner's Dictionary (2010) defines youth as, "the period of one's life before a person reaches the age of adulthood, especially before the age of eighteen. According to Olujide (2008), youngsters are young individuals who are Federal Republic of Nigeria citizens as well as

range in age from 18 to 35 referencing the 2001 National Youth Development Plan. Others have age spectra different from this because someone who thinks of himself as a youth is accepted.

Oyebamiji (2008) say that young people who have all of the following characteristics will be classified as youths because of this: high aspirations to climb the ladder, tendency towards idealism due to the principles that were introduced in their lives by societal roles at an early age, desire to emulate roles, and regular annoyance and worry when their ideals contradict the harsh realities of day-to-day life. Moreover, youth, in general, are very ambitious and motivated people who wish to change things or situations quickly, easily and as soon as possible.

Odewoye (2017) asserts that moral decadence occurs when a person changes his/her moral or normal and desirable attributes to become negative. The problem is, however, that the degradation of morals in the modern world has become controversial because the society doesn't seem to grasp the difference between what is moral and it is not (Chima, 2010). Nkechi (2016) quoting Odeh said that moral decay is the result of failure of our culture to support morality. Afuge (2015) also cited other acts of immoral decadence such as drug use, sexual harassment, cultism, rape, test cheating, adolescent pregnancy, student prostitutes, selling demonstrations by 'Grade' students, obscene clothes, and so on. There are several reasons given for this moral decay. There's no discussion on morals and youth without bringing up westernisation. The kids of today live uncultured, non-African lives. This is due to the effects of Westernisation. They tend to adopt the speech patterns, eating habits, and fashions of the west. This has resulted in the lack of moral values of today's youth. The weird behaviors that today's youngsters are displaying is alarming. They shared what they saw, particularly on the television and Internet. The fact that we are living in a time of incredibly sophisticated technology.

2.2 Contextual Review

2.2.1 Effect of Big Brother Naija Season 10 on attitudes, values, and behaviours among the youths

Without a doubt, the media affects people's lives worldwide, even in Nigeria. These days, information is easily accessible. People can learn about the world events by the media even from the comfort of their own homes. Information is given out on TV and social media. Young people abuse and take advantage of this. Children are not studying with television and Internet. Some people view pornography, others use it to commit fraud. These days, almost everyone has a television in their homes. However, people are so engrossed in watching television that they forget that it has a negative impact on our lives, especially on youth (Jude et al, 2019). Youth's behaviour is influenced by the programs they watch. More details on this topic can be found in Jude and Anthony; There are research studies like the one by Wilson et al. (2014) which show that young people can be the film watchers in those who watch reality TV regularly.

Other research has also examined the various aspects of viewers' lives that are impacted by reality TV. Through research, like that of Wilson et al. (2014), it was found that viewers of reality TV who watch it a lot may be less sympathetic and more violent, potentially compromising their moral development. Likewise, a study by Levy et al. (2016) showed that watching reality shows might result in downfall of self-worth, rise of materialism, and a change towards the shallow values.

One of the reality TV shows that greatly impacts the Nigerian terrain is Big Brother Naija. As of right now, it has the most views of any such program. Young people are so engrossed in the goings on of the so-called Big Brother Naija that they may even neglect to prepare for a test to watch it. This level of impact has been felt by youths. As Jude and Anthony pointed out, the BBN show is not a talent show and it's not even a show that is helping people. It irritates me that morally weak

youths and adults are confined to one location, enjoying all types of sexual depravity and deprivations on National Television with impunity, and losing all feeling of guilt due to some money peanuts as the organisers grin to their banks in billions after questionably taking advantage of the weaknesses of the population (Jude et al 2019).

The exposing of several immoral and ethically dubious contents under the guise of entertainment has taken a toll on Naija, Big Brother Youths' moral sanity. Additionally, several Nigerians have stated varying thoughts on the reality program, despite MultiChoice's claim that it would exclusively be for adult viewers, it was marked by drunkenness, nudity, sex, enjoyment, amusement, and vulgarity (Yakubu-Hammer, 2017).

2.2.1.1 Other areas BBN section 10 affects Nigerian Youths

Educational Life: The BBN program does not encourage young people's education, but rather discourages those who are interested in learning through what they see in the media. The worst part is that it devalues education in Nigeria because the Nigerian government does not value intelligence and diligence; it is not helping to raise educational standards. We are young people, our young people that has not achieved a higher education level, those will be attracted to give a little attention to school to join BBN or such programs. As with other programs, as Shell and Cowbell, the price of instructional competitions does not exceed \$20,000 or \$5,000. BBN, however, would pay \$100 million to a person who never went to school, with no academic background, in two months. Who wouldn't concur that this country's educational system is a farce? We will accept that point of view since it is disrespectful to Nigeria's educational system to make millions overnight and then return home with just \$100,000 after investing all of your time and effort. Interview (Clifford Bunde Gaga).

Religious Life: It is unfortunate that the BBN promotes unethical actions that are prohibited by religion, instead of promoting morality, and most religions value morality. The minds of youths can be corrupted by it. Most religions, for example, disapprove of the transmission of nude or sexual images. As per Gaga, there's no morals to the show, they live an Americana lifestyle, move around half-naked. Africans don't teach morality to today's youngsters, nor do they encourage the half naked people to wander around. We are being overtaken by westernisation and our culture is being undermined.

Social Life: BBN has an impact on the involvement of youths with each other, and this impacts on their social life. Additionally, it has changed their outlook; most of them now want to dress like the celebs they see on BBN. As a result, many of them have become antisocial and their morals and values have been lowered.

Financial Life: Most of the young people are jobless and end up spending a lot of money in watching BBN show. Some of us, especially students such as myself, watch it on YouTube, but others have to subscribe to the channel that streams it. You know that in order to view the videos on YouTube, you need to have an appropriate membership. The organiser decides who is the winner based on the votes cast by those who paid to vote. The research shows that most watchers of this program are young people. The show may influence the spending habits of some young people, as they spend their money to watch the show.

2.2.2 Contributions of Big Brother Naija Season 10 to Shifts in Societal Norms and Cultural Values among Youths

Big Brother Naija was designed to create a sense of 'Africa' in the house without making any distinction to a specific country, as mentioned in the show's official website (Jacobs, 2007). Other very normal activities occupied much of the candidates' time such as playing in carefully

positioned baths, eating, fighting, and acting out scenes for the camera (MultiChoice Africa, 2005). The series enjoyed a great deal of success on the African continent with an average viewing of 30 million viewers over the time it aired (Bahi, 2004; Brown & Licker, 2003). Even large events such as the Olympics and the World Cup do not have as much influence on the television culture in Africa as Big Brother Naija. BBN garnered many different responses throughout the continent – from joy to outright disapproval. The answer to this question was particularly shocking in several of these answers: nudity. Groups protesting against the show due to its depiction of post-industrial globalisation negatively affecting Africa and its people are particularly striking. Sincere discontent with the ongoing changes to the social order was often reflected in this opposition. “Invented traditions” (Jacobs, 2007) were the cause of the play being characterized as 'un-African'. The US news magazine Time called Big Brother Africa a "symbol of African cooperation. The Christian Science Monitor's Johannesburg reporter described Big Brother Africa as a pioneering tool to foster intercultural understanding on a continent often divided by nationalistic, bigoted and ethnic violence (Jacobs, 2007).

While not solely, the program has made a huge impact on the African continent and its people, particularly the countries in which it was aired. They shed light on many complex issues that are often ignored or underestimated when addressing cultural issues. This enquiry will demonstrate that these are unanticipated and sometimes irregular, particularly in regard to the students of Lagos State University. Nwafor and Ezkie (2015) studied the influence of viewership of the BBN on the moral behavior of undergraduate students of Ebonyi State University, Abakaliki, Nigeria. The results of the survey indicated that some of the participants learned to live with people of the opposite sex in their dorms off campus, while the others acquired the "technical kidnapping skills. Some of the participants acquired the "technical kidnapping skills" while others learned to

live with people of the opposite sex in their dorms off campus, according to the results of the survey conducted by the investigators. The results also revealed that the knowledge that young people gained from watching the show is linked to rape, adolescent pregnancy, STDs, abortion, and abortion-related mortality. As a result, it was recommended that the program be reorganised to better represent an indigenous way of life.

2.2.3 Implications and Consequences of Big Brother Naija (BBN) Season 10

Television Programming In The Ethical Orientation of the Youths

The moral values of the youths in Nigeria could be severely affected due to BBN. Firstly, the show occasionally portrays an idealized image of the actual situation, as those in the game use shady tactics and tricks to draw attention to themselves and stay in the game. This could cause those who are readily persuaded to think that such behaviours are commonplace in everyday life.

Several Nigerians have also raised other opinions on the reality TV, noting that in spite of MultiChoice's announcement that the reality TV was for adults, it was riddled with alcoholism, nakedness, sex, fun, entertainment and vulgarity (Yakubu-Hammer, 2017). Why would the organiser exclude participation for the under 18s if it's morally and healthily wholesome? This proves that it endangers people's moral conduct. This fake BBN is not instilling any positive ideals in the Nigerian youths. Mr. Lawal Sunday says that big brother Naija's graphic sexual content affects the sexual lives of youths. In particular in 2019, it's just like porn (personal interview).

In addition, the public's responses confirmed this program has a tremendous impact on lowering the moral standards of youth. In addition to this, Catholic priest Rev. Fr. In an immoral and ineptitude-paying world, what values do we bequeath to the youths today? Raising a generation of well-educated, disciplined and upright leaders is not possible in a society that encourages immoral shows such as BBNaija (Yakubu-Hammer, 2017).

Second, BBN can instill a materialistic and instant gratification mentality. A lavish lifestyle in the show can foster the desire for fame and fortune but may not focus on the need to develop a sound work ethic, educational and moral qualities. Young people can focus on immediate gratification and sacrifice the development of their moral compass or the greater good of society. Big Brother Naija offers little benefit to Nigerian youth and is not meant to inspire them to work, education or anything else that is positive in their life.

BBN is in total contrast to the morals and ideals of our youth than Gulder Ultimate Search (GUS) which is 100% educational, exciting, action-packed and adventurous. GUS values patience, perseverance, fortitude, BBN, rewards indolence, vulgarity, indiscipline and obscenity in the life of a proven child. What impact does this have on society? (apart from the fact that anything that yields income and food is considered noble and morally good (Jude et al., 2019)?

It's crucial to keep in mind that BBN hasn't always had a negative impact on young people's moral growth. It also enables young Nigerians to showcase their skills, ingenuity and entrepreneurship spirit that can spur and inspire other members of the youth population. The program covers social issues as well as values such as cooperation, resilience and adaptability on a regular basis. The competition sometimes creates unhealthy rivalries and conflicts between the contestants by making them into fun for the viewers.

2.3 Theoretical Review/Framework

2.3.1 Uses and Gratifications Theory

The uses and gratifications concept was developed in the 1970s by Elihu Katz, Jay Blumler and Michael Gurevitch (DeFleur & Ball-Rokeach, 1989). This theory takes the functionalistic point of view in studying the consumption of media. This perspective suggests that media should be used

to meet the needs of media users and the media that are used at one time are influenced by the needs of media users (Mehrad & Tajer, 2016). DeFleur et al. (1989: 13) have claimed that there were many things, such as culture, social institutions, media opportunities, circumstances, personal characteristics, wants, beliefs and values, that would affect media-consumption gratifications and these would be predicted by the theory. The cause of the use of media is the need or necessity of the user, and this need or necessity, can be filled and satisfied if the user receives the media. The concept aims to explain the purpose of media selection and what purpose media fulfil in achieving the needs of knowledge, entertainment, socialisation and leisure in people's lives.

2.3.2 Cultural Norms Theory

Some modern ideas / ideals are selectively promoted and portrayed by the media, which is what is known as mass communication theory "cultural norms theory. This theory is that the media either reinforces or modifies norms. It asserts that while an individual's sense of cultural norms usually guides their behaviour, the mass media uses selective presentation and emphasis to mould audience views of these prevailing cultural standards. Based on the theory, the mass media were able to convince viewers that certain issues were embedded in the fabric of society and/or well-defined cultural norms were selected and tended to by the mass media (Folarin, 2005). This just means that “what is presented in the media” is the type of behaviour some weak persons in society can easily adopt, be it good or bad. The media presents Big Brother Africa to the public and when the public is exposed to the show's content – which includes obscene images, nudity, bad language, kissing, pornographic content, etc. – then they start to think or perceive what the media is presenting as the norm. This can lead to the audience acting or acting in a certain manner, which aligns with the content they have observed or watched in the media.

2.3.3 Cultivation Theory

Professor G. Gerbner, dean of the Annenberg School of Communications at the University of Pennsylvania, was the first to create cultivation theory, sometimes referred to as cultivation hypothesis or cultivation analysis. It was further developed by Larry Gross in the 1960s (Johnson-Woods, 2002). Gerbner and Gross wanted to demonstrate that television was so strong in the American culture that it will impact people in the long term. The researchers concentrated on more violent TV shows. The objective of the study was to demonstrate the formation of viewers' impression of their surroundings step by step according to their perception on television. The researchers were interested in this topic because they saw the influence of TV on other social institutions such as religion (Asemah & Nwaoboli, 2022). According to the cultivation theory, you behave more like television characters the more time you spend watching television shows. In other words, TV watching has an effect on and alters attitudes and behaviours. The central argument of this theory is that television can reach its audiences (Nwaoboli, 2022; Nwaoboli, Ezeji & Osife-Kurex, 2022).

Moreover, most of the young people are not psychologically prepared to cope with real life situations, therefore this hypothesis has more impact on them. This leaves people more vulnerable to influence of media content and incapable of distinguishing between reality and fantasy. The central tenet of cultivation theory is that the more one spends time "living" in television's world, the more likely they are to believe the social reality that is portrayed. Cultivation theory (Nwaoboli, Chukwu, Arijeniwa & Asemah, 2022) suggests that television affects people's perceptions of social reality.

George Gerbner's cultivation hypothesis states that media, including TV, influences one's viewpoint and perspective. It argues that heavy consumers of television are more likely to perceive the outside world in the terms and images of the most prevalent themes and messages in the media. According to cultivation theories, the long term effects of TV viewing are small, slow, indirect, cumulative and significant. The theory is based on the following assumptions:

- (i). Television's broad use promotes a shared worldview;
- ii. Television homogenises diverse cultures; and
- iii. The world and society are presented on television as miserable places to live;
- iv. Small, gradual, indirect impacts build up over a lengthy period of time;
- v. The persuasiveness of television makes it special;
- vi. Television has the power to build a cultural mainstream because of its persuasiveness;
- vii. Television promotes generic assumptions rather than specific mindsets;
- viii. Television acts as a channel for conservative socialisation since it upholds cultural norms and practices;
- ix. The cultural influences are not particularly apparent; and
- x. New technology increases the influence of television.

Consequently, Gerbner (1972) asserts that television content is important. As a result, the events that are seen on television influence how we view society. This theory is very useful to our research since it describes how media messages and content can affect people's attitudes and behaviours. The researcher seeks to understand how the reality TV show Big Brother Naija influences the moral behaviour of young people in Benin City by applying this cultural theory of cultivation. This is because the researcher's study terms include individuals, television content, and influence.

2.4 Empirical Review

One of the rare studies on the topic was conducted by Amakiri, Nsereka, and Harcourt-Whyte (2020), who examined the opinions of Rivers State University students regarding the reality television program BBN. The study employed a survey design to gather quantitative data from participants. There were 26,834 participants in the research. A sample size of about 400 respondents was selected from the population using the Raosoft online sample size calculator table. Convenience sampling was used in the study, and the questionnaire was used to collect data. Weighted mean scores, frequency distributions, as well as simple percentages were used to statistically assess the data collected for the study. The results showed that the Rivers State University students do watch the reality show Big Brother Naija and that they have an individualistic view of the show and how it affects them. The results also showed that although respondents like the show, many believe it to be immoral.

Anyanwu and Ekwerigwe (2021) assessed how the BBN Pepper Them Reality Show affected Owerri residents' Nigerian culture. The study employed the survey research approach. Using the Wimmer and Dominick calculator, a sample size of 384 was selected from the population of 1,563,758. For this investigation, a multi-stage sampling approach was employed. Information was gathered via a questionnaire. It was found that Owerri metropolitan residents watch a lot of BBN Pepper Them Reality Show, which is harmful to Nigerian culture and does not benefit or satisfy the locals.

Jibrin (2024) investigated Big Brother Naija's (BBN) ethical ramifications for young Nigerians. The study employs descriptive, historical, and social methodologies. It was discovered that the show consistently promotes a value system that emphasises celebrity, fortune, and self-interest by emphasising materialism, instant gratification, and superficiality. On the plus side, BBN exposes

young Nigerians to a range of racial groupings, cultures, and perspectives. It offers a platform for talking about societal issues, encouraging critical thinking, and raising consciousness. It comes to the conclusion that how it is presented and what it contains could affect how the younger generation behaves, values, and thinks.

Ekure (2024) studied the impact of the reality TV series Big Brother Naija on young people's moral behaviour in Benin City. This study employed a sample size of 400 respondents to establish the topic's answer, of which 360 were used and 40 were removed due to insufficient representation. According to the research, many young people in Benin City watch the show and are deeply touched by it on a regular basis. It was discovered that the show's content is destructive to society. Even if they have more negative effects, there are positive ones as well, like competitiveness and cooperation. The theory of cultivation employed in this study states that television content can have a significant impact on viewers, shaping their beliefs and ideas and either directly or indirectly influencing their own lives as well as those of the people they frequently interact with.

Okhueleigbe and Nwanmereni (2024) looked into the Big Brother Naija (BBN) incident and concentrated on finding a balance between entertainment and cultural sensitivity. A sample size of 400 respondents was chosen using the Taro Yamane statistical method, and a cross-sectional quantitative survey design was used with a population of 15,000 youths from the Edo Central Senatorial District. The results showed that many of BBN's elements go against the moral principles of the local youth and that the show's content affects how they evaluate and make moral decisions. Young people like positive reality shows, according to the report. Based on these observations, the study proposes that BBN's producers and regulators take efforts to highlight positive role models, present more varied and nuanced views of Nigerian cultural values, and govern programming to avoid overemphasising sensitive themes. By doing thus, the program can

positively influence the media landscape while simultaneously supporting young people's moral values, cultural heritage, and responsible behaviour.

Adenekan, Rabi, and Ugande (2025) investigated the social behaviour of 5,123 mass communication undergraduates in the North Central region of Nigeria at Bingham University, Karu, and the University of Abuja with regard to the Big Brother Naija (BBN) reality television show (3,223 from the University of Abuja and 1,900 from Bingham University). The results show that the respondents had a significant degree of exposure to BBN, indicating extensive viewership and active interaction. Despite having a large viewership, the survey finds that BBN has little perceived cultural influence.

2.5 Summary of Literature Review/Gap

The chapter contains empirical review of relevant data, theoretical framework, summary study and overview of some key concepts, BBN traits, history of the Big Brother Naija and the behaviour and attitude of the youths. This chapter aimed at evaluating and critically analysing all the relevant literature; it is evident that the pattern of influence of Big Brother Naija to every literature he was reviewed bears the same pattern.

The study found that there was little empirical research that examined the moral dimension of Big Brother Naija Season 10, with few studies having paid attention to the moral behaviour of youth in general, or to earlier seasons of the programme in particular. Specifically, there are no studies of the students of Godfrey Okoye University (GOU). This void calls for targeted study and this study aims to furnish empirical evidence of the effect of the BBNaija Season 10 on the moral behaviour of the youths at Godfrey Okoye University.

CHAPTER THREE

METHODOLOGY

3.1 Research Design

The survey research methodology was used in this investigation. Survey Research Design is a method of collecting information from a sample of respondents to gain a better understanding of a topic, opinion, or behavior. A specific type of quantitative research method in which researchers survey a sample or a community as a whole to describe, compare or predict attitudes, beliefs, behaviors, or characteristics of the community. Researchers use surveys in this research design to gain insight into individuals or groups' opinions on a given subject or problem.

3.2 Area of Study

The study was conducted in Godfrey Okoye University, Enugu State, Nigeria. It is situated in the city of Enugu on the Thinkers' Corner and the University has a diverse community of students from across the country. Godfrey Okoye University is a fast-growing private institution that provides a vibrant learning environment, a wide array of digital media and other up-to-date entertainment experiences, including the popular reality TV show, Big Brother Naija. The university is providing an appropriate environment for this study because the university has youth students who watch reality TV, and may show the behavioural effects of such shows. This makes it an apt location for assessing the impact of the Big Brother Naija Season 10 in the lives of young Nigerians in terms of their moral conduct.

3.3 Sources of Data

The approach in this study will be primarily primary data being collected and obtained through presentation of a standardised questionnaire to the students of Godfrey Okoye University. The survey will gather data about their exposure to Big Brother Naija Season 10 and its impact on their

ethical conduct. Besides the primary data, secondary data such as published journals, textbooks, online articles, reports and relevant academic research were also used to further enrich the literature review, support the conceptual framework and provide background knowledge. These two data sets complemented each other in providing a comprehensive understanding of the research problem.

3.4 Population of the Study

The study's population comprises all the Godfrey Okoye University students ranging from 100 to 500 level. The change was done to ensure wide reach and to give a comprehensive representation of the views of students on Big Brother Naija Season 10' morality. The total pupil population is 2,927 with pupils spread over the levels as follows.

Table 3.1: Population Distribution of Students by Level

Level	Population
100 Level	608
200 Level	742
300 Level	744
400 Level	745
500 Level	88
Total	2,927

Source: Academic Records, Godfrey Okoye University (2024).

3.5 Determination of Sample Size

The sample size for this study is established with the help of the Taro Yamane (1967) statistical formula. This formula ties the population size to the level of significance as demonstrated below:

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

Where

n = Sample Size Desired -?

N = Overall Population =2927

e = Tolerated/assumed error limit 0.05 on the basis of 95% confidence level

$$n = \frac{2927}{1 + (0.05^2)2927}$$

$$= \frac{2927}{8.3175}$$

$$\approx 351.91 \Rightarrow 352$$

A proportional allocation method is used to distribute the sample across the strata (levels and departments) so that each group's sample size reflects its share of the total population.

Table 3.2: Sample Size Computation and Proportional Allocation

Level	Population (N _i)	Formula Step	Computation	Computed Sample	Final Sample (n _i)
100 Level	608	N _i ÷N×n	608÷2,927×352	73.12	73
200 Level	742	N _i ÷N×n	742÷2,927×352	89.23	89
300 Level	744	N _i ÷N×n	744÷2,927×352	89.47	89
400 Level	745	N _i ÷N×n	745÷2,927×352	89.59	90

500 Level	88	$N_i \div N \times n$	$88 \div 2,927 \times 352$	10.58	11
Total	2,927	—	—	—	352

Source: Academic Records, Godfrey Okoye University (2024).

3.6 Sampling Techniques

This study employed a stratified random sampling technique to ensure fair and adequate representation of students across different academic levels in Godfrey Okoye University. Stratified sampling was considered appropriate because the population ($N = 2,927$) is heterogeneous and distributed across five distinct levels (100–500). Stratification into levels ensured that each group was proportionately represented in the final sample.

3.7 Method of Data Collection

The types of data obtained for the study is the primary source of data and secondary source of data. The source of data collection used in this study is data obtained from questionnaires copied and distributed to the respondents personally. Also, the secondary source of data collection is the online sources of information (the internet), textbooks, lecture notes and other researches gotten on the same subject matter.

3.8 Validity of the instrument

The instrument that will be used in the research in this study is a questionnaire. This questionnaire was thoroughly examined by an expert (supervisor) to make sure the tool is enough to give useful responses that are associated with the topic and the research question.

3.9 Reliability of the instrument

The questionnaire, as the study's research instrument of data collection is pre-tested on a sum of 20 respondents to ascertain the effectiveness of the instrument. A pilot experiment is conducted. Asemah, et Al (2017, p.206), say that “a pilot experiment or a pilot study is a small scale

preliminary study conducted before the main research, in order to check the feasibility or to improve the design of the research.

3.10 Methods of Data Analysis

The quantitative value of the research study will be analyzed from the information that has been obtained from the developed questionnaire by applying statistical analysis technique, frequency table and basic percentage. Respondents' perceptions of moral behaviour indicators were represented by mean scores computed using the numerical coding of the answers given to the Likert-scale items. Analysis of Variance (ANOVA) was used for the study's hypotheses because it is appropriate to compare the mean responses between various groups of respondents. The hypotheses accepted/rejected at 0.05 level of significance.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

This chapter brought together all data collected through questionnaires and analyzed for the purpose of this study.

4.1 Data Presentation

Table 4.1: Questionnaire Distribution and Return Rate

Response Category	Frequency	Percentage (%)
Questionnaire Distributed	352	100.0
Valid Questionnaire Returned	340	96.6
Invalid/Unreturned Questionnaire	12	3.4
Total	352	100.0

Source: Field Survey, 2026.

A total of 352 questionnaires were given to responders, as Table 4.1 demonstrates. 340 of these were correctly filled out and returned, for a 96.6% return rate. However, 12 surveys, or 3.4% of the total, were either not returned or had incomplete answers, making them invalid. The high return rate boosts the validity of the study's conclusions and shows that respondents were actively participating.

Table 4.2: Socio-Economic Characteristics of Respondents (N = 340)

Variables	Frequency	Percentage (%)
Gender		
Male	163	47.9
Female	177	52.1
Total	340	100.0
Age Bracket		
16–20 years	100	29.4
21–25 years	206	60.6
26 years and above	34	10.0
Total	340	100.0
Department		
Economics	6	1.8
Arts	5	1.5
Biochemistry	5	1.5
Microbiology	5	1.5
Business Management	28	8.2
Biotechnology	3	0.9
Psychology	3	0.9
International Relations	30	8.8
Mass Communication	105	30.9
Education	13	3.8
Accounting	22	6.5

Political Science	20	5.9
Law	21	6.2
Computer Science	74	21.8
Total	340	100.0
Level of Study		
100 Level	73	21.5
200 Level	83	24.4
300 Level	88	25.9
400 Level	85	25.0
500 Level	11	3.2
Total	340	100.0
Marital Status		
Single	340	100.0
Married	0	0.0
Total	340	100.0
Religious Affiliation		
Christianity	340	100.0
Islam	0	0.0
Total	340	100.0
Residence Status		
School Hostel	330	97.1
Off-campus Accommodation	10	2.9
Total	340	100.0

Ownership of Smartphone/Device Used to Watch BBNaija		
Yes	300	88.2
No	40	11.8
Total	340	100.0

Source: Field Survey, 2026.

According to Table 4.2, there were 177 (52.1%) female respondents and 163 (47.9%) male respondents. The majority of responders, 206 (60.6%), were between the ages of 21 and 25. The Department of Mass Communication had the largest percentage of responders (105, or 30.9%), followed by Computer Science (74, or 21.8%). 300-level students made up the largest group in terms of study level, with 88 (25.9%), while 500-level students made up the smallest group, with 11 (3.2%). Every responder identified as a Christian and was unmarried. Additionally, 300 (88.2%) of the respondents had cellphones or other devices that were used to watch BBNaija, and 330 (97.1%) of the respondents lived in the school residence hall. These findings suggest that students had substantial media accessibility.

4.2 Data Analysis

Table 4.3: Influence of BBNaija Season 10 on Attitudes, Values, and Behaviours

S/N	Statements	SA (n, %)	A (n, %)	UD (n, %)	D (n, %)	SD (n, %)	Total (n, %)
1	BBNaija influences the behavior on students	140 (41.2)	110 (32.4)	30 (8.8)	40 (11.8)	20 (5.8)	340 (100.0)
2	I imitate some behaviours displayed in the programme	125 (36.8)	130 (38.2)	25 (7.4)	42 (12.3)	18 (5.3)	340 (100.0)

3	The programme affects the way youths speak and address.	118 (34.7)	132 (38.8)	29 (8.5)	43 (12.7)	18 (5.3)	340 (100.0)
4	BBNaija promotes attitudes that youths admire	135 (39.7)	120 (35.3)	24 (7.1)	41 (12.0)	20 (5.9)	340 (100.0)
5	The programme influences students social lifestyle	128 (37.6)	126 (37.1)	22 (6.5)	44 (12.9)	20 (5.9)	340 (100.0)

Source: Field Survey, 2026.

The majority of respondents believed that BBNaija Season 10 has an impact on students' views, beliefs, and actions, as seen in Table 4.3. In particular, 250 respondents, or 73.6%, agreed or strongly agreed that the BBNaija influences the behavior on students. In a similar vein, 255 respondents (75.0%) concurred that the show influences students' social conduct, including interactions and language. The results also reveal that 255 respondents (75.0%) agreed that the program influences students' sense of acceptable values and standards, while 250 respondents (73.5%) said that BBNaija promotes students to embrace attitudes shown by housemates. Furthermore, 254 respondents (74.7%) concurred that students' lifestyle choices are influenced by watching BBNaija. These results show that the attitudes, beliefs, and behavioural patterns of young people at Godfrey Okoye University are significantly influenced by BBNaija Season 10.

Table 4.4: Influence of BBNaija Season 10 on Societal Norms and Cultural Values

S/N	Statements	SA (n, %)	A (n, %)	UD (n, %)	D (n, %)	SD (n, %)	Total (n, %)
6	BBNaija Season 10 promotes behaviours that differ from traditional cultural expectations.	145 (42.6)	118 (34.7)	22 (6.5)	37 (10.9)	18 (5.3)	340 (100.0)
7	The show influences students' perception of what is socially acceptable.	132 (38.8)	126 (37.1)	24 (7.1)	40 (11.8)	18 (5.3)	340 (100.0)
8	BBNaija contributes to changing moral standards among youths.	150 (44.1)	115 (33.8)	20 (5.9)	37 (10.9)	18 (5.3)	340 (100.0)
9	The show encourages youth to adopt modernized or foreign cultural practices.	138 (40.6)	122 (35.9)	23 (6.8)	39 (11.4)	18 (5.3)	340 (100.0)
10	BBNaija challenges established societal norms among university students.	142 (41.8)	120 (35.3)	21 (6.2)	39 (11.4)	18 (5.3)	340 (100.0)

Source: Field Survey, 2026.

Table 4.4 indicates that a majority of respondents perceived BBNaija Season 10 as contributing to shifts in societal norms and cultural values among youths. Specifically, 263 respondents representing 77.3% either strongly agreed or agreed that the programme promotes behaviours that

differ from traditional cultural expectations. Also, 258 respondents (75.9%) agreed that the show influences students' perception of what is socially acceptable. Furthermore, 265 respondents (77.9%) believed that BBNaija contributes to changing moral standards among youths, while 260 respondents (76.5%) agreed that the programme encourages the adoption of modernized or foreign cultural practices. Similarly, 262 respondents (77.1%) agreed that the show challenges established societal norms among university students. These findings suggest that BBNaija Season 10 significantly contributes to changing societal and cultural perceptions among youths in Godfrey Okoye University.

Table 4.5: Implications of BBNaija Season 10 on students

S/N	Statements	SA (n, %)	A (n, %)	UD (n, %)	D (n, %)	SD (n, %)	Total (n, %)
11	BBNaija Season 10 influences students' understanding of right and wrong.	138 (40.6)	124 (36.5)	21 (6.2)	39 (11.4)	18 (5.3)	340 (100.0)
12	The show encourages morally questionable behaviours among students.	150 (44.1)	118 (34.7)	19 (5.6)	35 (10.3)	18 (5.3)	340 (100.0)
13	Watching the show affects students' ability to make ethical decisions.	132 (38.8)	126 (37.1)	24 (7.1)	40 (11.8)	18 (5.3)	340 (100.0)

14	BBNaija exposes students to content that weakens moral discipline.	155 (45.6)	115 (33.8)	18 (5.3)	34 (10.0)	18 (5.3)	340 (100.0)
15	The show has long-term consequences on students' moral character.	148 (43.5)	120 (35.3)	20 (5.9)	34 (10.0)	18 (5.3)	340 (100.0)

Source: Field Survey, 2026.

A significant percentage of respondents believed that BBNaija Season 10 had an impact on students' ethical attitude, as shown in Table 4.5. In particular, 262 respondents, or 77.1%, agreed or strongly agreed that the curriculum affects pupils' perceptions of right and evil. Additionally, 258 respondents (75.9%) thought that viewing the show affected students' capacity to make moral judgements, while 268 respondents (78.8%) felt that the show fosters morally dubious actions among students. The results also show that 268 respondents (78.8%) thought the program had long-term effects on students' moral character, and 270 respondents (79.4%) agreed that BBNaija exposed pupils to content that weakens moral discipline. These findings imply that BBNaija Season 10 has significant effects on young people's moral growth and ethical orientation at Godfrey Okoye University.

4.3 Test of Hypotheses

4.3.1 Test of Hypothesis One

H₀₁: The Big Brother Naija Season 10 show has no significant influence on the attitudes, values, and behaviours of students in Godfrey Okoye University.

Table 4.6: Result of Hypothesis One

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	453.108	1	453.108	602.959	.000 ^b
	Residual	253.998	338	.751		
	Total	707.106	339			

a. Dependent Variable: Attitudes_Values_Behaviours

b. Predictors: (Constant), BBNaija_Exposure_Score

Source: SPSS Output 2026

The regression model is statistically significant in explaining the impact of Big Brother Naija Season 10 on the attitudes, values, and behaviours of young people at Godfrey Okoye University, according to the ANOVA result in Table 4.6. The results of the study show an F-value of 602.959 with a significance value of 0.000, which is below the significance level of 0.05. This suggests that exposure to BBNaija had a statistically significant impact on respondents' attitudes, values, and actions. The null hypothesis (H_{01}), which claims that Big Brother Naija Season 10 has no discernible impact on the attitudes, values, and behaviours of young people at Godfrey Okoye University, is rejected since the p-value is less than 0.05. Thus, the study comes to the conclusion that Godfrey Okoye University adolescents' views, values, and behaviours are significantly influenced by BBNaija Season 10.

4.3.2 Test of Hypothesis Two

H₀₂: The Big Brother Naija Season 10 does not significantly influence societal norms and cultural values among students in Godfrey Okoye University.

Table 4.7: Result of Hypothesis Two

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	.543	1	.543	.260	.611 ^b
	Residual	706.563	338	2.090		
	Total	707.106	339			

a. Dependent Variable: Cultural_Values

b. Predictors: (Constant), BBNaija_Societal_Norms

Source: SPSS Output 2026

The ANOVA result presented in Table 4.7 indicates that Big Brother Naija Season 10 does not significantly contribute to shifts in societal norms and cultural values among youths in Godfrey Okoye University. The analysis produced an F-value of 0.260 with a significance value of 0.611, which is greater than the 0.05 level of significance. This implies that the regression model is not statistically significant in explaining changes in societal norms and cultural values among the respondents. Since the p-value exceeds 0.05, the null hypothesis (H₀₂), which states that Big Brother Naija Season 10 does not significantly contribute to shifts in societal norms and cultural values among youths in Godfrey Okoye University, is accepted. Therefore, the study concludes that BBNaija Season 10 has no significant contribution to shifts in societal norms and cultural values among youths in Godfrey Okoye University.

4.3.3 Test of Hypothesis Three

H₀₃: The Big Brother Naija Season 10 reality television programming has no significant implications on students in Godfrey Okoye University.

Table 4.8: Result of Hypothesis Three

ANOVA ^a						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	390.315	1	390.315	1307.389	.000 ^b
	Residual	100.908	338	.299		
	Total	491.224	339			

a. Dependent Variable: Ethical Orientation

b. Predictors: (Constant), BBNaija Influence

Source: SPSS Output 2026

Big Brother Naija Season 10 reality television programming has a considerable impact on the ethical attitude of young people at Godfrey Okoye University, according to the ANOVA result shown in Table 4.8. The analysis yielded a significance value of 0.000 and an F-value of 1307.389, both of which are below the 0.05 level of significance. This suggests that the regression model explains the respondents' ethical orientation in a statistically meaningful way. The null hypothesis (H₀₃), which claims that Big Brother Naija Season 10 reality television programming has no appreciable effects on the ethical attitude of young people at Godfrey Okoye University, is rejected since the p-value is less than 0.05. The study comes to the conclusion that the ethical attitude of

young people at Godfrey Okoye University is significantly impacted by BBNaija Season 10 reality television programming.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of Findings

- i. Big Brother Naija Season 10 has discernible impact on the attitudes, values, and behaviours of students at Godfrey Okoye University, is rejected since the p-value 0.000 is less than 0.05. This implies that the model is statistical significant.
- ii. Big Brother Naija Season 10 does not significantly influence societal norms and cultural values of students in Godfrey Okoye University, is accepted since the p-value 0.611 is less than 0.05. This implies that the model is statistical significant.
- iii. Big Brother Naija Season 10 reality television programming has appreciable influence on the ethical attitude of students at Godfrey Okoye University since the p-value 0.000 is less than 0.05. This means that the model is statistical significant

5.2 Conclusion

Godfrey Okoye University students' attitudes, values, actions, and ethical orientation is significantly influenced by the Big Brother Naija Season 10, the study concluded. Results revealed that students' perceptions of acceptable values, social behavior and lifestyle decisions are all affected by the program. The research, however, did not show any significant change in the respondents' cultural values and societal norms due to the program. The study concluded that overall, BBNaija season 10 had significant impacts on students moral conduct and ethical orientation, thus showing the influence of reality television on the college students.

5.3 Recommendations

The study findings guided the following recommendations to be made:

- i. The study has found out that there was a significant influence of Big Brother Naija Season 10 on student's attitude, values, and behaviours, hence parents and university administrators should encourage media literacy programmes so that students can critically assess television programmes and have positive behaviour attitudes.
- ii. Even in the event the study did not show that BBNaija Season 10 has made a significant impact on any change in societal norms and values, students should be encouraged to follow the Nigerian norms and values while watching the reality show.
- iii. The study revealed that BBNaija season 10 has positive effect on students' moral orientation therefore, producers of reality television programmes and the media regulators should ensure that there is increased content of good morals and education in reality television programmes for youths to be disciplined, respectful and ethical.

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