



Christian Morailty in the Concept of Big Brother Naija

Olumide Omitade*

Department of Education Support Services, Federal Ministry of Education, Abuja, Nigeria

Abstract: In Nigeria, Big Brother Naija (BBN) has become one of the most popular reality TV shows and this popularity has drawn the attention of scholars and media analysts to examine the moral implications of the programme, the contestants, and the values it portrays. This study examines Christian morality in the concept of Big Brother Naija. The study adopted a descriptive research design. A total of 350 University students in Ibadan North Local Government Area, Oyo state Nigeria were selected using a simple random sampling procedure. Three research questions answered using Frequency distribution, Pearson Product T test at 0.05 level of significant. The findings of the study showed that the level Christian morality in the concept of Big Brother Naija ($\bar{x} = 2.54 < 3.00$) is low, 55.4% of the respondents spent 5 hours and above in watching Big Brother Naija, there is significant negative relationship between Christian morality and Big Brother Naija ($r(348) = -0.424, p < 0.05$) and there was significant difference in Christian morality in the concept of Big Brother Naija based on gender among University students in Ibadan North Local Government Area, Oyo state Nigeria ($t(348) = 0.352, p < 0.05$). Based on the finding of this study, it was recommended that the BBN programme should be strengthened by its producers to continue to promote more of positive values, especially Nigerias international identity which has received heavy criticism lately. Understanding of Jesus teaching will go some way towards reconciling the different views set out in the introduction.

Keywords: *Christian morality, Big Brother Naija, university students*

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INTRODUCTION

As a dominant force in television entertainment, reality TV programs are assumed to be cheaper to produce and draw larger viewing audiences than standard programs. However, it seems some of these shows have little to do with reality. The fact remains that reality TV programming has both negative (immorality) and positive (morality) effects on viewers and participants alike. Hence, the theme of the Big Brother reality TV show is usually centered on four elements, which are the environment in which contestants live, the elimination system, the task set by the editorial team, and the diary room (Andrejevic, 2004). With an estimated viewership of more than forty million across Africa, Big Brother Africa (BBA) can be regarded as having an unimaginable influence on the moral standards of youths. In Nigeria, BBN has become one of the most popular reality TV shows and this popularity has drawn the attention of scholars and media analysts to examine the moral implications of the program, the contestants, and the values it portrays. The development of BBN was built on the idea of promoting mutual co-existence among African youths regardless of their nationality, background, ethnicity, religion, and sex (Patrick, 2014a).

Reality television entertainment is programs where real people are often placed in situations where their lives round-the-clock are recorded as they react to their environments. As a genre of television program, it involves ordinary individuals, thespians, or celebrities, depending on what the show is all about, in assumedly unscripted dramatic or

*Correspondence concerning this article should be addressed to Olumide Omitade, Department of Education Support Services, Federal Ministry of Education, Abuja, Nigeria. E-mail: olumidetade1980@gmail.com

humorous situations. In reality, in television entertainment shows like Big Brother Naija, individuals' actions and reactions in natural or simulated environments are filmed to show their understanding, interpretation, and adaptation to certain social realities, in which the producers of the program are interested (Patrick, 2014a).

Big Brother Naija now displays uninhibited sexual frolics on open cameras, accusations of STDs being passed around, shameless smooching by hormonal-charged housemates and ear-tingling swear words are the predominant values being shown which lamely try to project positive African cultures and traditions; which is ironical because such modern franchises like Big Brother Naija are neo-imperialist means of eroding the very essence of Africanism. But the truth is far less glamorous: most reality shows are tightly scripted and controlled. Stories and situations are developed in advance (Cline, 2019). The show has a proclivity for spotlighting meanness, greed, deception, airing of shower moments of housemates, and other negative personality traits on competitive platforms. Based on this, the study examines Christian morality in the concept of Big Brother Naija; a case study of University students.

Christian morality had been the belief and following the laws laid down by Christ (Jesus said very little about the laws that should govern society. However, his answer in verse eight implies that he regarded something like the law of Moses to be appropriate for this purpose, allowing, as it does, for the hardness of men's hearts. He did, however, question the fitness of men to carry out some of its punishments (John 8:111). On the contrary, in African society, moral codes and expectations are primarily linked with the people's "moral insights". Therefore "African morality originates from considerations of human welfare and interests, not from divine pronouncements" (Gyekye, 2011). Nevertheless, it is impossible to completely separate African morality from religion. As religious or spiritual personalities as the case may be become more respected in society, they tend to use religion as a greater tool for moral sanctions, seeing that African societies have become increasingly religious. In Nigeria, various ethnic groups have shared values that can be acknowledged as common and obtainable, regardless of the ethnic background. Moral principles such as honesty, truthfulness, strong family ties, and extended family relationships are common to most Nigerian cultures.

In Christianity, Jesus' teaching on morality provides a clear answer to the question, 'How does he want Christians to live?' He wants them, with the help of the Holy Spirit, to keep the laws, interpreted according to their purpose, and raised to the standard he set out in the Sermon on the Mount. This has the effect of extending some laws (e.g. 'You shall not murder') and replacing others with more demanding versions of them. Paul's teaching can be interpreted in a way that is consistent with this. Therefore, it has been proven in some studies that Christian morality is not effective on the Big Brother Naija reality show (Churchland, 2011).

CAN calls for unity among the Christians in the country to jointly condemn and force the government to place a ban on the reality show. an end to this anomaly called BB Naija if Christians come together to fight evil. Home is home. Moral debauchery knows no religion. The destructive influence of television shows like BB Naija penetrates Christian homes (Churchland, 2011). Ditto for those custodians of our culture and tradition! Our traditional rulers ignore a program like this, which has all the potential to diminish the dignity of our culture. They are fighting over who should be chairman of the council of traditional rulers. CAN also charged the Ministry of Information and Culture to move swiftly against BB Naija before moral debauchery becomes Nigerias middle name. On the other hand, its good to ask ourselves, as a nation what are our) priorities.

Therefore, BBN contestants are reflections of their personal ideals and values. In a similar vein, (Ige, 2015) argued on the instance of the sexual relationship that existed between Betty, an Ethiopian contestant, and Bolt, a Sierra Leonean, in the Big Brother Chase house that categorizing an individuals action on BBN as a national action is fallacious. Nevertheless, individuals only subscribe to participate in the program having full knowledge of what it entails and take full responsibility for their actions. In essence, the show is used to build up a perfect start to contestants careers in the entertainment industry. Therefore, their actions are independent of their national characters.

Recent research has shown that the high rate of crimes in Nigerian schools and society at large could be related to the influences of bad movies or videos. For instance, the display of pornography shown in most Nigerian movies has affected many youths and exposed them to all forms of sexual harassment like the practice of homosexuality, lesbianism, rape, prostitution, and incest to mention but a few which had affected many life of Christian and their morality (Cline, 2019). It has made our youths sexually aggressive. Practices like adultery, witchcraft, and ritual practices are glamorously shown; and most of the young people do not care about the end of the practice which is usually shown at the end of the movies. Marriages and family breakdown is being trivialized. The effect of television movies can be seen in different ways ranging from presenting a model of behavior for the viewers, information to viewers that extend far beyond one's personal experience or environment, and lastly to suggesting appropriate values

and ideas for particular positions among others. Psychologists and sociologists have confirmed that people, especially, the youth are highly influenced by what they see. Most young people accept it subconsciously as an acceptable code of conduct in contemporary society. Hence the study examines Christian morality in the concept of Big Brother Naija; a case study of University students.

Research Questions

The following research questions were formulated to guide the conduct of the study and would be answered in the study:

- What is the level of Christian morality in the concept of Big Brother Naija?
- What is the time frame spent watching Big Brother Naija among Christian University students?
- What is the significant relationship between Christian morality and the Big Brother Naija show?
- What is the significant difference between Christian students on the Christian morality in the concept of Big Brother Naija based on students' gender in the University of Ibadan?

METHODOLOGY

Research Design

This study used the descriptive survey design. The descriptive survey design was selected because it is appropriate for this study and there was no manipulation.

Population of the Study

The target population for this study consists of all University students in Ibadan North Local Government Area, Oyo state Nigeria.

Sample and Sampling Techniques

A simple Random Sampling technique was used in selecting the participants of this study. Randomly, University students in Ibadan North Local Government Area, Oyo state Nigeria were selected in a total number of three hundred fifty (350) University students in Ibadan North Local Government Area, Oyo state Nigeria were taken as sample out of the population. Randomly, seven schools were selected and 50 participants each were selected in each street. However, 136 (38.9%) of the respondents are male and 214 (61.1%) of the respondents are females. This implies that female respondents had the highest population in this study. Also, 229 (65.4%) of the respondents are between 18 - 24 years of age, and 121 (34.6%) of the respondents are between the ages of 25 years and above. More so, all the participants are Christian. Lastly, 154 (44.0%) of the respondents are students of Federal Universities, and 196 (56.0%) of the respondents are students of State Universities.

Research Instrument

Questionnaires were used as the instrument for collecting data. The questionnaire used in this study is divided into three sections. Section A contains demographic information on the personal data of the respondents i.e. gender, age range, school, and religion while. Section 'B' taps information on Christian morality in the concept of Big Brother Naija. The scale demonstrated high reliability, with Cronbach's coefficient alpha of 0.84. Content validity was established and strengthened through an extensive review of the literature.

Method of Data Analysis

The data collected was analyzed through the use of frequency distribution and Pearson Product Moment Correlation (PPMC) to test the relationship between the independent variables and the dependent variable. T-test to test the significant difference between the variables at 0.05 level of significance.

RESULTS

Research Question One: What is the level of Christian morality in the concept of Big Brother Naija?

Table 1 shows the frequency distribution on the level of Christian morality in the concept of Big Brother Naija among University students in Ibadan North Local Government Area, Oyo state Nigeria. I adopted many behaviors I saw on the BB Naija show. ($\bar{x} = 3.51$) was ranked highest by the mean score rating and was followed in succession

by The adverts on BB Naija show were very nice adverts ($\bar{x} = 3.51$), I was interested in different dressing styles on BB Naija 2019 ($\bar{x} = 2.49$), I continued to watch BB Naija even though my Christian life kick against it ($\bar{x} = 2.33$), I recommended BB Naija to others because I love the show ($\bar{x} = 2.22$), The contents of the adverts on BB Naija were sufficient enough to tell me what I need to know about a product. ($\bar{x} = 2.19$), BB Naija sponsors advertise their products through the reality show effectively ($\bar{x} = 2.14$), The adverts I watched on BB Naija spurred me to purchase the products ($\bar{x} = 2.08$), The adverts on BB Naija show were well projected such that I desired to purchase them. ($\bar{x} = 2.04$) and The adverts on BB Naija were convincing enough to make me purchase the products. ($\bar{x} = 2.85$) respectively. The table shows the weighted mean of 2.54 which is less than the standard mean of 3.00. This implies that the level of Christian morality in the concept of Big Brother Naija among University students in Ibadan North Local Government Area, Oyo state Nigeria is low. That is, for University students in Ibadan North Local Government Area, Oyo state Nigeria concept of Big Brother Naija has a negative influence on Christian morality.

Research Question Two: What is the time frame spent watching Big Brother Naija among Christian University students?

Table 2 above shows the frequency distribution of the time frame spent in watching Big Brother Naija among Christian University students. Therefore, 90 (25.7%) of the respondents spent 1-2 hours in watching Big Brother Naija, 66 (18.9%) of the respondents spent 3-4 hours in watching Big Brother Naija, and 194 (55.4%) of the respondents spent 5 hours and above in watching Big Brother Naija. This implies that respondents who watched Big Brother Naija for 5 hours and above have the highest percentage in this study. That is, most of the respondents spent the most time watching Big Brother Naija.

Research Question Three: What is the significant relationship between Christian morality and the Big Brother Naija show?

Table 3 shows the significant relationship between Christian morality and Big Brother Naija among University students in Ibadan North Local Government Area, Oyo state Nigeria. The result revealed that there is a significant negative relationship between Christian morality and Big Brother Naija among University students in Ibadan North Local Government Area, Oyo state Nigeria; $r(348) = -.424, p < 0.05$. This implies that Christian morality had a moderate negative influence on Big Brother Naija among University students in Ibadan North Local Government Area, Oyo state Nigeria.

Research Question Four: What is the significant difference between Christian students on the Christian morality in the concept of Big Brother Naija based on students' gender in the University of Ibadan?

From Table 4, the result showed that there was a significant difference in Christian morality in the concept of Big Brother Naija based on gender among University students in Ibadan North Local Government Area, Oyo state Nigeria ($t(348) = 0.352, p < 0.05$). From the table above, a mean score of 99.92 for male participants while female participants had a mean score of 100.79 with a mean difference of 0.87 and statistically significant.

DISCUSSION

From research question one on the level of Christian morality in the concept of Big Brother Naija, the weighted mean is less than the standard mean. This implies that the level of Christian morality in the concept of Big Brother Naija among University students in Ibadan North Local Government Area, Oyo state Nigeria is low. That is, for University students in Ibadan North Local Government Area, Oyo state Nigeria concept of Big Brother Naija has a negative influence on Christian morality. Also, research question two on the time frame spent watching Big Brother Naija among Christian University students. The result shows that respondents who watched Big Brother Naija for 5 hours and above have the highest percentage in this study. That is, most of the respondents spent the most time watching Big Brother Naija. Moreover, research question three on the significant relationship between Christian morality and the Big Brother Naija show. The result revealed that there is a significant negative relationship between Christian morality and Big Brother Naija among University students in Ibadan North Local Government Area, Oyo state Nigeria. This implies that Christian morality had a moderate negative influence on Big Brother Naija among University students in Ibadan North Local Government Area, Oyo state Nigeria. Lastly, on research question four on the significant difference of Christian students on the Christian morality in the concept of Big Brother Naija based on students' gender in the University of Ibadan, the result showed that there was a significant difference in Christian morality in the concept of Big Brother Naija based on gender among University students in Ibadan North Local Government Area, Oyo state Nigeria. This implies that female participants watch Big Brother Naija more than that of male participants.

This is in line with the study of (Patrick, 2014b) found that the contents displayed in BBN can be criticized on the grounds of its unethical subscription to values that are not known to be Nigerian and the degradation of the moral standards of the Nigerian culture. ? (?) in 2014 found the high influence of reality TV shows on the youth of Windhoek and morality. Iaittos (2015) showed a correlation between the perceived reality of the show and the brand image of the product. This finding corroborates that of Anyanwu (2021) which suggests that reality television programs have certain attributes:

- record events in the lives of individuals or groups
- attempt to simulate these real-life events by means of dramatized reconstruction
- Package this material into an attractive program with entertainment value that can be marketed on the strengths of its reality credentials

Machery, Edouard, and Ron Mallon (2010) discovered that the Yorubas place a high premium on the significance of good character as a unique moral principle that signifies responsibility.

Machery, Edouard, (2012) further disclosed that BBA does not in any way transmit good moral values to our youths. He described the show as one that places a high premium on the celebration of immorality. In addition, Okpara (2019) commented that Big Brother Africa, and its Nigerian equivalent Big Brother Nigeria, promote base values, which are adultery, prostitution, love of money, nudity, and sex. Furthermore, Abati stated that the organizers of the show made money by devaluing other human persons, and in the process, they made alcoholism and pornography a legitimate sport (Okpara, 2019). Onebunne and Okeke (2020) agrees that many reviews of BBA are mainly castigations of the show as being un-African and peddling immoral values. Such critics make haste to point at issues such as sex, nudity, violence, cheating, and voting unfairness.

CONCLUSION

The study is on Christian morality in the concept of Big Brother Naija; a case study of Students at the University of Ibadan. Therefore, the result shows that the weighted mean is less than the standard mean. This implies that the level of Christian morality in the concept of Big Brother Naija among University students in Ibadan North Local Government Area, Oyo state Nigeria is low. That is, for University students in Ibadan North Local Government Area, Oyo state Nigeria concept of Big Brother Naija has a negative influence on Christian morality. In Nigeria for instance, a multi-cultural society, the show (BBA) ever since its commencement has been criticized by pundits notably for its use of foul language and display of nude scenes. These behaviors according to them are not part of the Nigerian culture. The African culture according to them is embedded with the ideas and beliefs about what is right or wrong, and what is a good or bad character; it is embedded, furthermore, in the forms or patterns of behavior that are considered by the members of the society to bring about social harmony and cooperative living, justice, and fairness. Also, the result shows that respondents who watched Big Brother Naija for 5 hours and above have the highest percentage in this study. That is, most of the respondents spent the most time watching Big Brother Naija. More so, there is a significant negative relationship between Christian morality and Big Brother Naija among University students in Ibadan North Local Government Area, Oyo state Nigeria. This implies that Christian morality had a moderate negative influence on Big Brother Naija among University students in Ibadan North Local Government Area, Oyo state Nigeria. Lastly, female participants watch Big Brother Naija than that of male participants.

RECOMMENDATION

Moral instruction and education must be given a pride of place in all our educational institutions starting from the primary to the tertiary levels. Every student must imbibe the culture of moral value recognizing that "society is a subgeneric real only to the extent to which the members are instructed and guided by their value system. This presupposes that every social institution such as the family, the church, the schools, and the government must stand against all forms of immorality especially those depicted for public entertainment, we must preach against insolence, indecency, imprudence, vulgarism, and all other vices which will project the nation in a bad light. Mass education on media ratings and encouraging producers of BBA to adhere to the principles of professional media scheduling, programming, and content placement. Campaign for restructuring and resuscitating of the program to reflect more indigenous African cultures and serve as a window to showcase indigenous African culture to the outside world. Understanding of Jesus teaching will go some way towards reconciling the different views set out in the introduction. The BBN program should be strengthened by its producers to continue to promote more positive values, especially

Nigeria's international identity which has received heavy criticism lately. The Federal Ministry of Information Culture (which licensed DStv the broadcaster of the program) should suggest further ways through which the program can promote the nations values. Negative and dysfunctional aspects such as sexual abuse and other immoralities of the program should be removed or heavily reduced by the producers of the program. The use of TV reality shows should be explored and used more often by development communication programs as this study proved that it could be very effective in getting desired results (both heuristic benefits and financial benefits.)

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Table 1 Showing Frequency Distribution on the Level of Christian Morality in the Concept of Big Brother Naija

Items	SA	A	U	D	SD	Mean	SD
I adopted many behaviors I saw on the BB Naija show.	222	86	42	-	-	3.51	0.701
	63.4%	24.6%	12.0%				
I was interested in different dressing styles on BB Naija 2019	211	98	41	-	-	2.49	0.697
	60.3%	28.0%	11.7%				
I recommended BB Naija to others because I love the show	177	94	62	12	5	2.22	0.951
	50.6%	26.9%	17.7%	3.4%	1.4%		
I continued to watch BB Naija even though my Christian life kicked against it	180	115	47	6	2	2.33	0.814
	51.4%	32.9%	13.4%	1.7%	0.6%		
The adverts on the BB Naija show were very nice adverts	205	119	26	-	-	3.51	0.632
	58.6%	34.0%	7.4%				
The adverts on the BB Naija show were well projected such that I desired to purchase them.	113	173	37	20	7	2.04	0.915
	32.3%	49.4%	10.6%	5.7%	2.0%		
The contents of the adverts on BB Naija were sufficient to tell me what I need to know about a product.	156	139	30	17	8	2.19	0.947
	44.6%	39.7%	8.6%	4.9%	2.3%		
The adverts on BB Naija were convincing enough to make me purchase the products.	118	138	38	36	20	2.85	1.163
	33.7%	39.4%	10.9%	10.3%	5.7%		
BB Naija sponsors advertise their products through the reality show effectively	148	144	25	24	9	2.14	0.992
	42.3%	41.1%	7.1%	6.9%	2.6%		

Table 2 Showing Frequency Distribution on the Time Frame Spent Watching Big Brother Naija

	Frequency	Percentage %	Mean	SD
1-2 hours	90	25.7	3.36	1.453
3-4hours []	66	18.9	3.01	1.519
5 hours and above []	194	55.4	3.67	1.364

Table 3 PPMC Summary on the Relationship Between Christian Morality and Big Brother Naija

Variable	N	Mean	SD	DF	R	Sig	p
Christian morality	350	97.89	13.35	348	-0.424	0	<0.05
Big Brother Naija		100.26	11.09				

Table 4 t-test for independent measures showing comparison of Christian morality in the concept of Big Brother Naija based on gender

	Gender	N	Mean	SD	Df	t	Sig
Christian morality in the concept of Big Brother Naija	Male	136	99.92	10.95	348	0.352	0.549
	Female	214	100.79	11.19			