

## **Television and social development: A study of *Your View* on Television Continental (TVC)**

<https://doi.org/10.70118/TACJ0014>

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### **Abstract**

Social development entails the acquisition of appropriate societal behaviours, the rejection of harmful practices, and the restructuring of outdated norms. It challenges dehumanising traditions, promotes progressive values, and counters dysfunctional behaviours. Television fosters social development by disseminating narratives that drive constructive societal change. This study explores how *Your View*, a talk show on Television Continental (TVC), influences social development in Nigeria, using quantitative content analysis and responses from 300 participants in Abuja. Grounded in media dependency and cultivation theories, the study investigates how media messages are internalised by audiences and shape societal attitudes. The findings underscore television's ability to promote modern values, address harmful practices, and inspire long-term attitudinal shifts. Topics on *Your View* highlight television's capacity to frame societal issues within constructive narratives, demonstrating its role as a powerful agent of social change. The study reveals that the programme aids in reducing dysfunctional behaviours, aligning audiences with modernity, and promoting cognitive growth and societal advancement. This underscores television's critical role in informing, educating, and empowering audiences to adopt socially acceptable norms. The research recommends integrating educational programmes focused on social development, securing sponsorships to sustain such initiatives, and utilising diverse media platforms to amplify their reach. These measures can foster societal transformation by promoting positive behaviours and challenging outdated traditions. Ultimately, the study highlights television's unique ability to connect with audiences through its vivid imagery and narrative depth, making it an indispensable tool for advancing social progress and fostering a modernised society.

**Keywords:** Social Development, Television Influence, Modern Values, Behavioral Change

## Introduction

The mass media in Nigeria has played quintessential roles in development and socialisation through the different mediums that facilitate and transmit developmental activities through media technologies. The mass media encapsulates newspapers, magazines, radio, television, videos, films, the internet, social media, etc., and they have become monumental in our lives and have had significant and eventful influences on human existence. The media offer various images and behavioural models for audiences to observe and potentially emulate. Through their content, they not only disseminate values of social development but also play a persuasive role in correcting deviant behaviours by promoting socially acceptable norms. The media actively promote social development by incorporating these values into their programmes. As powerful agents of change and significant influencers, their roles in driving social progress are impactful.

Midgley (2014) states that social development aims to offer a wide-ranging change, highlighting its crucial role in enhancing the well-being of individuals and communities across the globe. Midgley emphasises its contribution to addressing global challenges and improving quality of life by focusing on theoretical and practical aspects of social development. Social development in this context serves as a means for empowering people, forming positive attitudes, and fostering long-term social growth. Social development has an affinity with modernity. Inhibition against social development is owing to the lack of knowledge and information. Therefore, people need information to change their aberrant attitudes and perceptions about life. Mass media brings about social development through the dissemination of information via various mediums, especially television, which significantly impacts the populace with its unique features. Social development attacks traditional attitudes that downplay development.

Television is a mass media platform that conveys and transmits moving images and sound for various purposes such as advertising, entertainment, news, live sports events, talk shows, documentaries, etc. It is an advanced communication technology that enables real-time interactivity involving digital media activities. Its advent in Nigeria was on October 31, 1959, when the Western Nigerian Government Broadcasting Corporation - Western Nigerian Television (WNTV) began broadcasting; hence, it is the first television station in Nigeria also the first terrestrial television broadcast signal in Nigeria making Nigeria the first African country to introduce television broadcasting.

Television's capacity, reach, and imagery register in one's ability to establish and assimilate social development. *Your View* on Television Continental (TVC) demonstrates how television programmes significantly reflect and promote social developmental goals. The programme's framing significantly contributes to constructive narratives surrounding issues of (societal progress) social development. Mirsoatova (2021) opines that,

Television programs are spectacular, have a high degree of aesthetic expressiveness, clarity of forms, brightness of presentation, which serves as the high popularity of television among people of all ages. In the modern world with developed mass communications, television is turning into a significant and multifunctional socio-cultural institution (p.192).

Television programmes are visually captivating and possess a remarkable level of appealing communication attributes, with precise forms and vivid presentations

contributing to their immense admiration across all age groups. Television plays a crucial role in everyday life. Through its content, television becomes a force that influences character, socialisation, values, tastes, preferences, and worldviews while also shaping behavioural patterns and establishing frameworks for personal development.

## **Literature Review**

The mass media may not always be successful in telling their audiences what to do, but they are successful in telling them what to think about. The media have the power to construct meaning, and they also have the power to deconstruct the same. Mehraj et al. (2014) emphasise the impacts of media on society and that the mass media have immense potential as a vehicle for social change and could exercise a considerable influence and promote their integration into developmental processes. Social development entails gradually acquiring new attitudes and behaviours that enable one to function in society and devalue dysfunctional behaviour and personality disorder; social development focuses on changing behaviours, attitudes, character, perception, actions, bearing, conduct, human ideology about life, etc. Midgley (1995) postulates that social development is a process geared towards the promotion and sustenance of the well-being of the people within the society; critics believe that social development is manipulative and exploitative and champions its goals without regard to its means and lacks powers to downplay existing attitudes of its audiences, that social development focuses on the physical and the material neglecting other aspects of life. Consequently, socialisation is developing oneself through learning and integrating values, beliefs, and norms of sociable and acceptable patterns. Mirsoatova (2021) postulates that,

Socialization is the development of a person throughout his life in interaction with the environmental, presupposing the assimilation and reproduction of social norms and cultural values, as well as the self-development and self-realization of the individual in the society to which he belongs (p.193).

Socialisation aligns with the process through which an individual develops, involving the absorption and reproduction of social norms and acceptable values. It also encompasses the individual's self-development and self-realisation within the society to which they belong. This dynamic process allows people to integrate into their communities, shaping their identity and behaviour following societal developmental norms while also growing and learning to live in a way acceptable to one's society. It aids us to learn to perform specific acceptable roles as citizens in society while living in socially appropriate and acceptable ways.

Accordingly, Evans *et al.* (2020) opine that in discussions about the role of media in development, the information and education functions of mass media are consistently highlighted as essential. A critical component of this role is the creation of awareness, which serves as the bedrock leading to the adoption of innovations initiating developmental change, as it introduces individuals to novel ideas and practices. It is a powerful facilitator for the widespread adoption of innovative ideas, influencing public attitudes and behaviours that promote societal advancement. Ekwierhoma (2002) opines that,

Development, whether rapid or gradual, has become the focus of theorists who are concerned with the pace of development in Sub-Saharan Africa. Development is better appreciated when it is sustained and people-based, yet home-

grown...Development has no rigid denotation but it connotes certain norms and values to different categories of people. It involves modernization (p.102).

Every development activity embodies viable values of modernity capable of reflecting contemporary values and norms that enable us to act and live appropriately, reflecting the new habit of developmental norms we have acquired. Social development is constantly opposing dysfunctional behaviour and personality disorder, obsolete traditional norms, sociopaths, low self-esteem, innovation resistance, anti-social and anti-developmental activities and advocates and places emphasis on influencing behavioural/attitudinal change in which the populace reinforce by reflecting the acquired knowledge as a resultant effect. Therefore, social development preoccupies humans with the disposition of change. The practice of social development is essential for promoting universal social growth, justice, and well-being. Pawar and Cox (2010) emphasise the importance of social development in terms of self-reliance, capacity building, and equitable and empowering partnerships. These concepts are viewed as key to driving sustainable development. Additionally, they explore previously overlooked dimensions of social development, such as preparing skilled personnel for social work, addressing ethical imperatives, and adopting a new inclusive social development paradigm.

Despite the vital roles of social development, progress has been hindered by the lack of comprehensive social development planning and implementation at local, national, and global levels. Pawar and Cox (2010) opine that these issues persist partly because existing frameworks often fail to fully embrace social development's holistic nature. However, by applying social development principles, participation leads to empowerment and evolution, and there is an optimistic belief that human well-being can be significantly improved. This approach can potentially create a world where most people experience enhanced quality of life, social reasonableness, and gainful empowerment.

Television has explicit roles in socialising the populace. Development and socialisation embody the act and process of change into marketable growth of human perception of life through internalising the learned values or norms. This teaches us to socialise and tailor ourselves to be socially developed and acceptable. The mass media, through television, has become the broker between man and development, leading to a modern way of living. Television has the potential to advance narratives that influence the cognitive development of a society. Alvarado et al. (2014), in their studies of television, postulate that its purpose includes explicitly enabling the dissemination of information. Ibagere (2009) opines that television has also been the vanguard of social mobilisation. The primary aim of television is to provide an engaging experience for the audience by making the consumption of television content an active, memorable, and passionate experience.

This study benefited from media dependency theory and cultivation theory. Media dependency theory, developed by Ball-Rokeach and DeFleur (1976), posits that the degree of dependence an individual has on a specific type of media correlates with the importance that media subset holds in their lives. According to the theory, the more frequently we engage with media platforms, the more likely we rely on them for information, entertainment, and social connections. This dependency can influence our perceptions, behaviours, and even decision-making processes, making media the central and powerful force in shaping individual and societal dynamics. Equally, Gerbner et al. (1973) developed the cultivation theory, which asserts that heavy television consumption can impact an individual's beliefs and attitudes towards society. In propounding this theory, they discover that heavy television viewers have had remarkably different views of reality than light viewers. The theory asserts that the

media, especially television, exert tremendous influence on people by altering individuals' perceptions of reality.

The theories suggest that people begin to accept the representations shown by the media as a social reality and thus act according to the information they have received. If the content they cultivate is socially developmental, they will accept it as a social reality and reflect it. Therefore, Mosharafa (2015) opines that,

Cultivation theory suggests that the entire value system made of ideologies, assumptions, beliefs, images and perspectives is formulated, to a great extent, by television. TV portrays hidden and pervasive values, rules, and moral for what is right, what is important, and what is appropriate in a social discourse (p.24)

Mosharafa's (2015) assertion resonates with the study's focus on the role of television in social development. This role promotes modernity values aided by the incorporation of cultivated ideas through media enablement.

Many researchers on television attest that its benefits and advantages can promote change and social developmental benefits, Alexander and Hanson (2003). Television's visualised images control humans and threaten existing behaviour; hence, television can make its audiences imbibe new behaviour. They maintained that images and audiences have a causal relationship, where already existing attitudes are subject to change due to the watched images. Television has become a wide medium that extends to a greater distance, given its base for extending broad audiences. Ibagere (2009) opines that,

...Television has a wide reach by virtue of its combination of sight and sound, and also because it delivers its messages straight to the sitting room of its audience... It is the greatest carrier of images partly because it can reach the people in their homes simultaneously which other media cannot achieve. This capacity to reach many people at the same time is one advantage the medium has in its function to establish a new social order (p.65).

Indeed, there is a wide dependency on television as the most effective medium of social development because of its ability to be easily understood, seen, heard, memorable, remembrance, captivating, attractive, and impacting. Each of the above functions helps its audiences to act accordingly because of the impacted norm. Also, Alexander and Hanson (2003) opine that,

television, on the other hand, is seen as powerful, coercive, and sinister. The medium is not a servant but a tyrant. It rules rather than pleases. It is omnipotent; it cannot be regulated, switched, modulated, interpreted, belittled, welcome, or ignored (p.52).

There is a relationship between television and social development, and this relationship is seen to be symbiotic. Alexander and Hanson's claim above shows the versatility of television. Ibagere (2009), in citing Church and Geller (1989), listed the various advantages of television which are pivotal to this discourse: that television is the most suitable medium of mass media to transfer values to the public based on its attributes and advantages; these advantages/attributes are enumerated as follows –

Television is a powerful medium with unparalleled attributes, making it an effective social influence and development tool. Its foremost qualities are its ability to command attention, captivate audiences and influence their thoughts and behaviours. Television programmes often portray behavioural patterns that align with social development goals by reflecting societal dynamics. One of television's key strengths lies in its



acceptability. Audiences tend to trust and embrace genuine, factual messages, making it a reliable source of information. Its influential nature ensures that the narratives it conveys can shape societal decisions and norms effectively. The medium is inherently attractive, drawing viewers in, often effortlessly, whether intentionally or not.

Television also entertains, making the process of learning and internalising messages enjoyable. Through its engaging content, it promotes social development seamlessly. As an educator, television imparts valuable knowledge, enabling audiences to gain insights that foster personal and societal growth. Moreover, it moves its viewers emotionally, evoking feelings and inspirations that lead to positive social change. Finally, television is an exemplary medium, offering representations and patterns that audiences can emulate. This distinct feature positions it as a model for behaviour, encouraging the adoption of socially acceptable norms and values. Television's unique combination of attributes makes it a significant agent for driving societal transformation and progress.

Symbols and images, visuals, language gestures, motion, signal, and sound are features synonymous with television that make it memorable and a suitable tool for spreading societal progress; through it, many societies have their citizens adopt social development. From the preceding, it is imperative to note that the media and culture have a connecting relationship that results in the social development of humans, which helps the integration of new developments into our understanding of socialisation and motivates society to assimilate new values of social development by influence and learning derived from the media – television.

People need to be updated with themselves and their environment (society); hence, there is no society where communication and information are lacking. For a formidable change and development, there is a vehicle to accelerate this, which is information. How can people change or develop if they have no knowledge of it? How can they get the knowledge if they are not informed, and what or how does the information get to them and stick? This is done by a more suitable and attractive media subset - television, which informs and drives home the messages. Invariably, television is a media technology that causes social development to happen. The medium performs and acts as a change agent, helping its audiences to execute the acceptable influence of social and transforming attitudes/ideas.

*Your View* is a famous talk show airing on Television Continental (TVC), widely recognised as one of the leading breakfast programmes in Nigeria. It is a dynamic, thought-provoking show that runs every weekday, from Monday to Friday, between 9:00 AM and 11:00 AM. It offers a two-hour window of engaging discussions and perspectives on topical issues. The programme is hosted by an all-female panel comprising six charismatic and diverse personalities. At the helm is Morayo Afolabi Brown, who serves as the main anchor, skilfully steering the conversations with her expertise and insight. She is supported by five co-anchors: Temitope Mark-Odige, Yeni Kutu, Nymat Akashat Zibiri, Miriam Longe, and Obiajulu Olabisi Ugboh. Together, they bring a rich tapestry of experiences, viewpoints, and styles to the show, making it a captivating platform for dialogue. *Your View* has become a staple for viewers seeking intellectual yet relatable discussions, blending seriousness with a touch of fun. The programme's format allows the hosts to delve deeply into various issues, from politics and social concerns to lifestyle topics, resonating with a broad and diverse audience. This unique approach has cemented its place as a flagship programme on TVC, offering viewers news and entertainment and a space for meaningful engagement.

The combination of the women on the show represents different social and cultural backgrounds, including the prevalent religious and socio-cultural differences in Nigeria. The Talk show is strategically framed with the formation reflecting the socio-cultural differences the anchor women reflect due to their different ethnicities. This demonstrates the convergence of cultures and highlights the diversity that abound in Nigeria. The women are given a platform to voice their opinions on various social issues and topics related to business, politics, governance, religion, economics, education, lifestyle, health, entertainment, etc. By fostering such inclusive dialogue, the show contributes to a deeper cultural understanding, promotes an appreciation of Nigeria's multifaceted heritage, and supports the dissemination of socially developmental teachings. It has thus become a medium for broadening viewers' horizons and enriching their perspectives on critical aspects of societal growth.

Viewers can actively participate during the programme by sending messages and comments, and their interactions are viewed and responded to in real time by the programme's anchors. '*Your View*' programme informs, inspires, and influences the women (anchors) to engage in intellectual talks ranging from motivational talk, empowerment, reorientation, and conversation about issues of the moment. The programme has aided in social development; the discussions on the programme improve lives in many areas passionately with life-converting topical/burning issues. A pattern is established through listening and visualising the programme's content, allowing host and audience participation with immediate feedback/responses. The programme keeps people abreast of issues of the moment and contributes to a better understanding of events. Their audiences look up to the programme's formation for guidance, and its interpersonal conversations involving the anchors and audiences where sending and receiving information through chat, text messages, calls, SMS, and WhatsApp mediums of communication help build people. The programme helps its audience to understand who they are. It influences them to understand issues better and develop meaningful, lasting socialisation patterns, self-confidence, and sensibility. Examples of topics on the programme are: 'The Effects of 'JAPA SYNDROME' on Relationships/Marriages' aired on Friday, May 12, 2023, and 'Unwholesome Widowhood Practices in Nigeria' aired on Tuesday, May 16, 2023.

The Effects of 'Japa Syndrome' on Relationships/Marriages: Japa Syndrome is a worrying issue that demands urgent attention and critical approaches considering its effect. Okunade and Awosusi (2023) opine that Japa syndrome and Nigerians' migration are due to unfavourable economic conditions, persistent security challenges, and other internal issues plaguing the country. Japa is a Yoruba word that means 'run' or 'flee', relocation (especially youths) to foreign countries in search of better means of livelihood - greener pastures because of the high unemployment rate, poor medical system, poor governance, harsh economic situation - inflation, insecurity, corruption, lack of basic infrastructures and essential amenities, youth exclusion and deprivation, living degradation, non-provision of palliatives etc. These have led to mental health issues, drug abuse, brain drain, etc. Regarding this topic, "Japa" has caused problems for spouses, leading to temporary separation and divorce. Audiences shared their experiences on the issue through calls, SMS, and WhatsApp. One caller revealed that the 'Japa' issue caused a close acquaintance to lose her spouse due to distance; she could not hear from him. Another audience expresses that most people who left Nigeria for other countries for better opportunities are struggling. Their expectation of making quick money was dashed when they realised the reality of paying bills and taxes, which affected their finances, and they did not have much to save. Therefore, they keep hoping for better days, leading to silence. The narrative was insightful for the audience. The study explores factors driving the "Japa syndrome" phenomenon in Nigeria. It argues that, beyond the unfavourable economic conditions, persistent

security challenges, and other internal issues plaguing the country, japa syndrome is becoming a welcomed development for people not minding its aftermath.

'Unwholesome Widowhood Practices in Nigeria': Nwogu (2015) claims that widowhood rites and practices are prevalent in many regions of Nigeria, particularly in the eastern part of Nigeria. These customs are often dehumanising, degrading, vicious, and deeply immoral, reflecting outdated and oppressive traditions. The death of a woman's husband frequently marks the beginning of severe hardship, as she is subjected to maltreatment and gross violations of her human rights by cultural enforcers within the community. These practices not only strip widows of their dignity but also perpetuate systemic injustice, reinforcing harmful gender norms.

The programme's anchors explored the cultural stigma that widowhood exposes women to. In some cultures, the woman is expected to sleep in the same room with her dead husband's body before his burial or drink water used in washing her dead husband's body to prove her innocence. Audiences from the Southeastern part of Nigeria confirmed through phone calls that the unwholesome widowhood practices are still prevalent in their communities. However, the callers condemned the acts and advised that Nigerians should move beyond such practices in this modern era. They described the practice as sociopathic and obsolete in comparison to modernity. The interpersonal conversations between the anchors and audiences through chat, text messages, calls, SMS, and WhatsApp meaningfully contribute to helpful narratives surrounding the issue and proffer ideas linked to social development to combat such unwholesome practices.

The discussions on these topics are comprehensive and emphasise the essence of social development, exposing dehumanising practices and critically addressing them. The female anchors effectively lead these discussions, breaking down complex societal issues into relatable and understandable segments, enhancing viewers' awareness and knowledge. Audience engagement, facilitated through interactive features such as phone calls, text messages, and WhatsApp, proves impactful and transformative. Furthermore, the programme is strategically designed to highlight and celebrate Nigeria's rich cultural heritage, promoting an appreciation of the country's socio-cultural dynamics. Fostering a sense of cultural pride encourages accepting and cultivating positive societal values. A defining feature of the programme is its provision of actionable takeaways, enabling audiences to adopt new developmental habits inspired by the media's influence. This transformative impact is evident in the audience's responses, demonstrating the programme's success in catalysing behavioural change. The programme *Your View* fosters progressive societal attitudes by reinforcing socially acceptable norms and behaviours, effectively contributing to Nigeria's cultural and social development landscape.

## **Methodology and Results**

The methodology adopted for this study is quantitative content analysis. The survey was employed to garner respondents' opinions within the Federal Capital Territory of Nigeria, FCT, Abuja. Riffe et al. (2023) postulate that quantitative content analysis is a research method that involves counting specific words, phrases, or themes within written data to provide statistical insights into questions such as "how many", 'how often' etc. Assigning numerical values to these elements enables researchers to identify patterns and trends within the content. The core idea behind this method is to analyse text systematically and objectively, using quantitative data to uncover meaningful patterns, measure the prevalence of topics, and make inferences about the broader message or trends within the content. For the study, 300 respondents (female and male) from the Federal Capital Territory (FCT), Abuja, were used to garner responses and opinions that aided the study's answer to the research questions.



The following section presents data through a combination of tables and charts. Each table and chart are accompanied by its corresponding analysis, offering insights and interpretation of the data. This approach ensures a clear and systematic presentation of the findings, allowing for a comprehensive analysis of both the demographic characteristics and the core data.

Table 1. Gender distribution of respondents:

| S/N   | Category | Frequency | Percentage |
|-------|----------|-----------|------------|
| 1     | Female   | 168       | 56%        |
| 2     | Male     | 132       | 44%        |
| Total |          | 300       | 100%       |

Source: Field Work, 2023.

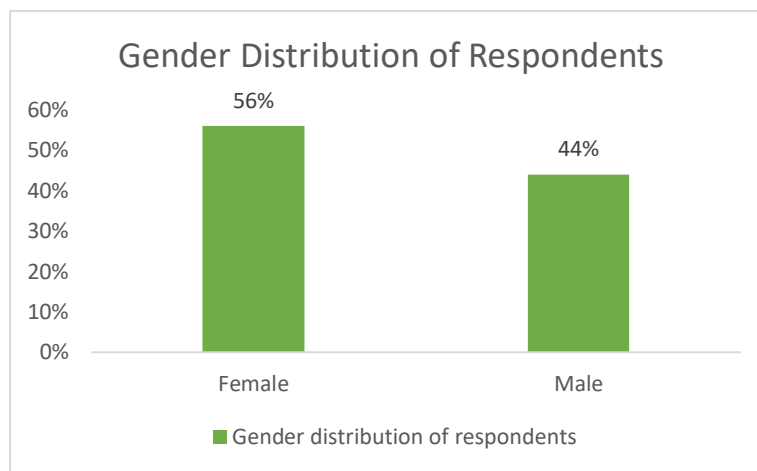


Chart representation of Table 1.

Table 1 shows the gender representations of respondents; 56% are female, and 44% are male. This indicates that both genders were represented in the study.

Table 2. Age distribution of respondents:

| S/N   | Category       | Frequency | Percentage |
|-------|----------------|-----------|------------|
| 1     | 18-30 Years    | 120       | 40%        |
| 2     | 30-40 Years    | 102       | 34%        |
| 3     | 40 Years Above | 78        | 26%        |
| Total |                | 300       | 100%       |

Source: Field Work, 2023.

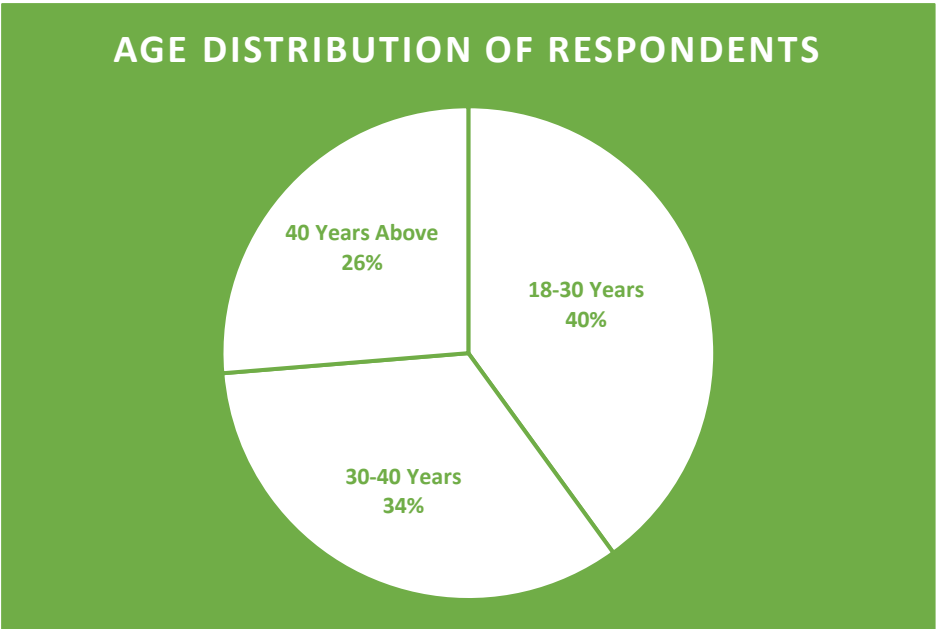


Chart representation of Table 2.

Table 2 presents the age distribution of respondents, with 40% of respondents between 18-30 years, those aged 30 – 40 years at 34%, and 40 years above having 26%. These figures suggest that most respondents are in their prime and active years.

Table 3. Distribution of educational qualifications of respondents

| S/N   | Category                         | Frequency | Percentag<br>e |
|-------|----------------------------------|-----------|----------------|
| 1     | First School Leaving Certificate | 12        | 4%             |
| 2     | (FSLC)                           | 96        | 32%            |
| 3     | SSCE/WAEC/GCE                    | 192       | 64%            |
| Total | Tertiary                         | 300       | 100%           |

Source: Field Work, 2023.

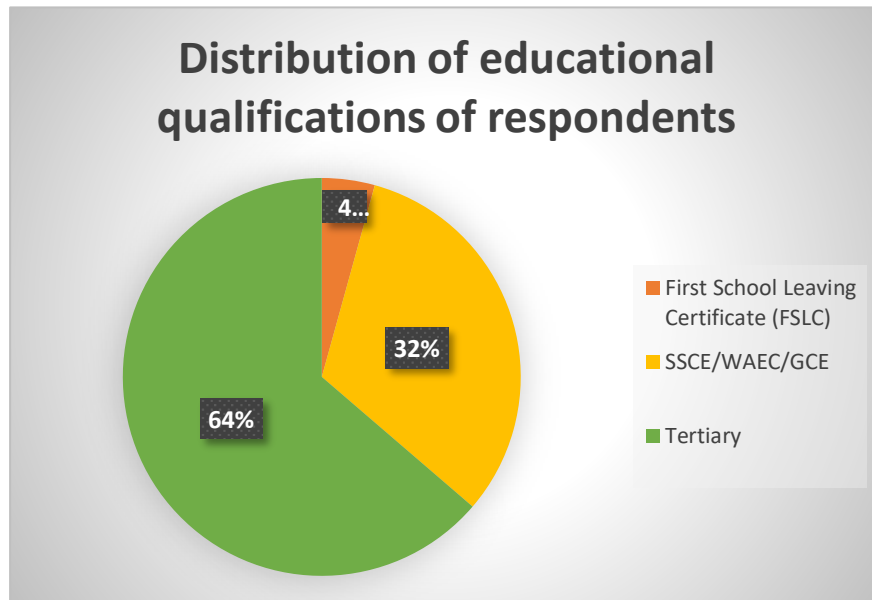


Chart representation of Table 3.

Table 3 presents the academic qualifications of respondents, with the majority holding tertiary qualifications (64%). This is followed by respondents with SSCE/WAEC/GCE (32%) and First School Leaving Certificates (FSLC) (4%). These figures indicate that all respondents are informed and educated to varying grades.

Table 4. Occupational status distribution of respondents:

| S/N   | Category        | Frequency | Percentage |
|-------|-----------------|-----------|------------|
| 1     | Students        | 66        | 22%        |
| 2     | Public servants | 87        | 29%        |
| 3     | Business        | 81        | 27%        |
| 4     | Retired         | 24        | 8%         |
| 5     | Unemployed      | 42        | 14%        |
| Total |                 | 300       | 100%       |

Source: Field Work, 2023.

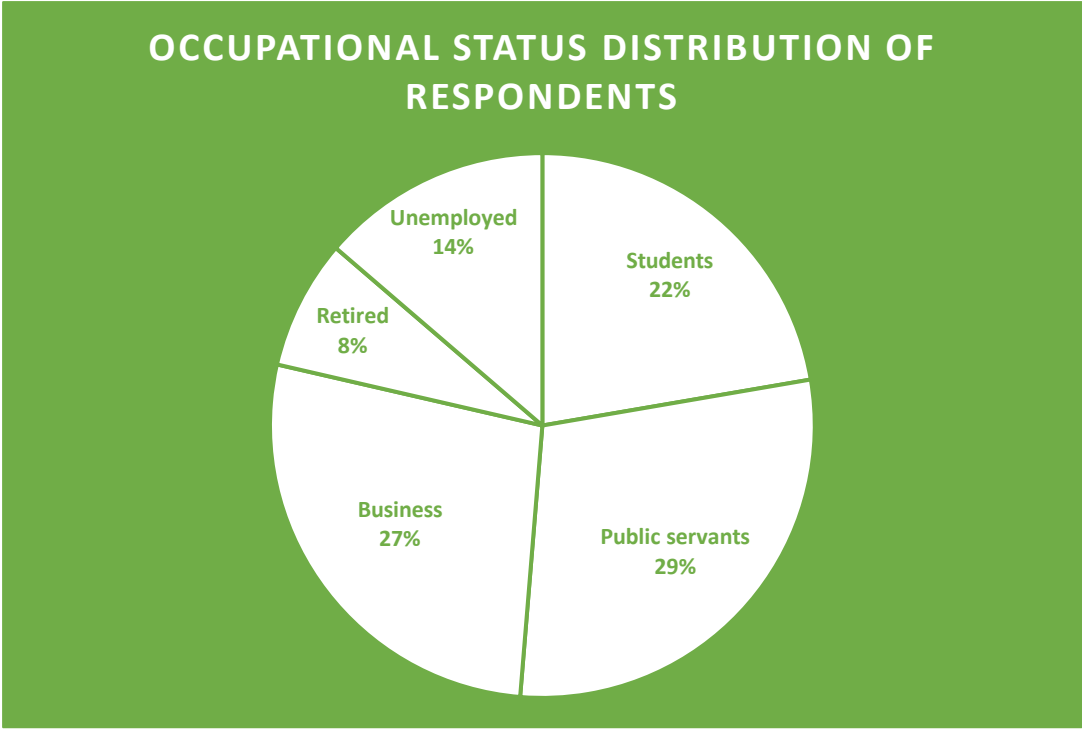


Chart representation of Table 4.

Table 4 displays the occupational status and categories of respondents, with the majority being public servants (29%). This is followed by respondents in the business sector (27%), students (22%), the unemployed (14%), and retirees (8%). As the table shows, these figures suggest that most respondents are gainfully employed or engaged in productive activities.

The following questions were tested, as outlined below, to demonstrate the rationale behind the findings and discuss the results.

Why do people in the Federal Capital Territory watch the TVC programme *Your View*?

| S/N | Rationale of Outcome  | Responses Frequency   | Percentage                   |
|-----|---|-----------------------|------------------------------|
| 1   | Informative Breakfast Show:<br>Yes<br>No<br>Undecided<br>Total                                | 270<br>26<br>4<br>300 | 90%.<br>8.7%<br>1.3%<br>100% |
| 2   | Promotes values of modernity:<br>Yes<br>No<br>Undecided<br>Total                              | 279<br>19<br>2<br>300 | 93%<br>6.3%<br>0.7%<br>100%  |
| 3   | Devalues dysfunctional behaviour and personality disorder:<br>Yes<br>No<br>Undecided<br>Total | 277<br>14<br>9<br>300 | 92.3%<br>4.7%<br>3%<br>100%  |
| 4   | Opposing dehumanising obsolete traditional norms:<br>Yes<br>No                                | 285<br>11             | 95%<br>3.7%                  |

|   |   |                       |                             |
|---|---|-----------------------|-----------------------------|
|   | Undecided<br>Total  | 4<br>300              | 1.3%<br>100%                |
| 5 | Persuasive in matters of opinion and belief:<br>Yes<br>No<br>Undecided<br>Total | 269<br>23<br>9<br>300 | 89.7%<br>7.3%<br>3%<br>100% |

Source: Field Work, 2023.

The survey question seeks to evaluate whether residents of the FCT watch *Your View* on Television Continental (TVC) and gauge its impact on them. The results show that 90% of respondents find the breakfast show informative, 8.7% disagree, and 1.3% remain unsure. This overwhelming majority highlight the programme's effectiveness in delivering valuable information. Moreover, 93% of respondents believe *Your View* promotes modern values, with only 6.3% dissenting and 0.7% uncertain. These results suggest that the programme is vital in fostering progressive societal ideals.

Regarding its influence on reducing dysfunctional behaviours and addressing personality disorders, 92.3% of respondents agree that the show has a positive impact, 4.7% disagree, and 3% are undecided. This strong affirmation reinforces the programme's role in promoting healthier mindsets and behaviours. Regarding challenging harmful, outdated traditional norms, 95% of respondents confirm the programme's opposition to such practices, while 3.7% disagree and 1.3% are uncertain. These outcomes highlight *Your View's* programme's potential to inspire socially acceptable behaviour. Lastly, 89.7% of respondents believe the programme persuades opinions and beliefs, 7.3% disagree, and 3% are undecided. Overall, the data confirm that *Your View* is a powerful influencer of social development, compellingly influencing public attitudes and encouraging positivity.

How does the *Your View* programme significantly reflect and promote social development goals?

| S/N | Rationale Of Outcome   | Responses Frequency    | Percentage                  |
|-----|--|------------------------|-----------------------------|
| 1   | Its programme features are viewed as key towards driving sustainable development:<br>Strongly Agree<br>Disagree<br>Undecided<br>Total  | 267<br>22<br>11<br>300 | 89%<br>7.3%<br>3.7%<br>100% |
| 2   | <i>Your View</i> programme is strategically framed to reflect and address our positive socio-cultural values and dynamics:<br>Strongly Agree<br>Disagree<br>Not Available (N/A)<br>Total | 281<br>16<br>3<br>300  | 93.7%<br>5.3%<br>1%<br>100% |



|   |  |                           |                                 |
|---|--|---------------------------|---------------------------------|
| 3 | Its interpersonal conversations involving the anchors and audiences help build people to be socially acceptable:<br>Strongly Agree<br>Disagree<br>Undecided<br>Total | <br>277<br>14<br>9<br>300 | <br>92.3%<br>4.7%<br>3%<br>100% |
| 4 | The programme helped advance the understanding and values of social development enlightenment:<br>Strongly Agree<br>Disagree<br>Undecided<br>Total                   | <br>284<br>3<br>13<br>300 | <br>94.7%<br>1%<br>4.3%<br>100% |
| 5 | It has positively transformed lives, as evidenced by audiences' responses:<br>Strongly Agree<br>Disagree<br>Undecided<br>Total                                       | <br>280<br>9<br>11<br>100 | <br>93.3%<br>3%<br>3.7%<br>100% |

Source: Field Work, 2023.

The question seeks to gauge how respondents perceive the impact of *Your View* on sustainable development and social progress. According to the survey, 89% of respondents believe the programme's features are pivotal in driving sustainable development, 7.3% disagree, and 3.7% remain undecided. This overwhelming majority affirms the programme's significant role in promoting long-term societal growth. Additionally, *Your View* is recognised for its strategic framing to reflect and address positive socio-cultural values and dynamics; 93.7% of respondents strongly agree with this assessment, 5.3% disagree, and 1% are undecided. These results highlight the programme's effectiveness in advancing positive cultural values and appreciating Nigeria's rich cultural heritage. It is recognised for its strategic framing to reflect and address positive socio-cultural values and dynamics; 93.7% of respondents strongly agree with this assessment, 5.3% disagree, and 1% are undecided. These results highlight the programme's effectiveness in advancing positive cultural values and appreciating Nigeria's rich cultural heritage.

Regarding interpersonal conversations involving anchors and audiences to adopt socially acceptable behaviour, 92.3% of respondents affirm this impact, with 4.7% disagreeing and 3% uncertain. This reinforces the programme's capacity to shape constructive social interactions and values. Furthermore, 94.7% of respondents confirm that the programme has helped extend their understanding and values of social development enlightenment. Only 1% of respondents are indifferent, and 4.3% express indecisiveness. This indicates that *Your View* is an essential platform for social development education. Conclusively, when asked whether *Your View* has effectively changed lives by advancing social development, 93.3% of respondents agree, 3% disagree, and 3.7% are unsure. These findings suggest that the programme has had a meaningful impact on its audience by promoting and influencing positive societal change. Overall, the rationale provided by the data in the table is logical; the data strongly support the belief that the *Your View* programme on Television Continental (TVC) is a significant tool for encouraging social development and advancing positive societal values.

The findings of this paper underscore several critical aspects of social development. It highlights how social development fosters social acceptance, creating a more cohesive and inclusive society. Furthermore, it effectively diminishes the prevalence of sociopathic behaviours and harmful cultural practices, steering communities toward healthier norms. By aligning with modern values and progressive ideals, social development modernises societal perspectives and elevates and refines the citizenry, enhancing their overall quality of life. A point emphasised in the paper is the instrumental role of media—particularly television—in driving national development. Television is a powerful medium for promoting positive behaviour, as its engaging content and unique features effectively influence social change. By presenting relatable narratives and framing developmental issues, television becomes a catalyst for transformation, fostering attitudes that align with societal progress.

Based on these insights, the paper makes several recommendations. First, it advocates integrating educational programmes focusing on social development to address dysfunctional behaviours and personality disorders. Such initiatives would give individuals the tools to adapt to societal norms constructively. Additionally, the paper highlights the need for securing sponsorships to support and sustain these social development initiatives, ensuring their continuity and effectiveness over time. Finally, it recommends broadening the reach of social development content by utilising various media platforms. This approach would amplify the message, enabling a broader audience to benefit from these developmental narratives, ultimately fostering a more informed and progressive society.

## **Conclusion**

In conclusion, television is an essential tool for the dissemination of information. This is typified by the *Your View* programme on Television Continental (TVC), which serves as a critical instrument for social development through its engaging content and features. Television is crucial in disseminating information influencing basic human activities, from political and economic matters to social and personal development. It connects people, shapes perceptions, and enables coordination for societal growth. The media, particularly television, can shape public opinion and influence decision-making, as the information we receive daily guides our choices. Television contributes significantly to social development by reflecting modern values, strengthening social cohesion, and promoting sensibility.

Television advances social development through programmes like Television Continental's (TVC) *Your View* by engaging audiences with relevant content that encourages positive behaviours and attitudes. The medium influences beliefs, setting agendas that align with the needs of societal growth. Television's capacity to reach and captivate its audience makes it essential to advance ideas that promote social development, foster national integration and positive social values, and devalue harmful behaviours and attitudes. With television, the promotion of social development and its influence on society are significantly disseminated, proving themselves an essential tool for evolving societal changes. Television's language and images distinguish social development as fit and appropriate for society; hence, dysfunctional behaviour and personality disorders are devalued.

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