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In the world of college individuals, especially those who live within the North Dorm at Harvey Mudd College, there appears to be a massive variation in the type of TV content viewed by the individuals. While some individuals speak of their time viewing American Football, others find themselves immersed in the worlds of *Game of Thrones* among other dramas, while others become interested in the lives of others through American reality TV shows (henceforth described as reality TV shows). Popular shows such as *The Bachelor, The Bachelorette,* and *Too Hot to Handle* have seemed to become popular mainstays in college American culture, as well as in the American TV culture, with *The Bachelor* celebrating its 20th year on TV in 2022.

However, upon reflecting on my time at Harvey Mudd College, I have heard polarizing views on the show, with some individuals clearing out a consistent 1.5 hours per week of their schedule to view the show with their friends and others who describe their adamant disdain for the show. Thus, the question arises of why there is such a discrepancy in how individuals view the show and why such separation between the opinions on the show. To understand the overarching question, I believe it is more important to focus on the question of viewership of the show. That is, this ethnography seeks to understand who the individuals are who compose the viewership of the show, how may they be broken down based on different groupings, and what is the reason for different groups having varying opinions on reality TV shows such as *The Bachelor.*

I approach this question from an angle of being an individual who does not enjoy reality TV shows myself as I often opt for more drama-type television shows. Similarly, as a male-identifying individual from an upper-middle class, educated family who tried to limit my TV consumption for the majority of the first 13 years of my life, much of the TV consumption that I grew to enjoy as a child were educationally oriented, such as *Sesame Street, Dora the Explorer,* and *Dragon Tales*. From these tv-shows, I transitioned to viewing shows such as *Avatar: The Last Airbender* and *Star Wars: The Clone Wars* among other television shows more traditionally associated with the teenager male population. Thus, in my household growing up, I had little connection to reality TV shows of the style of *The Bachelor* beyond when I left my household and had outside viewership. These instances were rare and often tangentially related to reality TV shows, with some of my earliest exposure to reality TV show being through Mexican reality TV shows which I would view with my grandmother and family in Mexico. Thus, while I have been exposed to reality TV as I have grown older, it is a novel concept to me and one that I do not consider myself a part of the viewership of.

To properly investigate the question, using the anthropology techniques that we have learned thus far. More significantly, having discussed the notions of “defamiliarizing the familiar”, it will be important to discard any preconceived notions of what one may have as to the viewership of the shows, why individuals may be attracted to reality TV shows, as well as my personally developed opinions on reality TV shows and on the genre. In a similar vein, it will be beneficial to conduct different forms of interviews with individuals. Most of the field work that will be done with be completed using different interviews with individuals. I believe it would be beneficial to interview individuals who fall into all categories of self-described reality TV fans, ambivalent viewers of reality TV, and individuals who dislike reality TV fans. From there, it would be important to understand how everyone came to their opinion on reality TV by enquiring their past viewership experiences such as when they began watching reality TV, which ones they watch, and what the reasoning is for their opinion on the subjects. However, as described by Dr. Faye Harrison in *Ethnography as Politics*, these interviews will be an “ethnographic dialogue”, a method of conversation for which the investigator and the interviewee are able to share information with one another within their conversation. To facilitate trust with the individuals for which I hope to speak with, I will be opening myself up to be queried and questioned as is appropriate by participating individuals so that way the flow of information and trust is omnidirectional. Similarly, as has been described in the writings of the *Nacirema* by Dr. Horace Miner and *Speaking is Believing* by Dr. Susan Harding, it will be essential to consider the language that I use to converse with individuals and the language that they respond and use. In understanding their language and in reflecting upon my own biases towards the subject, I would be better equipped to understand how individuals decided their viewership status with regards to reality TV show which would inform the overall question of who constitutes the viewership of the genre. Beyond interactions directly through interviews and conversation, I believe that it would be beneficial to investigate online forums and social media platforms. On social media platforms such as Twitter and Instagram, it is common for live streaming shows such as *The Bachelor* to become “trending” on said platforms during their streaming time. At those moments, fans of the shows are vocal in their thoughts on the shows. However, it may be more difficult to understand the different components of someone’s identity who is tweeting since direct communication (through direct message) is not always a reliable method of contact and that not all social media profiles have ample information to understand components of someone’s identity. However, these investigations may present an opportunity to reach out to individuals if direct communication is possible and successful, which furthermore allows for the opportunity to transition from monitoring online postings to a conversation model. It will be important as well to protect individuals’ privacy.

Similarly, while I have some preconceived notions as to how the lines of viewership may be broken down by different categories such as gender, race, and age, by embarking upon the anthropologic process of creating an ethnography, I will be better equipped to find a more informed approach to the question. While my current theories try to be cohesive, the framework of anthropology informs the fact that there is not a coherent unifying theory as to who constitutes the viewership of reality TV shows. Therefore, by embarking upon an ethnography, I will be better able to consider how different factors may interact with one another to answer the question. The required mediation on what it means to answer a question by looking through several different lenses that together, unfurl the issue of who constitutes the viewership of reality TV show and their reasons for such. The tools of anthropology allow one to consider different cases and to utilize different prior frameworks of thought to try and understand a problem with the flexibility of knowing that it may not be true that the problem can cleanly be answered. Rather than looking for a set of defining characteristics of an individual that is a viewer of reality TV shows, we can understand different individuals stories of how they came to their opinion of the genre.