

**THE IMPACT OF REALITY TELEVISION DRAMA ON THE DATING
EXPECTATIONS OF COLLEGE STUDENTS OF KIBRA CONSTITUENCY: A CASE
STUDY OF TUJUANE**

BY FREDRICK OGUTU OIYE

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DECLARATION

This thesis is my own original work, and has never been presented for award of a degree in any other University.

Signature:.....

Date:.....

Fredrick Ogutu Oiyie

K50/69933/2013

This thesis is been submitted for the award of a Master of Arts Degree in Development Communication with my approval as the University Supervisor.

Polycarp Omolo Ochilo

Date:.....

Lecturer,
School of Journalism and Mass Communication,
University of Nairobi.

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ABSTRACT

The Media has continued to grow over the years in stature and by way of product variety, technology and content depth. Such growth has come with several advantages being felt in Kenya by the various stakeholders in the industry namely the media owners, advertiser, policy makers and the audience. It is important for researchers to look at what Kenyan audience; in this case college youths, may be learning from television programming and more so, from the Reality Dating Shows like Tujuane which continues to gain presence and dominance during prime time in some of the Leading TV stations in Kenya such as KTN and NTV in the recent past.

The study attempted to assess the impact of Reality Television Drama Tujuane by analyzing the dating patterns of the college youths of Kibra Constituency, Nairobi County. The study embraced a case study design and used both questionnaires and interview schedule for data collection. Uses and Gratification Theory and Cultivation theory were both used to provide the analytical foundations and theoretical framework for analysis of dating skills and possible imitations and behaviour of characters after long exposure to Reality Dating Shows.

The study established that 97% of the College youths that reside in Kibra watch Reality Dating Shows, whereas only 3% of the youths said they do not watch the Reality TV programme. This is a very significant number indicating the popularity of the programme and possible big influence on the youths. The study also established that 23.33% of them watch RTVs very often, while 60% watches often and 16.67 rarely

watch. This may imply that RTVs have a great appeal and a loyal audience amongst the College Youths of Kibra. On the scheduling of the program to air just before the news at 8:30 pm, the study established that the timing was right with a majority 72.5% of the total respondents supporting the timing, while 27.50% of the respondents believed that the program was aired at the wrong time. On what they remembered the most after watching Tujuane dating show, the youths remembered controversies, casual use of language, dress code, efforts by the partners dating to impress, obsession with physical attributes such as height, weight, skin color and language mastery. Nearly all the respondents concur that what they remembered the most is either what excited them, rubbed them the wrong way or re-affirmed their way of life.

The other finding was that the youths had to seek authorization from their parents or guardian before watching Tujuane Reality Show, thus 51.6% of the youths needed parental approval since they were considered minors by their parents and guardians and also because the TV was a shared facility that served the needs of everyone in the family. The remaining 48.4% had the freedom to view the program without restrictions largely because they lived alone and secondly in minor circumstances, it was because their parents were never home at the time the program was aired. On the existing knowledge and consistency with the new information from Tujuane show, a majority totaling 70.8% of the respondents confirmed that there were similarities between what they already knew about dating and the information from Tujuane RTV. The pre-existing knowledge on dating they attributed to peer knowledge from the affluent

colleagues in the Colleges whose parents could afford pay TV and were routine audiences to such programs from global media platforms.

The study recommends that; Media producers should reduce the non-essential controversies during the production of the Dating Shows and increase the percentage of dating facts available to the audience, maybe through a fact sheet or through expert opinion. This is because the media has the capacity to create perception that Cultivation theorists believe can make the audiences begin to view the real world as it exists on television. Any increase in conflict, aggression, poor use of language and skewed perception of partner attributes, can create a distortion in the dating world of the college youths. To the contrary, accurate presentation of dating facts that respect the societal way of life can only lead to proper orientation of fundamental dating elements of our society. The other recommendation is that the media programmes should include a notice to the audiences that the activities on their dating shows are highly controlled and might not completely reflect the on goings in a natural dating scenario away from the cameras. This would create safety to majority youths who mistakenly might rely on the activities of the dating shows in handling their dating partners in real life.

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DEFINITION OF TERMS

- Ja-yoo: This is a Luo word used to describe those who play critical role of linking suitors also known as the go-betweeners for the male and female who intend to engage in dating amongst the Luo. They play critical roles of background checks to both parties
- Simba: The first house that a Lou male put up in their homestead
- Chode: A relationship between a young Luo girl and boy that allows them to learn matters of sex. Actual intercourse and penetration was not culturally allowed
- College: Schools of higher learning including public and private universities, middle level Colleges and government polytechnics
- Dating: A relationship between young males and female that involve intimacy and can lead to marriage.
- Reality: That which depicts human issues and situation as actuality

CHAPTER ONE

The impact of Reality Television Drama Tujuane: An overview of the College Youths of Kibra Constituency Nairobi County.

1.1 Introduction

This thesis is on Dating Reality Television and the role they play in influencing the dating processes, patterns and skills of the college youths. Reality television continually frames issues on some core themes such as family life, religion, culture and relationships amongst the different audience clusters. However dating process amongst the youths also tend to be influenced by other various societal factors such as peer groups, traditional interests and the media such as television programmes.

This chapter traces the history of television programming in Kenya. TV was first introduced in Kenya in 1962 and the bulk of the programming were on news, entertainment, economics and politics. Other program genres were later to follow to meet the needs of the ever-dynamic audiences. Programs formats such as documentaries, features, soaps and reality were then conceived, designed and implemented. The other key areas discussed in this chapter are the television reality show Tujuane, the background of the study, statement of the problem, study objectives, research questions, justification of the study, the scope of the study, and the limitations of the study respectively.

1.2 Background of the study

Human beings worldwide have stages of growth; from when the child is born to when they are adults and eventually form their own family and start acting independent of the rest of the family members. One stage that marks the entry into adulthood within the African societies is the act of dating amongst the members of society. Different scholars define dating differently; for example, Bogle argues that dating is a publicly-expressed practice undertaken by romantically-interested partners for the purpose of getting to know one another better (Bogle, 2008: 52.) This practice has happened and continues to happen amongst the many sub-groups of people in different generations. However, according to, (the Kenya Society and Cultural Report2010: 8) it is reported that dating does not exist among traditional Kenyans especially in rural communities where friendships between men and women are often covert affairs. The wider community mutually embraces these affairs in their secret form and the youths are expected to participate in them. Amongst the Kikuyu for example, the maidens and bachelors engage in an intense social life organized around a year-round cycle of dancers and, in case of males, competitions of prowess. In the evenings, groups of maidens and bachelors met to dance, feast, and make love,(Kenyatta, 1938; 157.)Amongst the Luo, marriage was entered into following an extended process of dating, often involving go-betweens "*ja-yoo*," (Ogutu, 2007: 4). The go-between could be anyone like an aunt or a close friend with a lot of information about the maiden and her family. On this basis, the courtship would commence on the strength of the recommendations of "*Ja-yoo*." On the other hand, the Turkanas practice different

arrangements, for example, male suitor will normally approach the girl's kin to gain consent for their engagement, (Watts & Hales, 2011:78). This entailed several visits and group discussions between the two parties and their parents, siblings, friends and relatives of the woman. Her parents may also take advantage of this opportunity to ask the suitor for numerous gifts, starting with small items such as tobacco, sugar, tea-leaves and gourds, and may eventually lead to requesting for more substantial gifts such as clothes, blankets, cooking pans, goats or rams.

The dating process amongst these people was majorly a means to an end and it mostly led to marriage. Leakey expounds this by saying that frequently a man and a girl decided mutually that they wished to marry because of an intimacy achieved through "nguiko"(the technique of restricted sexual intercourse amongst Kikuyu). (Leakey,1977:739-740). Such practices were replayed amongst the many traditional communities around Kenya and Mbiti posits that dating and marriage were the same thing, (Mbiti 2011; 136). The two processes took place at an early age and dating would briefly take place secretly before the relationships stabilized. It is then that the parents were approached for possible approval and blessings before marriage, Significantly, however, many scholars have continued to argue that courtship requires special skills and a lot of tact and was also perceived as a continuous, delicate and lengthy process. This is partly because it was intended to build trust, enhance bonding and contribute to marital stability (Suda, 2007; 2).She further argues that courting in the traditional African marriage was widely acknowledged as a more interesting social engagement than just mating. Similarly, Kyalo argue that in the early days, dating was

an elaborate process. For example, amongst the Kamba, the families of both the boy and the girl were actively involved. Often parents made the choice of the partner, however there were times when the young man was allowed to choose a partner; his parents listened to his wishes, his choice, but still had the final say. The bond, which the two families formed, was held in high esteem and the period of courtship helped bring the parents of the two families and the two kinships or clans closer, (Kyalo, 2011: 76) In the Kikuyu tradition, Kenyatta argues that this process of early dating was also mutual, and that the Kikuyu system of courtship was based on mutual love and gratifications of sexual instinct between two individuals. The participants in the dating process were two individuals who were intentionally or circumstantially together, (Kenyatta, 1938:157).

Mbiti observes that amongst the Kamba, several customs were observed during the process of dating. For instance, there were processes such as the offering of gifts to the relatives, dating only boys and girls of your age set, taking responsibility of the outcome of the dating moments such as paying a fine incase a man makes a woman pregnant. Similarly dating served different needs amongst different ethnic groups of Kenya. These needs varied from basic companionship to very complex needs like trying to maintain historical family ties. For example amongst the Luo, dating provided an opportunity for the participants to learn some basics of life, for instance, boys were free to invite their girl friends into the huts (for men) called "Simba" whenever they pleased, in visits known as Wuowo (a visit to a young man's house by a girl). These visits were due to the belief that boys and girls ought to learn something about sexuality. The "imaginary"

sexual game that used to take place in the boys' dormitory never led to actual penetration of the girls since penetration was never permitted. (Ayayo 1976: 134) Similarly, Mbiti says that the practice of dating was also used to fulfill customary needs. Different customs were observed in the matter of finding partners for marriage. In some societies, like the Maasai, parents made the choice sometimes even before the birth of the child, (Mbiti, 2011: 135). This majorly happened amongst families that had special characteristics like wealth, kingship and long history of excellence within the society. Dating was further used to allow sampling during the process of wife choice. Leakey says that amongst the Kikuyu, a warrior came to know a great many unmarried girls intimately through dancing and having them as lovers. As soon as the man decided that he wished to marry, he had no difficulty in finding a girl whom he wished to take as a wife. This is because of the options created during the dating process with the girls. (Leakey,197:748)

Times in which we live in however continue to change. Cultures continue to interact, development and widespread variations in geography and socioeconomic structures keep on playing a role that directly influence our ways of doing things. A Kenyan youth can for example date another who resides thousands of miles away online until it get to a time of marriage. Youths are no-longer limited to one culture due to the rapid urbanization that brings all the cultures centrally to urban centers in the neighborhoods, in schools, in churches and even in social functions. Bigombe and Khadiagala in a family Trends article further emphasizes this by saying that the family as a unit has been profoundly impacted by the downturns that transformed the environment within which

the communities make their decisions. Changes on religion that brought about Christianity and Islam forced a major shift on how people date. Pack argues that proper dating is a process based directly upon godly principles. While referring to Proverbs 3:6 which states "that in all your ways acknowledge Him and he shall direct your paths", he urges Christians never to allow friends or others in the world to pressure them into dating their way but rather to be on guard and ask God to give them a clean and right perspective,(Pack,2008: 85).Amongst the Muslims on marital courting, *Shariah* law dictates rules of etiquette for both men and women when searching for a spouse. The *Qur'an*, *Hadith* and *Sunnah* of the Prophet Muhammad are prominent sources used by Muslims in ascertaining not only their identity, but also their general behavior. These two religious groups therefore lacks space for the traditional dating styles. The rapid changes in technology, equally complicates dating further. For instance internet has enabled the spread of globalization and modernity, which has presented constant tensions between tradition and modernity. The processes of globalization, including the rise of technological advances, have witnessed the growth of media platforms such as satellite television, internet and online dating websites, which allow individuals to create profiles and initiate contact with others through an online service. These have now become one of the most frequently used services for the Internet dating (Hancock, 2007: 449).

Central to the changing dating trends is the media through its programming, given that currently there are a number of TV broadcast programs that offer answers and solutions on dating issues and all situations. Besides, they are made in cultural fusions

that place them into direct conflict with some of the known and preserved cultural norms. Individuals now have many more viewing choices than ever before that directly and indirectly compete with their belief systems. With the explosion of digital television programming channels, many different genres of programming are competing for niche market audiences, (Hiebert & Gibbons, 2000: 46). One programming type that has rapidly gained popularity across all TV channels in recent years is reality television programming. Most channel share some type of reality show to quench audience's thirst. One such program in Kenya is Tujuane. This program title is derived from a Kiswahili word for 'let's know each other'. It is Kenyan reality TV show that used to be aired on KTN TV, every Tuesday evening, as from 8:00 pm –9:00 pm. It was launched on November 2, 2012,directed by Rolyn Enterprises. The show has two hosts namely Alonzo and Ivan, who walk along the streets of Nairobi looking to match-make various people that they meet on the streets. The host first picks an eligible male or female from passers-by on the street, and then approaches an equally eligible member of the opposite sex for a date. Once the match is made, a film production crew follows them around and later goes to their homes to find out what they are really like. The newly matched couple then goes on a date. They each give a report on the success or failure of the date.

Several television program formats are aired across the several free to air TV stations and the countable pay TV channels. These programs formats vary in their production formats, approach and content. However, reality television as a format has dominated mainstream television programming which provide relatively inexpensive entertainment

(Gardyn, 2001: 16). In Kenya such programs are varied from musical like Tusker project fame, Cooking based like Royco Fuata Flava, weight loss like Slimpossible and dating like Are you my type and Tujuane. The principle of this programming format requires that individuals place themselves on public display, thus forfeiting all claims to personal privacy for the sake of passing fame and the possibility of monetary compensations. Critics argue that reality TV poses a new low denominator for television content, promotes models of questionable social validity, and proliferates a culture of exhibitionism and voyeurism (Dauncey, 1996, Reiss & Wiltz, 2004) while others find that reality TV produces more realistic prime-time content that allows producers to move away from big budget programming (Gardyn, 2001, Kilborn, 1994). The growing appeal of reality programming raises the question of distinction between real and fictional programming, especially in terms of how audiences perceive reality versus fiction (Mendelson & Papacharissi, 2005). Reality TV places the audience member on the opposite side of the entertainment arena, providing all viewers with the possibility of becoming potential entertainers. The growing popularity of the reality genre this, invites questions regarding its utility and consequences for audiences especially those from the lower social cadre of life like Kibra constituency. This study examines the reasons why individuals watch Tujuane reality drama, and how the viewing affects and influences their dating expectations. For This case study, focuses on season one of Tujuane reality show, which was launched on November 2, 2012 by Kenya Television Network (KTN)

1.2 Statement of the problem

Kenyan TV landscape has changed significantly from when Kenya Broadcasting Corporation (KBC), was the only source of television programming. The station then, offered highly censored and time limited programming to the audience that became accustomed to waiting for several hours before scheduled television broadcast could begin. However, this is not the case now, since digital migration now offers hundreds of frequencies to the innovative Kenyans who are broadcasting virtually all television program genres. Individuals now have more viewing choices than ever before and in deciding on what to watch on television. With the release of digital television programming channels, many different genres of programming are competing for the niche market audiences, (Hiebert & Gibbons, 2000: 57). One programming type that has rapidly gained popularity across all TV channels in recent years is reality television programming. Most channels have some type of reality show to quench audience's thirst for reality shows. For example, (Wanjiku et al, 2014; 27) argues that, reality shows are on the rise in Kenya with shows such as *Tusker Project Fame*, *Ultimate Challenge* and *Tujuane* among others. It is a trend, that is coming up and is gaining popularity as more and more people are glued to their seats to watch and get information. Similarly, Morreale argues that, reality television programs have taken over every medium in the television arena and likens reality programs to viruses in the manner in which they reproduce. Reality programs reproduce themselves by hijacking pre-existent forms: documentaries, dramas, soap operas, sitcoms, game shows, and educational shows (Morreale 2005:2). Furthermore, Aseka argues that as we acquire

the media produced images of 'the good life'; like watching RTV, we should remember that our choices are made for us. This leads to us sacrificing self-knowledge, our values and our purpose and attempt to fill the resulting gap with sheer consumerism, which only offers the illusion of choice. (Aseka 2009: 90) The question and therefore the statement of the problem is the absence of empirical evidence in Kenya with regards to the impact of Reality TV shows on dating amongst the youths. This study therefore, seeks, to investigate how reality drama shows affect the dating expectations of the college students in Kibra constituency in Nairobi City. This is significant given the fact that there is at the moment dearth of contemporary studies; in this area particularly among the youths in Kenya. This study seeks to fill this existing gap by generating empirical data on the impacts of Tujuane TV programme on the college students of Kibra constituency of Nairobi City.

1.5 Objectives of the Study

The overall objective of this study is to find out the roles of Reality Television drama in shaping of the dating skills and expectations amongst the college youths of Kibra in Nairobi.

The specific objectives are:

- a. To find out the ratings of Tujuane reality TV viewership amongst the college youths of Kibra
- b. To find out the impacts and relevance of Tujuane Reality drama on dating among the youths of Kibra

- c. To establish the achievements and possible setbacks of Tujuane Reality drama among the youths of Kibra constituency in Nairobi.
- d. To evaluate the possible effectiveness of reality drama as a behavior change tool amongst the college students.

1.6 Research questions

- a. How do the viewers compare Reality Television drama with others?
- b. What are the achievements and set backs of Tujuane?
- c. How do Reality TV programs enrich our dating skills and expectations?

1.7 Justifications of the study

Television is a powerful ideological tool that shapes our understanding of reality, thus changing reality itself. It has long relied on tools like dramatization and exaggeration, among others, to attract and maintain audience attention, for example when the producers use comedy, song or dance to attract and retain audiences (Bourdieu 2001;42). In this effort, television is an essentially realistic medium because of "its ability to carry a socially convincing sense of the real, [when] realism is not a matter of fidelity to an empirical reality, but of the discursive conventions by which and for which a sense of reality is constructed" (Fiske 1987, 21). Reality TV is exactly that, producing a sense of the real informed by constructed expectations of reality, that have been informed by television itself. The producer, for instance can create a reality program that depicts one big happy family just like it exists in the society informed by the ongoing trends such as happiness, infighting, backstabbing or Godliness. This genre finds most of its valuable content in the shameless display of individuals willing to part with their privacy, dignity and poise. Love, conflict, competition and fear of failure provide the ingredients for a good story, and reality television producers have found a context in which drama is manufactured before a camera crew (Pioto and Otter 2007:52).

Television has always been a cultural technology that relies on a diversity of inputs to provide a template for educating and shaping audience subjects. Within the realm of the contemporary television landscape, reality-based television is a force that has changed the television industry as well as the culture that surrounds it (Barton 2009:

3). Although some argument still exists regarding the exact nature and criteria for reality television, its impact is nothing short of phenomenal. For example, four of the top five prime-time broadcast TV programs for 2006 in the USA, were reality-based programs (Nielsen Media Research, 2007). In fact, reality television has become so popular that recent statistics indicate, “there are now more people applying to The Real World each year than to Harvard” (Andrejevic, 2003;26). We are not left behind either as a nation; nearly every television station in Kenya is home to some sort of a reality show. Programs such as Shamba Shape Up, Slimpossible and Tusker Project Fame on Citizen TV. Are you my Type, Ultimate Choir, Ultimate Challenge to the Dating Reality Show, Tujuane among others are a household name.

Amongst these reality programs is the Tujuane reality show that gives the youths an opportunity to meet, interact and date under the full glare of the camera. This program remains unique since it stretched all the known boundaries of dating within our society. It presents modesty, aggressiveness, meekness, arrogance, kindness, mistrust and courage amongst others. The contestants used liberal language, behavior and attitude to handle issues, things and situations. For example in episode 12, a confident and outspoken Mirfat Musa, who is allegedly from a high social class, goes on a date with George, a director of photography in a medium sized firm. What was to follow was arrogance, show of might, intimidation through language and behaviour, belittling and eventual walkout by the lady as a way of protesting the mannerism from her date. All these intrigues are presented to the audience for consumption irrespective of their cultural orientation. These facts raise several questions that media scholars have yet to

address directly: What do these shows provide that traditional television like documentaries, features, drama and musical programming does not? Why are these shows able to draw in viewers better than longstanding, established comedy and drama programs? Why is everyone watching so much reality-based television? These questions continue to exist because this is a relatively new area and I seek to generate empirical data on how the reality shows impact the culture of their audience. The information generated through this research will create new knowledge that can help in policy formulation in regards to the local program productions handbook. This study also seeks to fulfill past programming gaps in programme transmission timing, language use and audience expectations. The data generated can be utilized at public levels by the advertisers in choosing the brands to endorse, by the media in enhancing their brands and by the government in creation of a conducive policy framework that will spur productivity amongst the media content developers. As Mojola noted, Africa and most of the Third World were never part of the modernity project even though they were caught up in it, mostly as victims rather than beneficiaries (Mojola 2002; 19). This study seeks to generate empirical data that can help in domesticating the reality television phenomenon to the Kenyan cultural context, this will help ensure that we are caught up in the reality television world as beneficiaries and not as victims. The study will be conducted through a case study. This is appropriate because it will offer an opportunity to conduct a detailed investigation of this single subject and effective analysis of the social unit. Kibra Constituency, which is situated right next to the capital city and hosts the largest slum in this region, can be considered important in understanding the

influence of reality television to college students because of its diversity in population composition.

CHAPTER TWO: LITERATURE REVIEW

In this chapter, we undertake a detailed and analytical review of literature on reality television drama programmes generally in Kenya and elsewhere in the world. The literature review deals specifically with ratings of reality TV and their impacts, particularly to the youths in general, but with specific interest to Kenya. Attempt is also made to analyse literature on dating skills, expectations and possible setbacks that may relate to our programme of the study, Tujuane.

2.1 Past and Current trends in Reality Television

Reality television programming have been around since the first broadcast of Candid Camera in the late 1940's. However it is only recently, that these types of shows have gained immense popularity. The debut of Survivor in 2000 has been credited with the beginning of the infiltration of reality programming in the current television landscape (Rowen, 2000: 26). Individuals are embracing this genre of television programming as a relatively permanent fixture in television programming. For example in 2003 the Academy of Television Arts and Sciences added "Best Reality Show" as an Emmy category (Rowen, 2000:31). However, it was not until the debut of Survivor in the year 2000 (Rowen, 2000:47), that reality television has gained a spot on network primetime television, where the reality genre shows began to target an older demographic (Rowen, 2000:76).

Nabi et al. (2003) examined the genre of reality television programming itself. Using the multidimensional space analysis, of all television shows, indicates that reality

television is a genre that is distinct from all of the other pre-existing genres however, not all reality shows should be considered one cohesive genre (Nabi et al., 2003). This is explained by two dimensions which were found in the analysis, with the first one presented as a continuum as to how suited the programs are for primetime programming. The second dimension is fiction real. This is a continuum based on whether the programs were portrayed as fictional or realistic based shows. Some "reality" shows were listed as fictional because for some reasons, the audience did not perceive the show as realistic (Nabi et al., 2003). Interestingly, not all reality shows were classified as "reality," and not all fictional shows were classified as "fictional." Rather, some individuals included shows that were not necessarily reality-based in their definitions of reality programming because they perceived the shows as unrealistic such as soap operas. Therefore, when studying reality television it is important to examine the subcategories within this genre, which includes: romantic, talent, quiz, and game (Bailey & Barbato, 2003). In our study, therefore we will examine not only reality television viewing as a whole, but also exposure to subgenres of reality television, so as to enable deeper and functional understanding of the subgroups and how they affect each other. Nabi (2007) used multidimensional scaling to understand the subgroups of reality TV programming. There were two dimensions along which viewers thought about reality TV, romance and competitiveness. Dating programs were found to be a unique type of programming that did not relate to other types. Subgroups of reality programming were found to be fluid and difficult for viewers to separate one from another because of the overlap among the categories

2.2 Relevance of Reality TV

Reality Television genre has been able to achieve success over the past few years for several reasons. First, the mixture of viewer popularity and cheap production costs make a reality show good business for a television network, when compared to the costs of other programming formats such as comedies and dramas (Sack, 2003:18). A second reason for popularity is because it allows the audience to view the second-by-second lives of people. This "visual gossip" (Sack, 2003), allows the viewer to spy on real-life characters involved in more entertaining and interesting situations than what may occur in his/her own daily lives. A good example of this is the FOX series *Temptation Island*, where the viewer is given the role of a "keyhole private detective" by prying into bedrooms to see if separated couples fall victim to romantic strangers while their significant other is nowhere in sight. This seems logical since we already live in a world where people are obsessed with the private lives of celebrities. (Andrejevic, 2004:173)

Reiss and Wiltz studied why people watch reality television. The individual respondents were asked to rate themselves on Reiss's 16 basic life motives, (fundamental psychological impulses that define an adult's personality) and also to report how much they viewed reality programs and how much they enjoyed these shows. The results indicated that the appeal to reality television programs was dependent on the amount of reality television watched. The more reality programs an individual reported liking, the more status oriented they were, they placed a higher value on vengeance, were

more motivated by social life, less motivated by honor, more focused on order, and more concerned with romance. The reality television shows that people prefer to watch are those that stimulates the motives people intrinsically value the most. For example, if they value romantic relationships, they may prefer to watch *The Bachelor*, and if they value work, they may prefer to watch *The Apprentice*. Therefore, when determining why people watch reality television, we may conclude that people tend to select shows based on their individual values, motives, and desires.

Similarly, Nabi et al.'s (2003) second study examined the psychology of the appeal of reality television programming. The hypothesis that individuals enjoy reality television programming for voyeuristic reasons was not fully supported. Individuals indicated that they enjoyed watching other people, but that they were fully aware that the individuals knew they were being watched, which by definition is not voyeuristic. Therefore, Nabi et al. (2003) concluded that people watch reality shows because they enjoy watching real people instead of actors. His further examination of the uses and gratifications sought by reality television audiences, Nabi et al. (2003) found that regular viewers watched because they found it entertaining, for the enjoyment of watching another's life, and the self awareness they receive from these programs. On the other hand casual viewers watched because they were bored, or because they enjoyed watching another's life.

Nabi et al (2006) further examined the cognitive and emotional predictors of reality TV. Such happiness, para- social relationships, social comparison, self-awareness, negative outcome, and dramatic challenge related to enjoyment of reality TV. The results

indicated that reality TV appealed less than other genres of TV programming to the audience. This was not because of the negative emotions that it provoked, but rather, it was due to the limited ability to evoke positive emotions. Furthermore, Nabi et al. (2006) also determined that perceived reality was not related to enjoyment from viewing reality TV Programming. Rather the evidence indicated that various dimensions of perceived reality were related, but not as a whole. The other relevant study, was done by Hall in 2006. Using focus group discussion, Hall sought to understand why participants enjoy watching reality TV programming. The results revealed that participants enjoyed reality shows most because of their humor and suspense. Similarly, reality programs were also found to fulfill social functions for the viewers. For example, a member of respondents reported watching with friends and talking with friends about the reality shows they watched. Most of them therefore indicated that they viewed of reality TV programming as realistic was fluid. The criteria were different from show to show and changed as new shows were broadcast. Therefore, perceived reality may be a difficult concept to measure.

Papacharissi and Mendelson (2007) examined the gratifications sought from reality TV as well. The results concurrent with other previous research, findings were that respondents reported watching reality TV mainly to pass the time or for entertainment purposes. The respondents who reported watching for entertainment were most likely to perceive the shows as realistic.

Whereas the study by Barton (2006) examined reality TV programming and gratifications, results indicated that the content of the reality show influenced the

gratifications obtained. On the contrary the study by Lundy et al (2008), found that viewers were motivated to watch RTV to escape from reality and to fulfill social affiliation needs (Laundry et al 2008:208). However of great relevance and significance to us is the study carried out by, Frisby (2004) and Mead (2004). They sought to determine reasons why undergraduate college students are attracted to reality-based shows which the findings indicate that students watch not only for the entertainment value, rather, they also use the programs for comparing the lives and mannerisms of the reality "stars" to their own. Besides, Mead (2004) determined that, students found most reality shows humorous and even laughable, although it is not clear whether the humor comes from watching people much like themselves act up for TV cameras, or because they find reality TV more *un-real* than anything else. Regardless, it can be argued that each program genre fulfills specific viewer needs over others, and like Schramm (1961) hypothesized, the viewer seeks out those programs that satisfy him/her, while avoiding others that have little to no effect

The analysis and the interpretations of the literature on the impact of reality TV is also relevant to our study for a number of reasons. For example, reality TV makes the personal thoughts, behaviors, and interactions of the characters the main focus of audience attention. Bente and Feist (2000:114) refer to this genre as *affect TV*, which presents viewers with "the most private stories of non-prominent people to a mass audience, crossing traditional borders of privacy and intimacy". This is what Calvert (2000:62) refers to as the realignment of the private and the public as "mediated voyeurism," and suggests that this is becoming endemic to culture at large.

Significantly, it has been noted that this culture of mediated voyeurism may influence those who are most involved in it, whereas specific personality traits like authoritarianism may exacerbate these effects.

However, similar to television exposure in general, RTV has the potential to impact the viewers perceptions and behavior. For example, traditional media effects studies done by Mastro & Greenberg found that the suggest that exposure to television programming in general may affect viewers' perceptions of race and racial stereotypes (Mastro & Greenberg, 2000). Similarly, Lundy, Ruth, and Park found that people are motivated to watch RTV as a way of fulfilling certain needs, and that viewers were also motivated to watch RTV to escape from reality and to fulfill their social affiliation needs. The latter findings are interesting because participants felt that viewing RTV shows might be considered a negative activity by the dominant culture. However, it seems that despite the perceived social stigma, people use RTV as a form of social capital. This is supported by the findings of Reiss and Wiltz (2004) who found that people who were very status conscious were heavy viewers of RTV.

However notwithstanding the fact that, RTV may propagate viewer effects similar to those of other types of television programming, further research continue to demonstrated that RTV influences viewers in very unique ways (Clark & Nabi, 2007; Grabe & Drew, 2007). Specifically, the issue of realism may set RTV apart from general television exposure, in terms of potential effects (Papacharissi & Mendelson, 2007). There is research precedent to suggest that effects derived from media exposure are moderated by the perceived realism of the stimulus. For example, Papacharissi and

Mendelson (2007) found that the viewer perceived entertainment value of, and affinity for, RTV was based on perceptions of the medium's realism. That is, viewers who thought the medium was an accurate depiction of reality were more entertained by the medium and liked it more. Whereas, Potter (1993) found that viewer cultivation effects are often influenced by the perceived realism of television programming. Similarly, Berkowitz and Alioto (1973) found that participants displayed more aggressive tendencies after watching fictional war footage that was introduced as real-life war footage. Thus, it is important to consider what other effects television programming may have on the individuals when the medium is assumed to be depicting "real life." This assumption is of particular concern if viewers believe that the idealized images often presented in RTV content are real.

The other relevant literature to our study, deals with the empirical discourse on the impact or role of reality television as a change agent. This may be exemplified by a study undertaken Cherry (2003), in his attempt to understand how individuals use the media to satisfy needs and to produce gratifications. The results revealed two types of needs to be satisfied in the reality television viewing experience. Social gratifications as those that occur from the interaction of others and social gratifications which occur in face to face settings when people get together and converse about the show. Social needs are also satisfied through the development of Para--social relationships with characters. Lastly, there is also a connection between the face to face levels and the mediated levels of needs met by the respondents. Respondents also indicated learning some information that they intended to use in their everyday

lives. For instance, one respondent indicated the intent to use a tactic they saw on one episode of Survivor on one of their co-workers. At another level, self-gratifications also occurred. So by using reality television programs as a template for an imagined evaluation by other feelings were expressed by respondents as a result of these imagined evaluations. Therefore, it is clear that Cooley's conception of the "looking glass self," was found to occur to satisfy these perceptions of oneself. Cooley originally introduced the idea of the "looking glass self," to explain how individuals develop a sense of self. For example in his study 1964 identified three parts to the formation of the reflected self. First is the individual imagines and how they appear to others around them. Second, they interpret other's reactions of their imagined selves and third, they develop feelings based on the imagined evaluation of others. Therefore, the process of our constant redefining our sense of self occurs when these three stages are complete. This perspective has some important implications for mass media research (Cherry, 2003). "From Cooley's perspective therefore individuals, who seem unable to 'see' their current bodies may be using reactions of the past as their mirrors on the present. Similarly, the use of TV 'mirrors' in the definition of self and may lead to 'fun house' type distortions," (Ruane & Cerulo, 2000: 224). Therefore, we can see the potentials for television to act as a different type of "looking glass self" from our everyday interpersonal interactions. One may therefore, argue that reality television may provide a unique development of the "looking glass self" with its use of non-scripted individuals instead of actors. Thus therefore, individuals learn what it means to

be a member of society and also create an individual identity based on messages they receive from this medium as supported by the findings by Cooley's "looking glass self" (1964), Cherry (2003) who used the term in relation to the media to understand how mass communication contexts tends to overlapped with interpersonal communication contexts.

Theoretical framework

In this study, we use the following theories; the Cultivation theory and Uses and gratifications theory to explain a number of underpinning impacts and effects of Reality television on the dating expectations, of college youths in Kibera constituency.

Cultivation Theory

Cultivation Theory for many, media represents a window into the world, especially worlds that are not part of their immediate settings. This perspective prompted scholars to explore the relationship between reality and reality as portrayed on television. According to cultivation theory, media consumptions tend to work to create distorted perceptions of the world (Shanahan et al, 2002). The main idea of the theory is that heavy users begin to view the real world as it exists on television; for example, a heavy television viewer can be made to believe that the best men to date as a lady, are only from specific given community after watching for some time. This gets to skew their reality based on culture, upbringing, and personal experience. Cultivation theory research therefore establishes specific psychological processes that occur with heavy television users. This is considered as one of the strongest media effects model to date since the magic bullet theory (Werder, 2009). The theory however, is not definite on the effect of the media on light consumers who often account for the majority of the users. Tujuane reality show was composed of many seasons and episodes that were broadcasted every week for the entire period. This meant that the college youths viewed the programme for an extended duration of time. Throughout this time, they

interacted with the reality in terms of word choice, language use, verbal and non-verbal tendencies, conflict management and many more as created by Tujuane reality show. The extended exposure to the several episodes therefore could lead the youths to view and handle dating within themselves in Kibera as it existed on television. For example an individual is most likely to respond aggressively to their dating partner if the reality created by the reality show, was that of dating couples who were constantly aggressive to each other.

Uses and Gratification

Fundamentally, the theory deals with relating to the understanding of how the media influence peoples everyday life, in the context in which the audiences are active users of media and are motivated to use different types of media programming to fulfill their different needs (Gurevich et al, 1973). Thus, Blumler and Katz posit that the media influences tend to vary depending on the functions that the various forms play in the lives of consumers. The empirical evidence from studies by Pearce 2009, found that viewers were purposeful in their media consumptions and tend to actively selected media that may satisfy their specific needs and wants (Pearce, 2009b).

This perspective evolved as a reaction to a mechanistic view of media effects. It thus questioned how the media influence people (Rubin, 2002:31) However, new questions are being asked such as: how and why do people use the media? Such questions arose because cultivation theory scholars such as (Gerbner, 1973), argued that storytellers have the power of influence in any society, similar to

television as a unique storyteller and as such it never viewed the audience as actively constructing their viewing experience, but passive. The underlying assumption of the Uses and Gratification theory is that a media channel cannot influence an individual unless that person has some use for the medium or its particular message (Rubin & Rubin, 1985). For example, a young college student watching Tujuane reality show is assumed, to have a personal need they are seeking to attain. Maybe master dating language, learn fashion trends from the participants or acquaint themselves with the dating pitfalls that keep on haunting their peers through the dating moments. It is assumed therefore, that the youths have the active capacity to view television and sieve through the information disregarding what is not relevant to them while at the same time embracing that which they are seeking. An individual therefore can ignore the dress code of a participant since it's not part of what they are seeking to gain but learn word choice and language mastery from the same individual whose dress code they ignored or dismissed.

All these uses can be summarized as motives and according to Reiss and Wiltz (2005) all motivation reduces to basic motivation, basic motivation influences what people pay attention to and what they do. The sensitivity theory of motivation offers a unique analysis of basic motivation based on what thousands of people rated to be their most important goals and motives.

The uses and gratifications framework has evolved to include five primary tenets of use and gratification relevant to our study. For example, an individual's behavior is understood as purposive, goal directed, and motivated say for the need to get a dating

partner when an individual feels that they have reached the dating stage of life. Second, people select and use media to satisfy biological, psychological, and social needs, in this case picking a program like Tujuane that allows the individual to learn the tips of partner acquisition and retention strategies through the reality actors and the expert opinions offered through the program. Third, individuals are influenced by various social and psychological factors when selecting among communication alternatives. Fourth, media consumers are aware of their needs and whether or not these needs are being satisfied by a particular medium. Fifth, different media compete with one another for attention, selection, and use. These positions are all critically relevant to key areas of research problem with regards to the dating needs of college youths in Kibera.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

In this chapter, we explain the methodology used to investigate the influence of Tujuane reality television programme on the dating expectations of the college students of Kibra Constituency. The areas covered in here include; the research design, research population, research approach, data collection and data analysis methods respectively.

3.2 Research Design

This study adopted a descriptive research design. This design is quite appropriate with this study as it includes a visit to the various stations within Kibra Constituency of Nairobi County to interview and administer questionnaires. A descriptive research study is defined as those studies, which are concerned with describing the characteristics of a particular individual or of a group in this case the dating expectations of college students. The major purpose of descriptive research is description of the state of affairs, as it exists at present. This case study thus, relied on primary data, generated through prepared and piloted questionnaire administered amongst the targeted audience purposively chosen. The questionnaire was administered by students trained in communication research up to Masters Degree level, and are familiar with data collection and have the capacity to ask arising follow up and probing questions as well. This is appropriate because it offers us opportunity to conduct a detailed investigations of this single subject and effective analysis of the social unit in Kibra Constituency, which is situated right in the capital city of Nairobi and hosts the largest slum in this

region. Kibra constituency, is therefore considered important in the understanding of the influence of reality television on college students given its diversity in population composition.

3.3 Research Population

According to Mugenda & Mugenda (2003), a population is defined as an entire group of individuals, events or objects, having common observable characteristics. There are two kinds of population; target population and accessible population. Target population refers the total set of subjects in a study where the research will be based, while accessible population refers to the set of subjects from which the sample of the study was derived. Thus, for this research project, accessible population are college students of Kibra constituency who were purposively sampled as the accessible population because Kibra Constituency is situated very close to the city centre of Nairobi. The residents of Kibra are therefore, exposed to all levels of technology. The purposive method is understood as a method where the selected are adults deemed to have access to television, and with reasoning capacities to answer questions appropriately. The constituency was also chosen because it hosts a large population of nearly all communities in Kenya as compared to the other residential regions around the capital city. Finally, the residents' ethnic diversity, social, and educational backgrounds based on the National census of 2009 supports the choice of Kibra in terms of representation of the population of Kenya.

3.4 Data Collection & Sampling Methods

This research relied fundamentally on primary and secondary methods for the generation of data. For example, the field data was collected through the administration of tested and piloted questionnaires, which were purposively administered by the myself as the lead researcher and trained research assistants. Besides, we also collected primary data from some key informants working for the media at the middle level such as the producers and editors. Additionally, the study also generated secondary data from the books, journals, magazines and other relevant past reviews of past RTV shows. According to Creswell (2003), the use of more than one method to investigate the same research problem strengthens the research findings through the combination of the information sources and analytical approaches. Mixed method approach helps to overcome any bias , which is inherent within a single method approach, and in principle adds value to the theoretical debate, and complements the limitation of one method with the other's strength (Creswell, 2003;210). The qualitative method was also used to gather narrative data that requires no numeral figures as well as information generated through follow-up questions. Purposive sampling where the item for the sample are deliberately chosen by the researcher, and his choice concerning the selection of item remains supreme will be used to identify the persons to include in the said interviews. The deliberate choice of individuals is because the producers and the media program reviewer are definitely known and there is no need for a formula to identify them. This method will be used to select 2 informants each from the four leading television stations namely Citizen, Nation TV, Kenya Television

Network (KTN) and K24 according to Ipsos Synovate 2014. These two informants will comprise a producer and a program reviewer each from each station. Quantitative methods was also used to gather numeral data from residents of Kibera within Kibra Constituency to determine their views, on the influence of reality television on their dating expectations. A sample of 120 respondents were identified from the different ward administrative using stratified sampling; a sampling methodology where the population is divided in many sub-populations in such a manner that they are individually more homogeneous than rest of the population. We shall be interested in finding out; how they classify reality television drama as compared to the other program formats, and how the achievements and set backs of Tujuane Reality Show and how Reality TV informed their expectations during dating?

3.6 Data Analysis

The generated field data was analyzed using SSPP for purposes of generating frequency, data distributions and percentage distributions respectively. These were then used in the analysis and interpretations of the results in chapter four on the findings of the study. The above data was statistically significant because it was drawn from a total sample of 128. Eight informants who regularly participate in the reality television program creation process and 120 who are television viewers.

3.7 Limitation of Study

All forms of television programs play a role in behavior change but this research is limited to reality television only, due to time and financial constraints. This research relied on both primary and secondary sources of information. We however, experienced limitations since very little research has been conducted before in regards to reality television and behaviour change of the college students in Kenya. However, the limitations were solved by the high number of respondents totaling 100% who answered our questionnaires. The apparent abundance of relevant literature on reality TV elsewhere was of equal significance in supporting our analysis.

CHAPTER FOUR: THE FINDINGS OF THE STUDY

4.0 Introduction

In this chapter, we discuss in details the data, presentations analysis and interpretations of the total data generated for the study. Here is where all the key findings of the study on the impacts of reality television drama on the dating expectations of the college students from Kibra constituency are detailed. Also discussed in this chapter are issues relating to the questionnaire returns rate. For example, out of 120 questionnaires administered to the College youths, it is significant that all of them were returned making the questionnaire return rate to be 100%.The questionnaires to the respondents were administered in person and then collected immediately after they were filled up hence making it possible to have a questionnaire return rate of 100%

4.1 Findings from College Youths

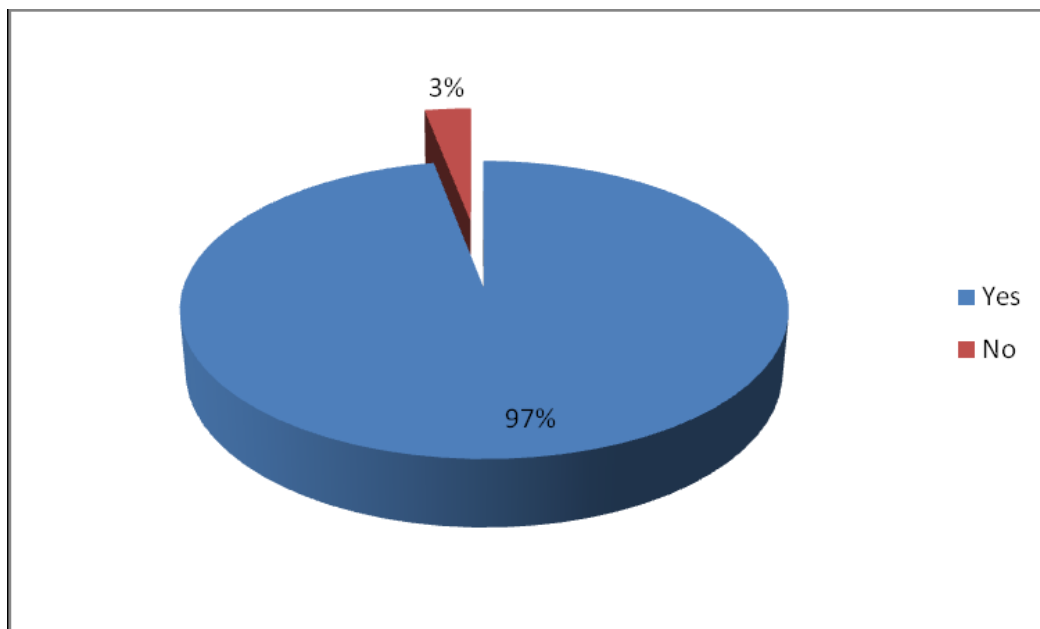
The study was able to collect diverse views about the impact of Reality television on the dating expectations of the college youths. The findings were as below:

4.1.0 TV viewership by college youths

One of the key objectives of our study sought to establish the ratings of Tujuane reality TV viewership amongst the college youths of Kibra. This was to ascertain or refute

whether Reality TV is a popular genre amongst the lower social class college attending youths, by using College youths from Kibra. To understand the influence of RTV on their lives, it was paramount to first establish, whether the youths watched Reality television.

Figure 4.1 Respondents Responses on whether the youths watched RTV

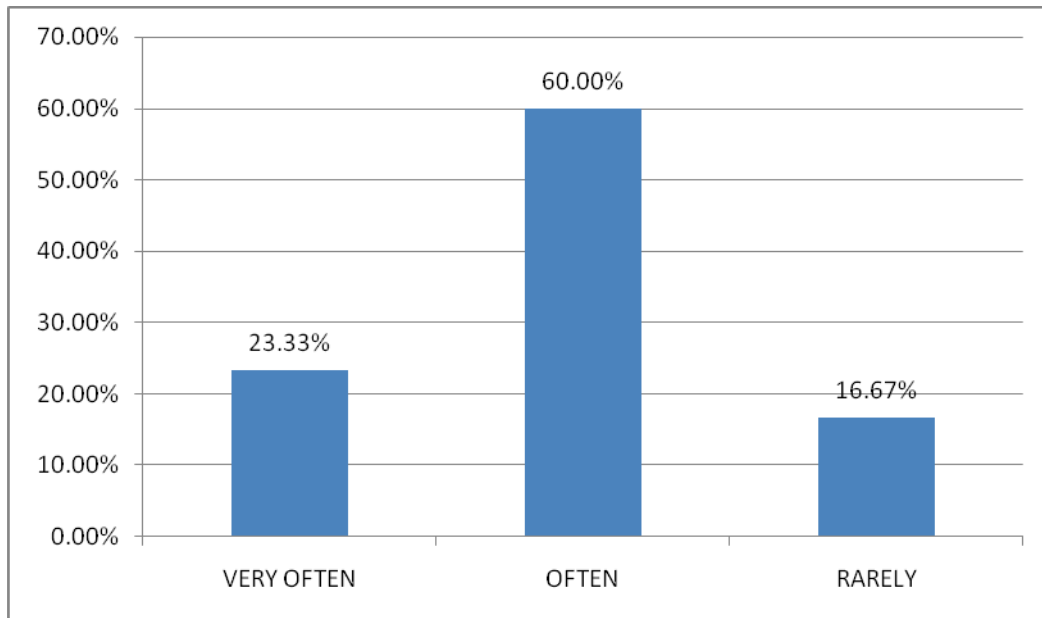


Source: Field survey 2015

Figure 4.1 above shows that out of 120 college youth students, who responded on whether they watch RTV. 97% of them agreed that they watch RTV. This is translated to mean that reality television is popular with the college youths. Whereas, only a small group of 3% said that they do not watch. This is therefore an indication that RTV programmes are highly watched by the college youths.

The study also sought to establish the frequency at which RTV are watched by the college youths. The results are as in Figure 4.2

Figure 4.2 The frequency of watching RTVs

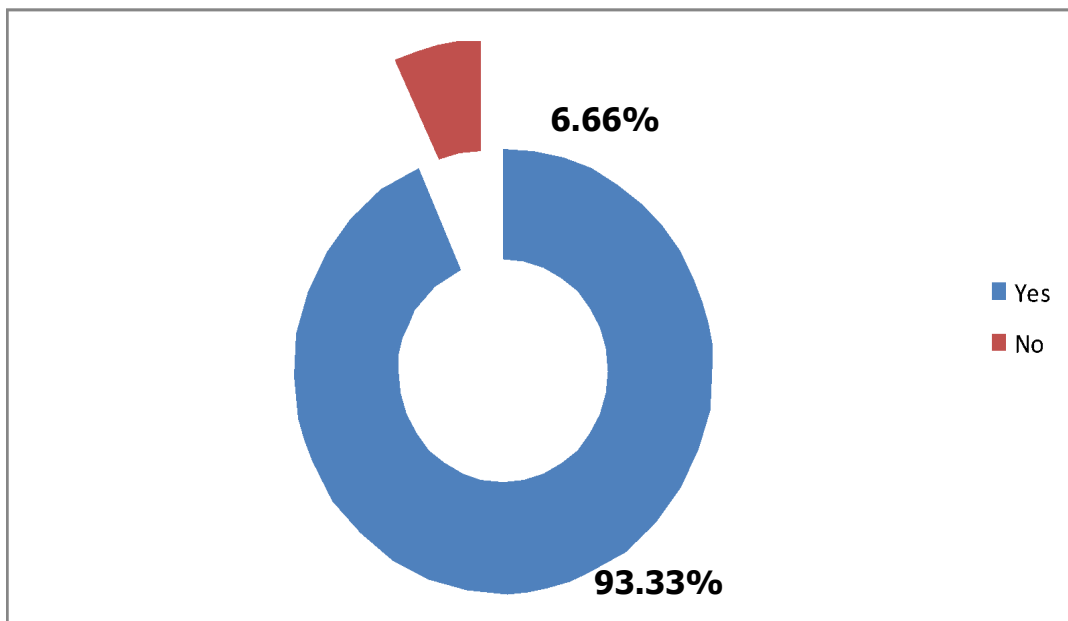


Source: Field survey 2015

The frequency of watching RTV in Figure 4.2 above indicates that a total, 23.33% of the college youths watch RTVs very often, whereas, 60% watches the programmes often. This may imply that RTVs have a great appeal and a loyal audience amongst the college youths of Kibra. On the other hand, 16.67% of our respondents said they rarely watched. Furthermore the study also attempted to establish whether the college youths of Kibra had watched Tujuane Dating Show. This is significant, given that the study, aimed at establishing the impact of Tujuane on their dating expectations. It was therefore both relevant and prudent to ask them whether they had watched the exact

television programme, as a way of providing us with weighted data to that effect, as reflected by the results are as in figure 4.3

Figure 4.3 Viewership of Tujuane Reality TV



Source: Field survey 2015

The percentage distribution on the above figure 4.3 shows that nearly all the college youths of Kibra watch Tujuane Reality dating Show at 93.33%. This is very high number, indicating the popularity of the programme, Tujuane among the college youths. However 6.66% reported that they have never watched the dating show. They however, admit having full knowledge of the program contents and proceedings through the fill-ins from other sources

Figure 4.4 Source of Tujuane information to non-viewing college youths

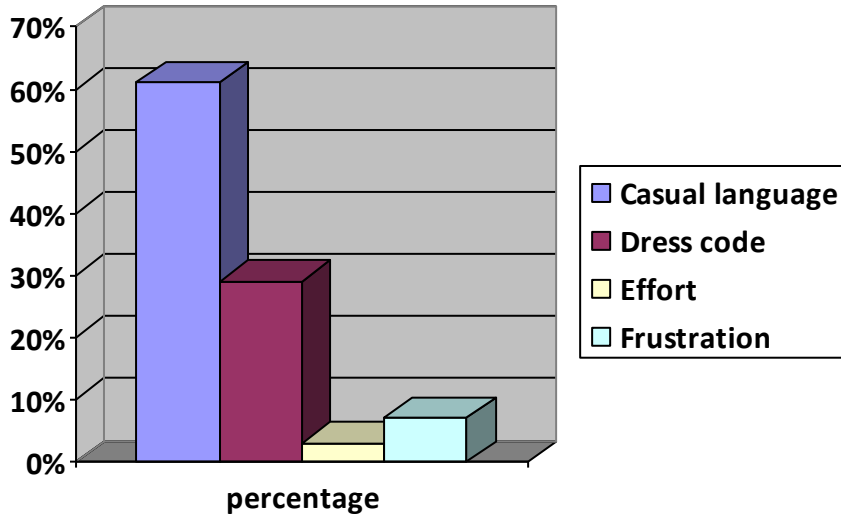
Students	Source	Percentage
6	Friends	76%
1	Face book	21%
1	Class Discussions	3%

Source: Field survey 2015

The study also sought the views of the youths of Kibra on what they remembered the most after watching Tujuane dating show. The youths concurred that Tujuane was full of controversies that ranged from outright arrogance to ignorance and lessons. Most of what they noted was on the casual use of language, with words such as darling, honey and love used frequently and carelessly by the participants. They also remembered the dress code of the participants saying most of them seemed to have adapted new dress codes for the date and quite often, they seemed very uncomfortable in their acquired dress code.

The youths also remembered that participants and especially the male counterparts fully went out of their way to impress their partners. However, they noted that those who went out of their way to impress were very quick to badmouth in the situation room, in cases when they seemed to have lost.

Figure 4.5 What the students remembered the most



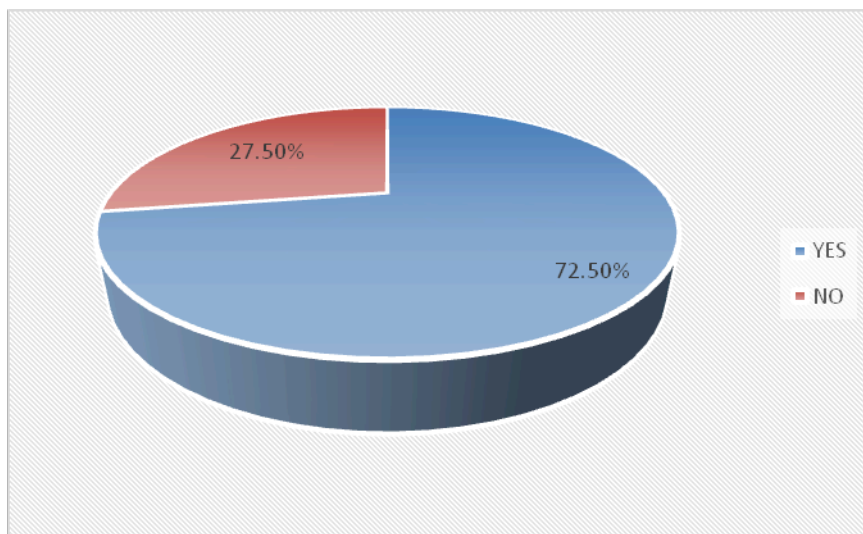
Source: Field survey 2015

In regards to the specific episodes and scenes in Tujuane dating show, the respondents remembered that the participants were straight with their talk and seemed to aim directly at impressing each other instead of trying to be real and get to know each other step by step. The college youths stated that the participants concentrated on each others physical attributes such as height, weight, skin color and language mastery. They also remembered some specific acts that stood out during the seasons. Some of the acts that mentioned were the scene where a lady told a man that she doesn't like black men, another lady who called a guy black omena and also how a lady embarrassed a guy because he wore a cheap sweater and she left him at the table giving him money. From the responses, it was clear that the youths vividly remembered

the extra ordinary happening during the programme that either generated maximum interest or outright absurdity.

The respondents were also asked to give their opinion on the programme transmission time. The results are as detailed in figure 4.6

Figure 4.6 Programme viewing time



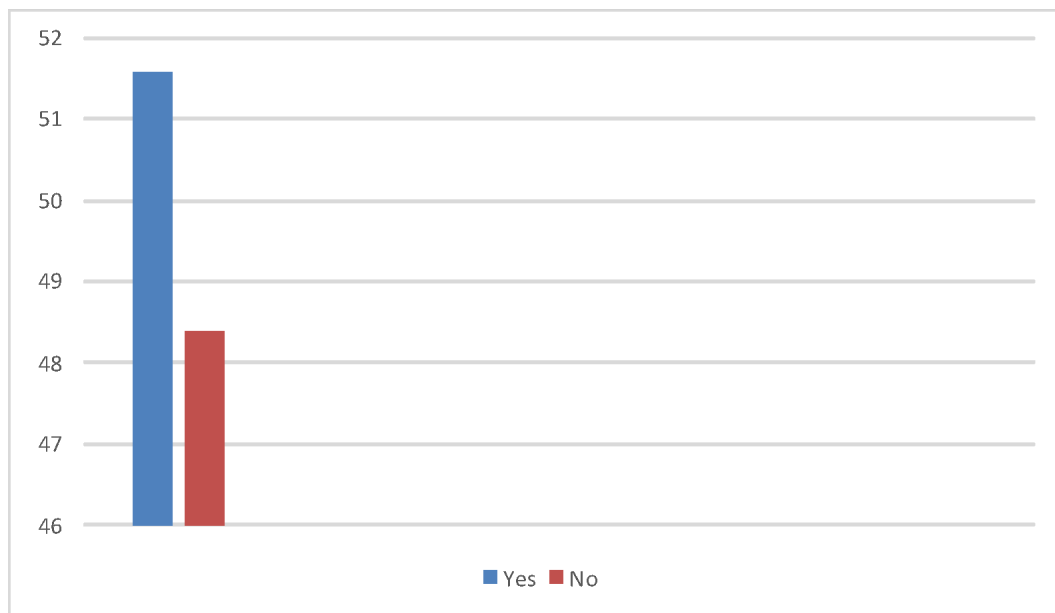
Source: Field survey 2015

Of our total sample of 120 respondents, 87 respondents representing 72.50% confirmed that the program was aired at the right time. They argued the the programme was aired at the correct time because by this time youths were already home from college and were through with the household chores and could afford to relax and watch. They further stated that since it was not aired during news time, competition for viewing time with authority figures in the house like parents was not so high. The remaining percentage of 27.7 however think that the program was not good for the children below 18 years who were awake during this time and sneaked in to

watch the program. They also believed that the program timing placed the youths under tight sport since they were forced to watch in the presence of their parents or with the full knowledge that the guardians are somewhere around the house. They think that the program should have been aired much later when their parents who sleep early should have gone to bed

The study also explored to establish whether the college youths of Kibra needed parental approval to watch Tujuane Dating Show. 62 respondents who represented 51.6% needed their parent’s approval while the remaining 58 respondents representing 48.4% had the freedom to view the program at will. The findings are illustrated in figure 4.7

Figure 4.7 Approval for viewership for the Youths



Source: Field survey 2015

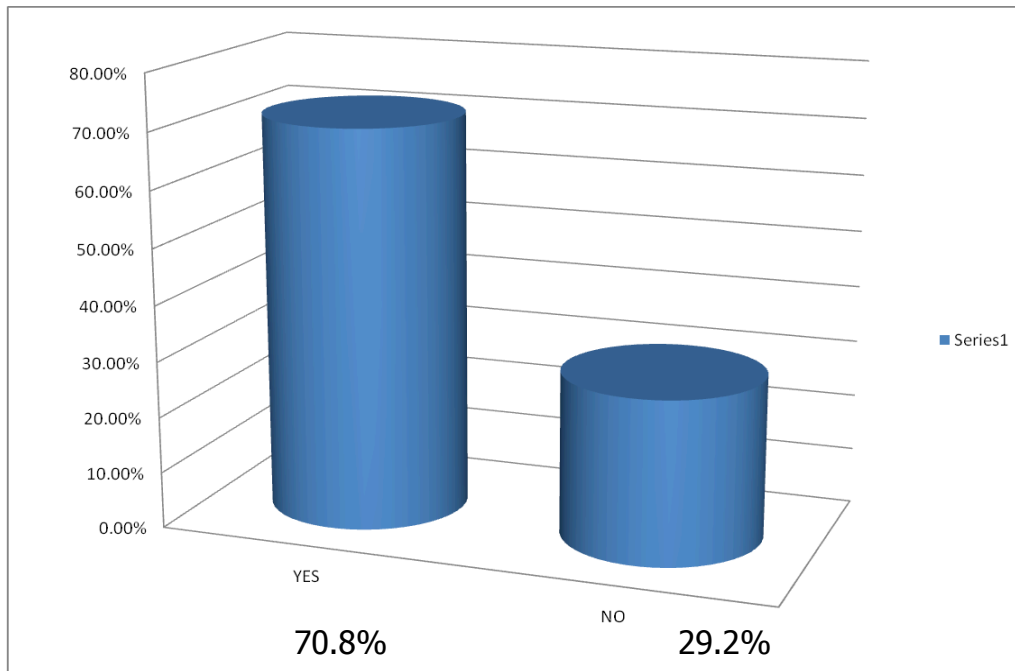
A total of 51.6% of our respondents said they needed parental approval to watch the Tujuane RTV show. This was because they were staying with their parents at the time the program was being aired and their parents were keen to protect their young brothers and sisters who had not reached dating ages. However some reported that their parents were reserved about the program because it offers nothing real that can be matched with what they consider as dating. The 51.6% majority who needed approval indicated several reasons why they would seek approval. For example, they needed approval because there were other programs in the competing stations that their parents watched at the same time and they therefore needed permission to disrupt others. The other 48.4% who never needed can be categorised as those who stay with their parents and those who lived alone in their rented rooms. They needed approval because their parents were regular viewers of Tujuane dating show and considered the content appropriate for their children or they were either staying alone or stayed with their guardians like brothers who were of the same taste and mindset as the college youths.

4.1.2 RTV message consistency with existing audience knowledge

Objective two of the study was to find out the impacts and relevance of Tujuane Reality drama to the youths of Kibra. This was to establish the need for such a program amongst the college youths from such a low-income neighbourhood. In order to

achieve this, the first question was to determine the similarity between Tujuane Dating Show and what the respondents already knew about dating as detailed in figure 4.8

Figure 4.8 Whether RTV messages are consistent with existing audience knowledge



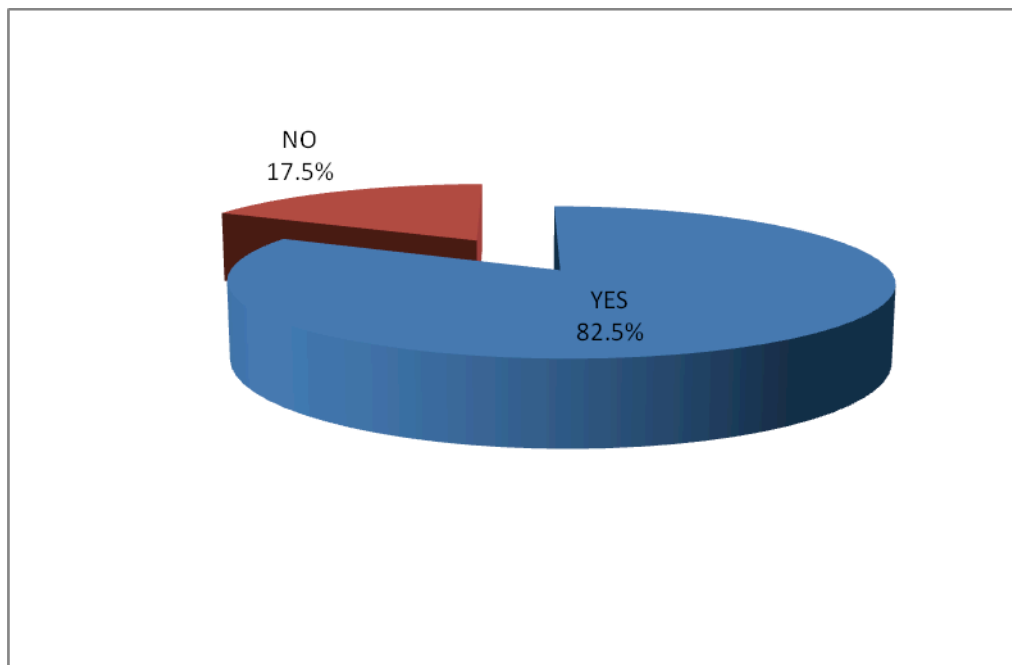
Source: Field survey 2015

On the question of RTV message consistency a total of 70.8% said that there were similarities noted during the show. These included the known courtesies, the societal norms such as who pays the bills and who makes decisions which never deviated from the patriarchal tendencies. They also said that consistent materialistic nature of the girls and the desire to date rich men in the show is consistent with what they already knew. However, a significant number of over 29% said, they never saw any similarities and argued that it is impossible to know each other on the first date and engage on a serious relationship like it happened at the RTV show. They also said that it is nearly

impossible in our society to take a lady out on the first sight like it happened on the show.

We further sought to know whether our respondents could recommend Tujuane RTV to their friends as one of the possible relevant programs for them to watch. The responses are reflected in figure 4.9 below.

Figure 4.9 whether to recommend the programme to friends



Source: Field survey 2015

A significant majority of over 82% in figure 4.9 above, said they would recommend the show to their friends. While the remaining 17.5% of the total respondents said they would never recommend the show to their friends. The majority who said they could recommend the programme to the friends said that it is because the program is insightful and could help their friends on how to get through to dating partners. They

also believed that recommending the show is a sure way of passing advice on the highly sensitive matters of dating. Those who failed to recommend Tujuane RTV show to their friends said that watching alone is not a guarantee of making a perfect date. Whereas some said that the show encouraged immorality and they dislike public dating as it happened at the show. For them, dating is a private affair, therefore, they never recommended watching the programme to their friends because they believed the show could affect their friend’s traditional and religious lifestyles.

4.1.3 Uniqueness of Tujuane RTV

In-order to know what the youths appreciated the most about Tujuane RTV, We sought to determine how the Show was different from other television programs. We asked them to share their diverse views on the programme. Their inputs are as reflected in figure 5.0 below.

No. of persons	Unique factor	Percentage
63	Relevance	53%
30	Language	25%
27	Set up	22%

Source: Field survey 2015

The youths stated that it was the only show then that was dealing with matters of dating amongst the youths. They also said that the things that happened in the show were facts about the youth’s relationships and that these issues helped people to know what steps to take if a guy wants to approach and date a girl. Some of them said that

the guys were real and did what they knew best and that Tujuane also opened ways to people of different classes to meet and socialize. Similarly, some of the youths said that the show focused on dating and relationships which is what the youth face on a day to day life unlike the other television programs.

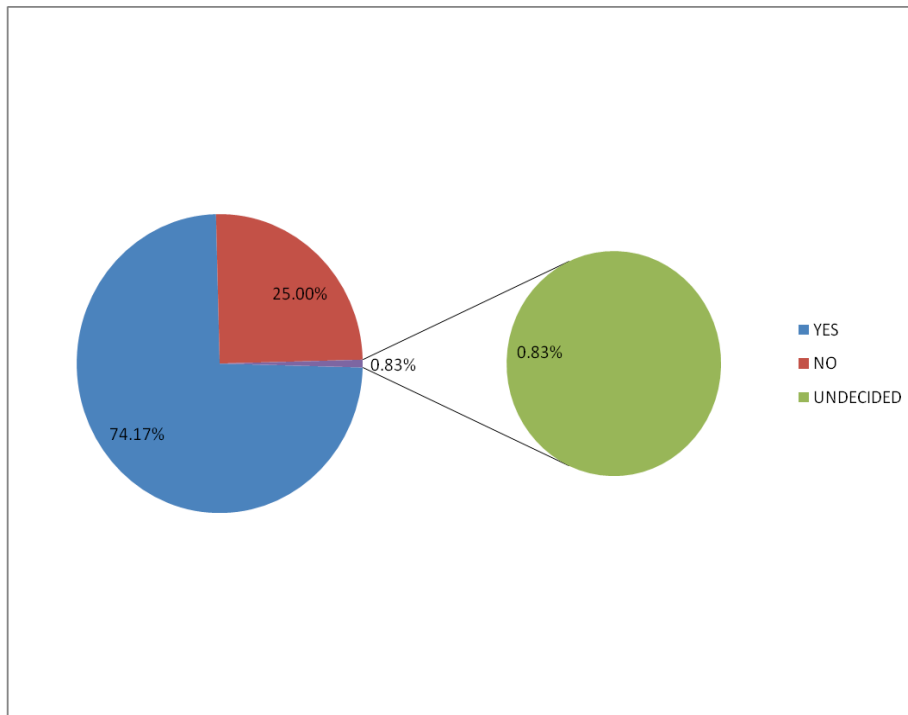
4.1.4 Effect of the Tujuane RTV

Objective three of the study was to establish the achievements and possible setbacks of Tujuane Reality drama among the youths of Kibra. This was to ascertain the effects of Tujuane Reality TV show whether it had positive or negative effects amongst the lower social class college students of Kibra. To be able to achieve this, the respondents were asked to state how the show affected them. From the response they stated that most men developed negative attitudes towards materialistic ladies because of how they behaved in the show. The ladies were demanding, dismissive and unrealistic in their approach. Tujuane also helped youths to know the virtues to possess while dating and a bunch of Dos and don'ts while dating. Some reported that it promoted break-ups because youths now tended to think and act like the people in the show by adapting a quick fix attitude towards every relationship issue. But the show also evoked curiosity amongst the youths, enhanced courage and helped broaden the respondent's minds on people and issues of dating.

The respondents were further probed on whether they thought the Tujuane show did represent the youth dating issues correctly. This was significant as a way of

comparative weighing of the show and others by the youths of Kibra as detailed in figure 5.1 below

Figure 5.1 Representation of youth dating issues



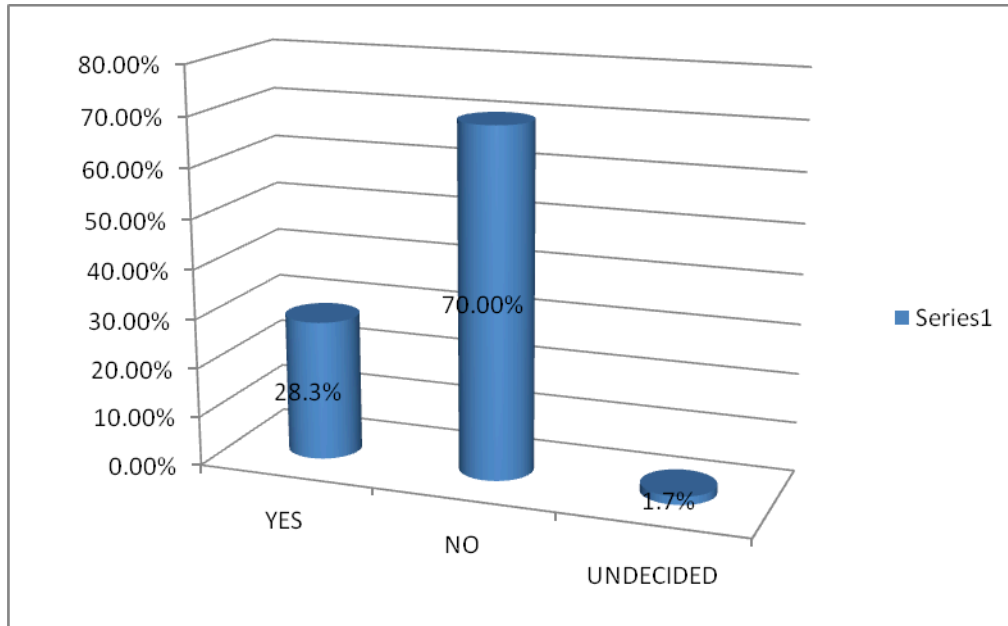
Source: Field survey 2015

A significant number totalling 74.17% of Kibra youths indicated that the show did in fact represent the dating issues correctly. They further said that the show presented youth issues correctly because it gave youths the ideal picture of the type of a partner to date and that the happenings at the show were the real things that the youths face. They further said that the show majored on how to handle love and that's one thing the youths don't know how to handle and therefore, the show taught them a lot of this. While others said that the show assisted them to open up and get more dating tips.

However, 25% of them said that the show did not represent the youth dating issues correctly. Whereas, the remaining 0.83% were undecided on whether the issues were well represented, or not. Those who thought the show never represented the issues argued that some of the participants of the show went there for fun and were never serious with what they were doing and that is not what the youths engage in while in relationships. Equally, others think that some episodes seemed as if they were scripted and the participants were strictly on a script since dating involves a lot more than meeting a person and getting to know them. They stated further that there was a lot of exaggerations, pretence and unrealistic language and behaviour unlike in real life youth relationships.

Furthermore, the college youths of Kibra were asked whether there was any conflict between the program and the respondent's religious beliefs. This was significant as a way of gaining insights of how difficult or easy the messages penetrated the youths of Kibra as detailed in figure 5.2 below.

Figure 5.2 Conflict between RTV messages and the respondent's Religious beliefs



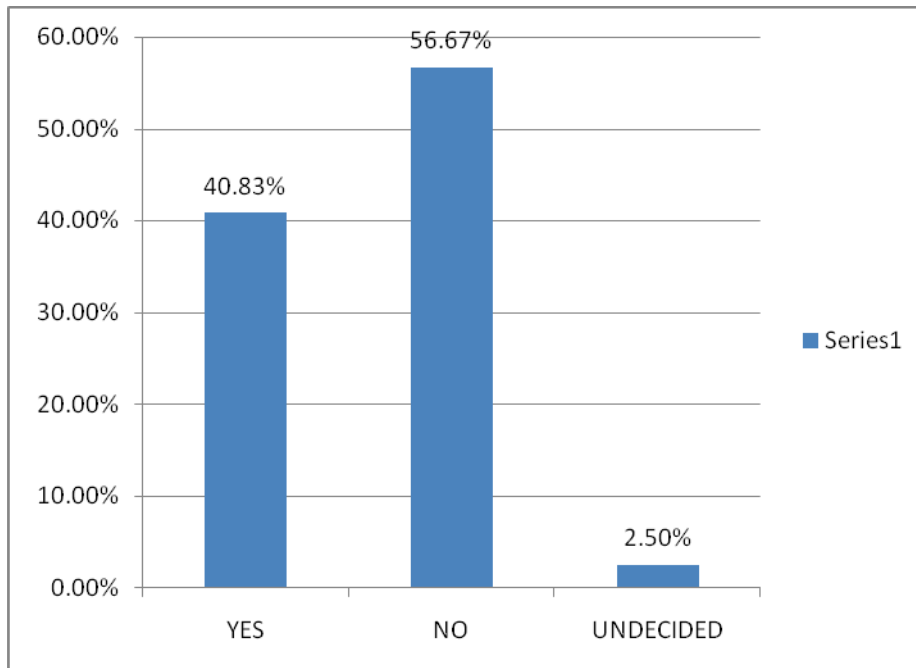
Source: Field survey 2015

Approximately 28.3% of the total respondents reported existence of conflict between the program and their religious beliefs. They stated that the program by design was not even a religious program and as such projected secular ideologies that major on worldly pleasures. They singled out some instances when participants went on date with partners far younger than them, which was contrary to their religious. However, a majority 70.00% of the total respondents reported that there were no conflict between the program messages and their religious beliefs. They praised the program as dependable and reliable since it gave them dating tips that any young person needed

for survival. There was however, 1.7% who were never sure whether the reality dating show affected their religious believes.

We further sought to establish whether there was any conflict of information, behaviour or attitude as the respondents watched Tujuane Reality Show. The findings are shown in figure 5.3

Figure 5.3 Conflict of information between RTV messages and individual behaviour and attitude



Source: Field survey 2015

Slightly over 40% of the total respondents said that there were some conflicts of information in the program, stating that the show was not consistent on who could date who as it kept on highlighting dates with couple from extreme combinations. They

further said that in the show, some men kept on talking of how good the bodies of the ladies they were dating were whereas they thought love is not only about physical looks. Lastly they observed that some partners were using harsh words on the first date unlike in real life where people are always reserved and try to create impressions. However, 56.67% of the total respondents didn't see any conflict of information, behaviour and attitude as they watched the program. They said that dating requires proper advice and the Tujuane Dating Show was a perfect show for those needing such advice on their first date. They equally think that show was relevant as it brought good ideas on how the couples should date. The remaining 2.50% of the total respondents remained undecided.

4.1.5 Reasons for watching Tujuane RTV

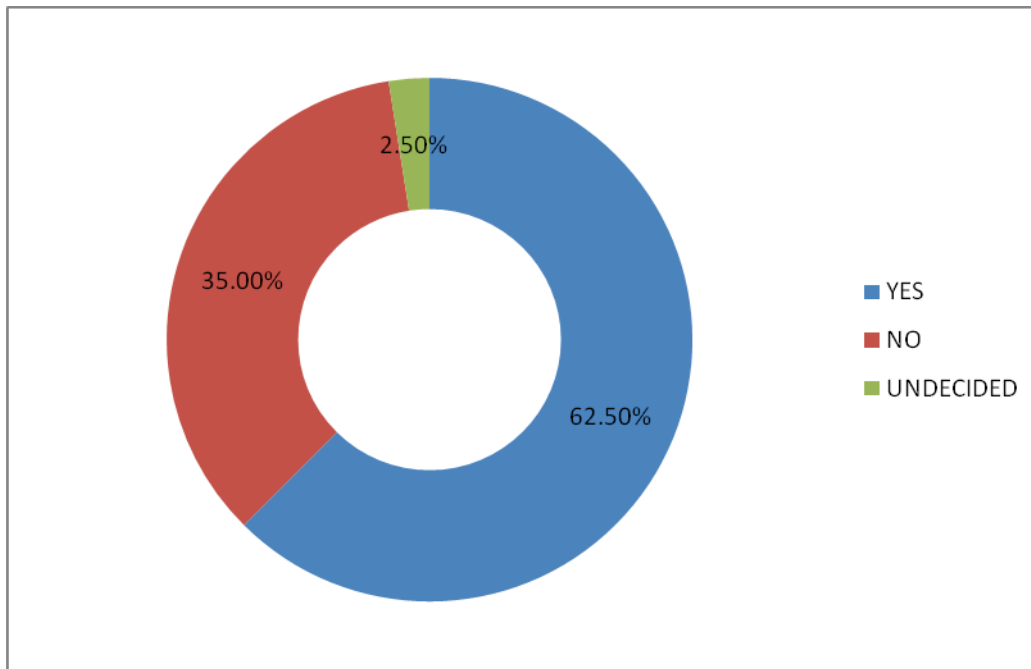
Nearly all the respondents confirmed watching Tujuane Reality Show and we therefore wanted to determine the reasons why the respondents watched the program. They reported watching to strengthen their dating skills, some watched for fun and curiosity, while others to learn more about relationships and first dating challenges.

4.1.6 Influence of Tujuane RTV on the Youths

The fourth objective of the study was to evaluate the possible effectiveness of reality drama as a behavior change tool, amongst the college students. In order to comprehend this, the respondents were asked whether the dating show influenced their

dating attitude in any way. This was the core of our study of reality show and behaviour change and the outcome would be central to the study as detailed in figure 5.4 below.

Figure 5.4 Influence of Tujuane RTV on the Youths



Source: Field survey 2015

The 62.5% of the total respondents who thought that the show influenced their dating attitudes, said that through the program they were able to learn how to approach a girl and what to tell her on the first date. They also learnt how to love and make a perfect date. Some however got negative energy and they reported developing harmful attitude towards materialistic and racist ladies, like the lady in the show who said that "she doesn't like black men". However, there were 35% of the respondents whose character was not influenced in any way by the show. They classified the program as lacking in

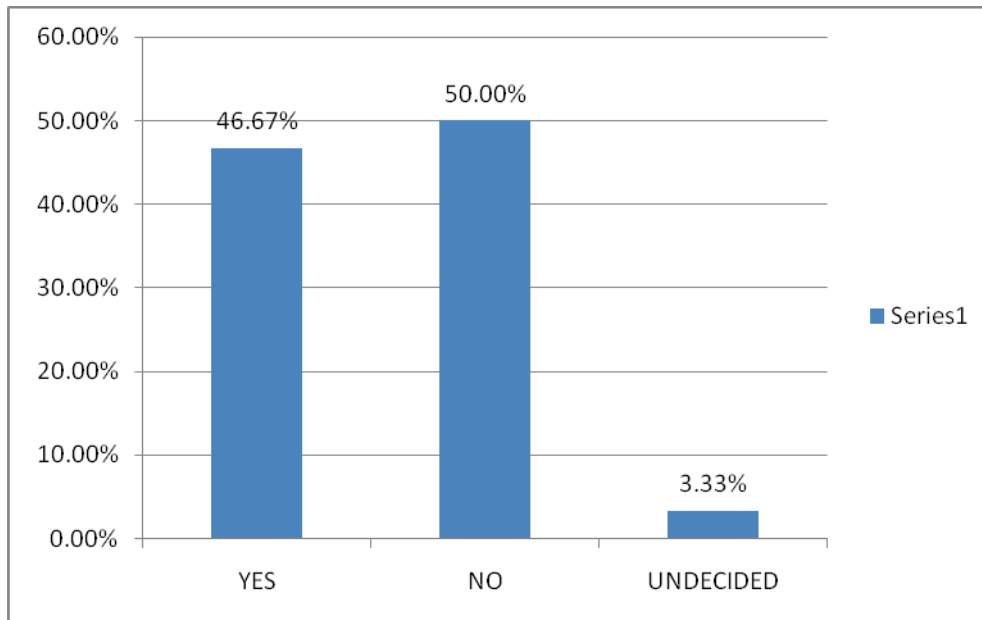
content and also mentorship from dating or relationship experts. They further argued that dating attitude is a personal decision and the programme was purely a form of entertainment and didn't take the things they saw seriously. Whereas, 2.50% of the total respondents were undecided on whether they received any influence from the show.

4.1.7 What they liked or disliked about RTV

In order to know what elements of the programs can be improved in the future, the college youths were probed on what they liked the most about the Reality Dating Show. The respondents said the presenters were awesome and they loved the hooking pattern of the partners irrespective of their cultural and socio-economic attributes. They loved the anxiety that was associated with the first date and the dating tips on dating and relationship. Finally some loved the technical production aspects of the show that included soundtracks and the lighting.

On what they never loved, they were all not in agreement. The findings are shown in figure 5.5

Figure 5.5 Whether they disliked anything about Tujuane RTV



Source: Field survey 2015

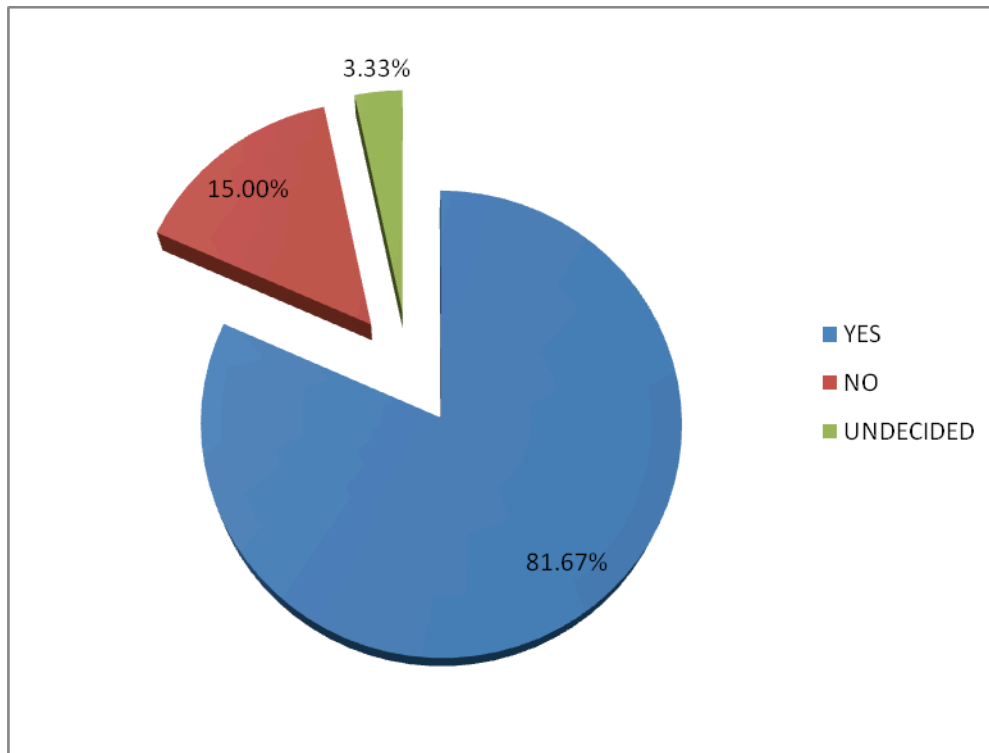
The 46.67% of the respondents had something that they didn't like in the dating program. For example they state there was widespread use of offensive words like an instance when, a partner referred to his date as "Viatu". They also thought that while dating, partners should show humility, understanding and care, but this largely lacked in Tujuane. They also reported the duration of the programme as being too short. Lastly they complained about the scheduled time for watching the program which they considered too early for such a program since children were largely awake. However, 50.00% of the total respondents didn't see anything that they never liked about the program. The remaining 3.33% of the total respondents were never sure whether there. In this question we realised that the youths liked and disliked the program contents in an equal measure. Majority of those who disliked the programme reported

that they inclined to religious doctrines while majority of those who liked the program were open minded individuals who avoided classifying things in any definite manner. These findings show that Tujuane reality show was as fulfilling as it was disgusting to the different categories who were watching. This may mean that the college students were not merely looking for elements that they liked, but they were also comfortably consuming elements of the programme that they never liked.

4.1.8 Relevance of Tujuane dating show

The respondents reported immensely that they watched the dating reality show. We sought to establish from them the relevance of this television program. This was to help gain insight on the possible reasons of utilization of the dating show. The findings are shown in figure 5.6.

Figure 5.6 Relevance of Tujuane dating show



Source: Field survey 2015

The majority 81.67% of the respondents found the show valuable and relevant in their lives. This program touched on critical aspects of dating, it taught behaviour, planning before a date and post date tips majorly on failed attempts. However, 15.00% of the total respondents said that the show was never relevant at all to them, stating it was irrelevant, discouraging and misleading. A further 3.33% of the total respondents remained undecided.

4.1.9 Views from the program producers

The two Reality Dating show producers, namely Tujuane and Are You My Type interviewed concurred that Reality Dating Shows were a popular genre with a great following amongst the youths, and across gender and diverse ages. The popularity was attributed to the prime time at which they are broadcasted just before news, which makes it available and convenient to watch as people wait for the news of the day amongst other things. They also admitted initially targeting youths from the socially high classes and the middle high classes like Westlands, Kilimani and South C with the programs. Eventually they however ended up getting maximum feedback from all regions irrespective of the social class of the youth and their area of residence. The producers admit that the common denominator about the audiences is their education level and area of residence whether rural or urban, but not social economic factors like affluence and urban area of residence.

The two producers stated their program objectives as entertainment, exposure and education; they reiterate that education as an objective was achieved during the moments when the experts appear in their programs. Tujuane dating show however had one extra objective that stands out above the others. This objective is to show that love really exists. The producers argue that the program was aired at the right time since the content is not explicit in any form, and can actually be watched by the whole family under parental guidance. The producer of Are you my type supported by saying that their reality show is rated general, meaning all viewers can engage.

“Tujuane is a local program with local content and addresses local issues but with a global fusion”. This was the response of the show producer when asked about the

program content and cultural embrace. He stated that the language of use is always either Sheng or Kiswahili and nearly all the dates are for local partners who are randomly chosen along the urban streets. He argued that as a nation we have no uniting cultural practice in regards to dating and relationship issues and any desire to create a truly cultural dating show can only lead to a nightmare. The producer of Are You My Type dating show however acknowledged that the dating show is modeled along some western shows and therefore openly embraces approaches that are widely foreign. He singled out the aspect of a lady publicly choosing one suitor from several men as western since traditionally in our society women are largely approached. He also explained the element of public acceptance and public rejection of partners as a largely western culture, that was always prescribed to the participants as a program format. Therefore, all the participants in this show were expected to go through these rituals as they participate in the program without choice. The producers insist that the programs are not a threat to any dating cultural practice in the country since the participants have global mindset already on matters relationship.

They agree that there is a very wide gap on language use and word utilization between the current generation of youths and their parents. "Those people had exact meaning for every word they said and there was no room for casual use of words, phrases or sentences," said the producer of Are You My Type dating show while referring to the parents. To the elderly generation the word love, honey, sweetheart, dear and many more had distinctive meaning. The young generation use these words casually even while at school, on the streets and at work so any attempt to load it on TV programs

like Tujuane Dating show can only be classified as an act of sabotage by otherwise threatened competition, said Tujuane program producer.

They believe that the dating programs are relevant because they offer entertainment, advice and act as a point of reference to the millions of youths who are timid to try such dates or confused due to the lack of a clear and consistent mentorship program on matters dating. From these programs they get tips, they get self-assurance, they acquire self-confidence and they get the momentum to venture into relationships.

CHAPTER FIVE: SUMMARY AND RECOMMENDATIONS

5.0 Introduction

This chapter summarizes the findings of the study, presents conclusions and recommendations. The purpose of this study was to establish the impact of reality television drama on the dating expectations of college students of Kibra constituency by focusing on Tujuane. The study was guided by four objectives which focused on: the ratings of Tujuane reality TV, the impacts and relevance of Tujuane Reality drama, the achievements and possible setbacks of the programme and the possible effectiveness of reality drama as a behavior change tool amongst the college students. The study embraced a descriptive design and used both the questionnaires and interview schedule for data collection. Literature review focused on Reality TV watched by the college youths and the impact of the message they carry in them. The data analysis was analyzed quantitatively and qualitatively using the SPSS for the data from questionnaires and data from the interview schedule was analyzed thematically.

5.2 Summary of key findings

Through data analysis, the study established that 97% of the College youths that reside in Kibra watch Reality Dating Shows and 3% of the youths said they do not watch, an indication that RTVs are programmes, which are highly watched by the College youths. On the frequency of watching the soap operas, 23.33% of the college youths watch

RTVs very often, while 60% watches the programmes often and 16.67 rarely watch.

This implies that RTVs have a loyal audience amongst the college youths of Kibra.

The study also established that 93.33% of the youths watch Tujuane Reality dating Show while 6.66% reported that they have never watched the dating show. They however admit having full knowledge of the program contents and proceedings through the fill-ins from the college mates.

The study also established that Tujuane was aired at the right time with 72.50% of the total respondents saying the program was aired at the right time while 33 respondents representing 27.50% of the total believed that the program was aired at the wrong time. On what they remembered the most after watching Tujuane dating show, the youths remembered controversies, casual use of language, dress code, efforts by the partners dating to impress, obsession with physical attributes such as height, weight, skin color and language mastery.

The other finding was that the youths had to seek authorization from their parents or guardian before watching Tujuane Reality Show. 51.6% of the youths needed parental approval while the remaining 48.4% had the freedom to view the program without restrictions.

On the existing knowledge and consistency with the new knowledge from Tujuane show, a majority 70.8% of the respondents confirmed that there were similarities between what they already knew about dating while the remaining 29.2% did not see any similarity between the messages in the Tujuane Dating show and their existing knowledge about relationships. Whether the youths could recommend Tujuane to

friends after watching 82.5% of the respondents said they recommended the show to their friends while the remaining 17.50% of the total respondents never recommend the show to their friends because of several reasons.

In relation to social life, Tujuane influenced the life of the college youths by influencing them to know the virtues to possess while dating, helping gather courage, dress code, language. It also influenced them by giving them negative energy against partners especially ladies who are over demanding, over bearing and materialistic in approach. 62.5% of the total respondents said that the show influenced their dating attitudes in one way or the other, while 35% of the respondents whose character was not influenced in any way by the show. The remaining 2.50% of the total respondents were undecided on whether they received any influence from the show. This college youths therefore depended on Tujuane reality show as a life line on matters dating. This made the programme reliably relevant to the many youths during these dynamic dating times. When anyone of them needed tips on language, dress code and steps on how to conduct a successful date, Tujuane was the programme to watch.

On representation of youth dating issues, 74.17% of the Kibra college youths agreed that the show represented the issues well while 25% thought that the show didn't represent youth dating issues correctly. The remaining 0.83% was not decided on whether the issues were well represented or not. The other finding was that 28.3% of the total respondents reported existence of conflict between the program and their religious beliefs, 70.00% reported that there were no conflict between the program

messages and their religious beliefs and 1.7% who were never sure whether the reality dating show affected their religious beliefs

The two producers admitted targeting a different set of audience from the real audience. They had narrowed the audience to social class as a key determining factor. Eventually they ended up getting maximum feedback from all youths from all regions irrespective of the social class of the youth and their area of residence. The producers acknowledge the existence of foreign culture in their content but are quick to add that the content is only a percentage that easily blends with the audience existing global knowledge. They both assert that the programs are relevant to the college youths of today who are yearning for express ways of doing things.

5.3 Conclusion

This study established that in-deed the college youths of Kibra watched Tujuane Dating Show regularly for various reasons such as entertainment, motivation, education and sharpening of personal dating skills.

The study also showed that Tujuane Dating show majorly served to affirm the existing dating knowledge in such areas as the dating language, partner approach and dress code amongst others that already existed amongst the college youths that reside in Kibra. This impacted them by creating a dependency system where youths would wait for the next episodes to pick tips on how to avoid the pitfalls of dating.

On matters of influence of Tujuane show on social life of the college youths, the study established that Tujuane influenced them through the steps of how to approach a girl

on the first date how to make first date successful and perfect and lastly it influenced their perception of an ideal partner for dating.

5.4 Recommendations

Based on the findings of the study, we recommends that;

The Media producers should reduce the non-essential controversies during the production of the Dating Shows and increase the percentage of dating facts available to the audience, maybe through a fact sheet or through expert opinion. This is because from the study, majority of the respondents remembered non factual issues and circumstances like the never ending controversies. The other recommendation is that the media programmes should include a notice to the audiences clarifying that, the activities on their dating shows are highly controlled, and might not completely reflect the on goings in a natural dating scenario away from the cameras. This is because Tujuane just like any other adults only program, was transmitted to the audiences during the watershed hours of 8:30 pm when the entire family is expected to be watching.. The study also recommends that the government should put in place policies that encourage production of programs that encourage the preservation of the African culture and those that promote moral values amongst the youths to create balance with the easily available programmes that propagate global cultures.

5.5 Suggestions for further study

Based on the finding of the study the researcher suggests the following studies be carried out.

Carry a study on the impact of Reality Dating shows amongst youths of varied backgrounds for comparison purpose. This will help generate empirical data that can be generalized for the purposes of creation of proper guidelines, that ensure safety during reality TV content development.

There is also a need to carry out a detailed study, on the influence of Reality Dating Shows on the specific moral character of all youths in urban areas. This will help in, in-depth isolation of the nature and magnitude of the reality television influence on that element of youths.

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APPENDIX 1: Questionnaire for students.

1. How regularly do you watch television?

(A) Very often (B) Often (C) Rarely

2. Did you ever watch the Tujuane dating show

(A) Yes (B) No

3. What do you remember most about Tujuane Dating Show?

.....
.....

4. Was the program aired at the right time?

(A) Yes (B) No

a. If Yes,

why?.....
.....
.....

b. If No,

why?.....
.....
.....

5. Did your parents/Guardian approve the viewing of the program?

(A) Yes (B) No

a. If Yes,

why?.....
.....
.....

b. If No,

why?.....
.....
.....

6. Were the messages from Tujuane Show similar in any way to what you already knew about dating?

(A) Yes (B) No

a. If Yes,
how?.....
.....
.....

b. If No,
how?.....
.....
.....

7. Would you recommend the Tujuane Show to any friend?

(A) Yes (B) No

a. If Yes,
why?.....
.....

b. If No,
what?.....
.....

8. In your opinion, what made Tujuane dating shows different from other television programs?

.....
.....
.....

9. In a few words, what was the effect of Tujuane Dating Show on you?

.....
.....
.....

10. Do you think Tujuane represented youth dating issues correctly?

(A) Yes (B) No

a. If Yes,
why?.....
.....
.....

b. If No,
why?.....
.....
.....

11. Was there any conflict between the program messages and your religious beliefs?

(A) Yes (B) No

a. If Yes,
what?.....
.....
.....

b. If No,
what?.....
.....
.....

12. What were your reasons for watching the dating program?
.....
.....
.....

13. Was there any conflict of information, behaviour or attitudes as you watched?

(A) Yes (B) No

a. If Yes,
why?.....

.....
.....

b. If No,
why?.....
.....
.....

14. Do you think Tujuane reality dating show influenced your dating attitude in any way?

(A) Yes (B) No

a. If Yes,
how?.....
.....
.....

b. If No,
how?.....
.....
.....

15. What did you like the most about the program?

.....
.....
.....

16. Are there things you never liked about the program?

(A) Yes (B) No

a. If Yes,
what?.....
.....
.....

b. If No,
what?.....

.....
.....

17. In your opinion, was the dating Reality Show relevant?

(A) Yes (B) No

a. If Yes,

why?.....

.....

b. If No,

why?.....

.....

18. What specific aspects of the Tujuane Show do you think needed

improvement?.....

.....

.....

.....

APPENDIX 2: Interview schedule

The following is an interview schedule that was followed to conduct interviews on two dating programme producers from Tujuane Dating Show and Are You My Type as part of data collection procedure.

1. Have you ever participated in the production of a Reality Dating Show?
2. What is the name of the Show?
3. What is the popularity of the Show
4. Who is the target audience and why?
6. What were the program objectives?
7. What factors influenced the program format of presentation?
8. What is the cultural foundation of the dating program?
9. What is the Relevance of the Dating Programs to the Youths of today?
10. How do you balance the opinions and facts on the show?
11. What is the impact of the program to the youths?
12. What informed the choice of 8:30 pm as the broadcast time?

Thank you for your time.