REVIEW OF RELATED LITERATURE

Balbir Dutt (2014)[1] The author, who himself has been the Chief Editor of Ranchi Express for the last over five decades has given an authentic story for the formation of Jharkhand and the politics behind curtains. I got an opportunity to interview him at length and go through his book, 'Kahani Jharkhand Andolan Ki', which is a live presentation of the politics of Jharkhand. He has given the graphical details of both pre-separated Jharkhand region and post-separated Jharkhand State. The writer has vividly presented the contemporary history of the state and the 'deals', the politicians and others made to fulfill their ambitions. In the book, a copy of which he presented to me, he has detailed the entire political history of Jharkhand since 1939 when Jaipal Singh started the demand for separate Jharkhand state. To achieve his demand, Jaipal Singh, under the banner of "Chhota Nagpur Aadivasi Sabha' organized a conclave, on 20th and 21st January, 1939, at Harmu in Ranchi city of Jharkhand.

He says later in the 1950s and 60s itself the Personal interests of the Jharkhand leaders started playing upper hands. The author has said that in the 1962 General Elections, the Jharkhand Party, whose top leader was Jaipal Singh, started losing its ground and its number of seats were reduced to only 3 in place of six seats, it had earlier won. Then in the ensuing Assembly elections its strength came down heavily from 32 to only 20. The following year, in June, 1962, Jharkhand Party aligned with Congress and Jaipal Singh became a minister in Vinodanand Jha's government in Bihar. With this, the demand for the Tribal Homeland was put into cold storage for nearly a decade.

Later BJP took this demand in the form of Vanachal state, which was protested by the then CM of Bihar Lalu Prasad Yadav.

This dirty game of political bargaining on the name of Jharkhand once again started about a decade later and it is still continuing in one form or another.

(Chakappan, 1994)[2] in his doctoral thesis. "Reciprocal Impact Nexus between Mass Media and Politicians; A Case Study of Kerala," Examines the relationship between them and mutual perceptions. It was the first of its kind, but was limited to the state of Kerala. The researcher has collected data from both media persons and politicians.

Robin Jeffrey (2000)[3] in India's Newspaper Revolution brings out a vivid account of the dynamics of the Indian language press including politics and capitalism. In other words it provides an insight into mutual perceptions of media persons and politicians. In his in-depth analysis of the India's newspaper revolution, he provides a through picture of the Print Media's role in the changing Indian milieu.

In India's newspaper revolution, Jeffrey seeks to describe and account for the vast changes in the India's newspaper industry vis a vis the changes occurring in the Indian Socio-Economic- Political diaspora. His book revolves around four critical points:

a. The relationship between the capitalism and printing-particularly the printing of newspapers.

b. The place of the newspapers in creating a public sphere, a field in which people previously excluded from decision making-from politics, find opportunity to influence affairs that once were decided for them.

c. The role that the print plays in the making of nationalism and

d. The result of print and television arriving simultaneously in a culture.

A Sadaf (2011)[4] in Public Perception of Media Role focuses on the aspect of media's role, i.e. to what extent media give importance to the public issue, but this role has been investigated through public perception on the basis of voluntary non-probability sampling.

Ayesha has done her study on public perception of media role specifically focusing the issue of judiciary in Pakistan that was broke out in 2007. As per her findings media in Pakistan being the important pillar highlighted the issue and played a very constructive role in restoration of judiciary. This study focused on the aspect of media's role i.e, to what extent media gave importance to the issue, but this role has been investigated through public perception on the basis of voluntary, non-probability sample of faculty from federal based universities. The problem statement was, did media play the same role as what people perceived about it through it's coverage of issue of judicial restoration? Results indicates that public perception was mostly in the favor of a notion that media specifically newspapers

highlighted the issue in a much better way and the coverage was constructive towards restoration. So it is recommended that media not only provide information to general public but it can be used as a tool to mobilize people for specific issues in bringing up a change in the society.

Social Perception means that how we make sense of social world, this is related to phenomenon that how we make impressions of and make inferences about other people. Severin (2001) further suggests that different people react to same message in a very different way, and this is all related to the process of decoding; that how people process specific information. But sometimes exposure to selective content on media plays a very significant role in making up perceptions towards certain issue, according to Turner and West (2007), Selective exposure "is a method for reducing dissonance by seeking information that is consonant with current beliefs and actions."

Chan (2007), described the role of media in guiding public opinion, he mentioned that guidance of public opinion is more indirect, flexible and subtle way of dealing with public opinion. He further elaborated that media's role in guiding public opinion is somewhat related to the concept of propaganda by shifting the focus on "what people think" to "what people think about". This is the main hub of media, to give issues to public for what they think and act accordingly of the perceptions they have and in many cases what media give them direction to perceive and act on. Societies are affected by the function of media for providing information, but this could vary from individual to individual. It can be related with the need for orientation which is a cognitive action of an individual about certain topic or issue.

Media could be strong enough through its surveillance function, and it can have a very strong impact through contemporary news media. Media's functions also include socialization function which is to transfer specific culture among people of the society. A journalistic function of media is to provide information on each and every aspect of all issues of the globe at doorstep of the target audience. Due to this fact media can influence the public opinion and perceptions very easily, because in this era of technological revolution generally public rely on media for immediate and actual information of the surroundings, therefore pubic can easily be influenced from the content of media and it becomes very easy to mold and influence the general public

opinion in a dimension and direction where media wants to. In present era media is a tool by which one could control the minds of people or could produce the climate of harmony. But sometimes media can produce conflict between different societal groups and the result would be in the shape of instability within the society or vice versa. This can relate to media construction of social reality, that how media is successful in constructing some important aspects of reality out of no where, or sometimes from the facts and happenings that go unnoticed in society. Again this is very important role of media to construct certain aspects on one issue or more than one issue and then to present in front of public to make certain perceptions accordingly whatever media constructed.

There are different roles of media including; providing education, entertainment, information in addition to the role of gate keeping which is to keep a check and balance that which information is passing by and which is not. This study is related to media's informational role in the form of news to audience with special emphasis on the issue of judicial restoration. This study includes the important element of public perception; according to Lahlry, (1991) Perception has been defined as the process by which we interpret sensory data. Present study specifically focuses on the extent in which media is successful in producing an impact regarding the judicial issue among the individuals of the society, in such a manner that individuals of society took up this issue and responded as media wanted them to respond. In short, this study has investigated how people perceived the issue and to what extent their perceptions match media's coverage of judicial crisis, either media covered the issue as people perceived or not; in addition to what role it had played specifically with the perspective of Judicial Restoration in Pakistan.

In Pakistan; Judiciary as the main pillar of state has been suffering from time to time at the hands of political regimes in Pakistan. It has not been flourished in the country as it should have. This study focuses on the aspect of judicial crisis in 2007, when the former President General Pervez Musharraf took an independent decision to dismiss the judiciary on March 2007 and as result Justice. Javed Iqbal appointed as Chief Justice of Pakistan. According to Kumar (2007), "Chief Justice Iftikhar Mohammed Chaudhry of Pakistan has created history by defying the chief executive of a country in which judiciary was always suppressed by the chief executive, or else it played a

subservient role of its own accord. And the game of suppression began much before the first military coup in 1958".

For this specific issue all lawyers associations took a stand against the judicial dismissal through out the country, with the passage of time when political parties came into play and they joined hands together for the restoration of judiciary and the Chief Justice of Pakistan. In this specific scenario media played a vital role in covering the issue. Therefore the focus of this study is about the media's role in producing a climate where people have better understanding of the issue or not. This study focused the aspect that to what extent media is successful in producing an impact among individuals of the society, specifically for the purpose of Judicial restoration, and to see whether media played the same role that people perceived about it through it's coverage of judicial crisis.

According to Silverblatt (2004) media is a social institution and "a social institution is an organization that is critical to the socialization process; it provides a support system for individuals as they struggle to become members of a larger social network". The reason to choose this dimension of study because much of work has been done on media, but the greater portion is related to media's impact and its relation with election campaigns. This is timely study focusing the role of media in covering the judicial restoration typically related to long march, and how people perceived it.

(**http://www.rediff.com/news/report/the-history-of-jharkhand-s-12-years)[5]** The article supplied by PTI and published on July, 08, 2013 in the economic times says, "Jharkhand is set to witness another political re-alignment with Chief Minister hopeful Hemant Soren of JMM trying to stitch an alliance to give the state its 9th government since its inception 13 years ago. The state has already seen eight governments and four chief ministers – Babulal Marandi (Nov 2000 to March 2003), Arjun Munda (2003/2005/2010), Shibu Soren (2005/2008/2009) and Madhu Koda (2006) since it attained statehood on November 15, 2000."

This has ultimately resulted in to economic backwardness of Jharkhand and increased poverty in the state.

(Nine Governments in 13 years, the fragile politics of Jharkhand. Jharkhand State was formed on November 15, 2000 after people's movements to evolve a Jharkhandi identity. It is the 28th State of India. The Jharkhandi identity and the demand for autonomy was not premised solely on the uniqueness of its tribal cultural heritage but was essentially a fallout of the failure of development policy to intervene in socio-economic conditions of the adivasis and non-adivasis in the region.

The dynamics of resources and the politics of development still influence the socio-economic structures in Jharkhand, which was carved out of the relatively under developed southern part of Bihar. According to the 1991 census, the state has a population of over 20 million out of which 28% is tribal while 12% of the people belong to scheduled castes. Jharkhand has 24 districts, 260 blocks and 32,620 villages out of which only 45% are electrified while only 8,484 are connected by roads. Jharkhand is the leading producer of mineral wealth in the country after Chhattisgarh state, endowed as it is with vast variety of minerals like iron ore, coal, copper ore, mica, bauxite, graphite, limestone, and uranium. Jharkhand is also known for its vast forest resources.

It says, Jharkhand is set to witness another political re-alignment with Chief Minister hopeful Hemant Soren of JMM trying to stitch an alliance to give the State its 9th Government since its inception 13 years ago and ultimately this was the case.

Walgrave Stefan and Van Alestin Peter[7] Politicians' Perceptions of the Media's Agenda Setting Power; A Comparative four country Study , peruse the innovative research strategy of 'subjective' agenda-setting and tackle the inconsistency of the 'objective' and 'subjective' findings. The primary aim is to test whether politicians, when questioned about their perceptions of the agenda setting power of the media, do indeed reckon the media to be powerful agenda-determining actors.

Robin Jeffrey (2010)[8] in an article "Testing Concepts about Print, Newspapers and Politics: Kerala, India, 1800-2009" relates the concept of 'print capitalism' of Benedict Anderson and 'public sphere.'

Bos et.al (2011)[9] in How the Media Shape Perceptions of Right-wing Populist Leaders examines how the image of the political leaders is affected by media

coverage as they say that the mass media provides the politicians a platform from where the politicians can convey their ideas to the public. They also reflect upon how the media can help either in creating a positive image or a negative image of the politicians in the public realm which is very much similar to the current study regarding the perceptions of the role performance of both media persons and politicians.

The perception of role performance by both media persons and politicians is an important arena in the social media outlet. **Annie Hellweg (2011)[10]** in Social Media Sites of Politicians' Influence Their Perception by Constituents examines the impact of social media outlets—Facebook and Twitter—have over the way constituents view politicians. It also examines how politicians use social media for shaping public perceptions about themselves and also the media's perceptions about them.

(http://www.epw.in/commentary/ideology-and-politics-jharkhand-movement)[11]
The Journal says that Jharkhand is destined to be in turmoil as even after a movement of over five decades when it got a separate status the indigenous politicians could not take the charge of the situation and the state has not developed even after a decade of separation from Bihar.

(http://en.wikipedia.org)12[12] Demography: Under the head the website tells, Jharkhand has a population of 32.96 million, consisting of 16.93 million males and 16.03 million females. The sex ratio is 947 females to 1000 males. The population consists of 28% tribal peoples, 12% Scheduled Castes and 60% others. The population density of the state is 414 persons per square kilometre of land; it varies from as low as 148 per square kilometre in Gumla district to as high as 1167 per square kilometre in Dhanbad district.

As per the 2001 census Hinduism is followed by 68.5% of the population of Jharkhand. Islam is followed by 13.8% of the population.

Census data since 1881 has shown a gradual decline of tribal population in Jharkhand as against the gradual increase of non-tribal population in the region.

Few centuries ago, Jharkhand was extensively covered with the dense Sal Jharkhand terrain had always been inaccessible. But with the discovery of its hidden mineral

wealth has led to Jharkhand marching towards becoming one of the leading industrialized regions of India.

During the first census of 1872 the following 18 tribal communities were listed as the Aboriginal Tribes: (1) Khorta (2) Binjhia, (3) Gond, (4) Ho, (5) Kharia, (6) Kharwar, (7) Khond, (8) Kisan, (9) Korwa, (10) Mal Paharia, (11) Munda, (12) Oraon, (13) Santhal, (14) SauriaPaharia, (15) Savar, (16) Bhumij, (17) BirhorChero.

Later 4 Tribes were classified as semi-Hinduized aboriginals, viz., (1) Banjara, (2) Bathundi, (3) ChikBaraik and (4) Mahli. As of now, the following 30 communities of Jharkhand are listed as the Scheduled Tribes as per details in the state government's website-

Primitives Tribes: Asur, Birhor, Birajia, Korba, Mal Paharia, SauriyaPaharia, Sabar, Hill Kharia and Parahiya.

Other Tribes: Biga, Banjara, Bathudi, Bedia, Bhumij, Binjhia, Chero, ChikBaraik, Gond, Gorait, Ho, Karmali, Khadia, Kharwar, Khond, Kisan, Kora, Lohra, Mahali, Munda, Oraon and Santhal.

Backstrom et.al (2006)[13] In their research on Group formation in large social networks suggest that the processes by which communities come together, attract new members, and develop over time is a central research issue in the social sciences - political movements, professional organizations, and religious denominations all provide fundamental examples of such communities. In the digital domain, on-line groups are becoming increasingly prominent due to the growth of community and social networking sites such as MySpace and LiveJournal. However, the challenge of collecting and analyzing large-scale time-resolved data on social groups and communities has left most basic questions about the evolution of such groups largely unresolved: what are the structural features that influence whether individuals will join communities, which communities will grow rapidly, and how do the overlaps among pairs of communities change over time. Study find that the propensity of individuals to join communities, and of communities to grow rapidly, depends in subtle ways on the underlying network structure. For example, the tendency of an individual to join a community is influenced not just by the number of friends he or

she has within the community, but also crucially by how those friends are connected to one another.

J. Buijs (2007)[14] "Innovations are seldom the result of one individual creative genius." discussed the need for balance between these influences and how they at times may conflict with each other making those in charge of innovation "schizophrenic" because of responding to these conflicts. Similarly, balance is needed when trying to meet the needs of the group against other organizational and external needs. Involvement helps the group feel as if they are empowered to make decisions but if the needs of the leaderconflict with allowing the group to make decisions, conflict between the group and the leader may occur.

(http://prdjharkhand.in/jharkhand.php)[15] The official website of the Jharkhand government says-After long years of struggle and movement the state of Jharkhand came into existence as the 28th state of India. Jharkhand became a functioning reality on 15th November 2000. The founder of Jharkhand state Bihar reformation bill was passed by the lok sabha on 2nd August, 2000 and by the Rajyasabha on 11th August, 2000 came into enforcement and became on act with the approval of the President on 28th August, 2000. Jharkhand shares its border with the state of Bihar to the north, Utter Pradesh and Chhattisgarh to the west Orissa to the south and west Bengal to the east. The people in Jharkhand have the advantage of being culturally vibrant, as reflected in the diversity of languages spoken, festivals celebrated, and variety of folk music, dances, and other traditions of performing arts.

Important Facts-

15 Nov 2000: Foundation Day of Jharkhand.

LokSabha members from Jharkhand: 14.

RajyaSabha members from Jharkhand: 06.

Strength of Jharkhand Assembly: 82 (81 elected, 1 nominated).

Total Area: 79723 sq km

No. of Divisions:5

No. of Sub-divisions: 37

No. of Districts: 24

No. of Blocks: 260

(http://www.jharkhandstatenews.com/state)[16] Jharkhand Culture-

Religions mingle, cultures blend. Hinduism, Buddhism, Jainism, Islam, Christianity and above all, HUMANTY- Jharkhand is a conglomeration of these religions -an expression of tolerance-innumerable relics-cave paintings, petrography, and stone arts. They all reveal it's past, narrating beliefs, customs and cultures of peoples belonging to different linguistic groups.

These linguistic groups can be classified into two broad categories. One is the language of the settled Aryans. They speak a corrupt form of the Bhojpuri dialect. This Bhojpuri, in fact, has undergone modifications partly by the influence of the Magahi dialect and the Chattisgarhi. A mix of the two is generally known as Nagpuria cultures.

Second is the most ancient languages of the aboriginal tribes. They belong to both the Munda and Dravidian families of languages. Professor Maxmuller was first to distinguish them. Sir George Grierson in the Linguistic Survey of India has adopted the denomination introduced by Max-Muller and places Mundari, Birhor, Turi and Asuri spoken in the Kharwari group of the Munda family. Mundari: Mundari is spoken by the dominant Munda tribe. Another tribe Oraon also speak a form of Mundari.

Birhor: the Birhor dialect is spoken only by Birhor tribe. Traditionally, they have been nomads. Of late they have been made to settle down in different parts of Ranchi and its adjoining districts such as Chatra, Hazaribagh and Simdega.

Turi: The Turi dialect is akin to Mundari.In a few charecteristics, it follows Santali, a dominant langauge of the tribe known by the same name who inhabit Jharkhand's Santal Pargana division.

Asuri: It is a dialect of Asur. It is now becoming extinct. Closely akin to Asuri is Korwa, a dialect spoken by the tribe called Korwa.

44

Kharia: This dialect also belongs to the Munda family. It has largely been influenced by the languages of the Aryans.

Kurukh: It is the language of the dominant tribe called Oraon who belong to the Dravidian family and includes all the languages of Southern India.

Scripts: The Deva-Nagri (Hindi) is in vogue. Even in the state government and the Christian Mission run schools, children are taught through the medium of Sadri and script used in Deva Nagri.

R.Y. Odom, W.R. Boxx, and M.G. Dunn (1990)[17] Found that the bureaucratic culture neither improves nor distracts an employee's commitment and satisfaction. They also found that employee attitudes and behaviors are enhanced by an organizational culture that exhibits innovative characteristics. Additionally, they found that employees who work in a supportive environment express more job-satisfaction.

(http://cleanmediatoday.com)[18] The website tells a lot about the Jharkhand news and views and it is also full of the news items of political instability in Jharkhand. In an article of 26th of Oct, 2014 it has said that the way the ruling alliance has broken just on the eve of the assembly alliance, it is clear that if at all in the coming Assembly elections, once again no political party gets the majority on its own the present political drama is going to recur.

D. McQuail, P. Golding, & E. De Bens (Eds.). (2007)[19] At pages 89-102 the authors say- the relationship between the media and the society is currently problematic on two main grounds. First of all, the media is widely believed to have gained in their centrality and potential influence for good or ill in society. Second, they are undergoing rapid change mainly as a result of new technology with the consequence that existing framework of regulation and social control are becoming obsolete. The principle dilemma faced is how to reconcile the increasing significance of media with the declining capacity to control them, on behalf of the general good.

Ramdayal Munda and Sanjay Basu Malik (2003)[20] International work group for indigenous affairs, Copen Hagen, Denmark has published the work of Prof Munda and Basu Malik and in the book the erstwhile VC of Ranchi University has collected

the documents about the Jharkhand Movement and about the important politicians and the tribal leaders of the Jharkhand state. Munda has given a perspective of the contemporary politics of the state and he has also taken a view on the importance of the formation of separate Jharkhand state.

Griffin (2000) 337–347)[21] As per Griffin (2000:337–347) Hall was influenced by the ideas of Karl Marx who criticised the capitalist system extensively and who also predicted that it would eventually fail. He believes that media representation of culture reproduce social inequalities and keeps the average person powerless. Corporate control of information prevents many stories from being told. Hall's focus is not on what information is being presented but rather whose information it is. In terms of this study it can be argued that if media do not provide an accurate reflection of women then women will not be recognised for their achievements. Griffin (2000) further elaborated Hall's view that the media does not represent the pleas of the powerless, in society and provides little coverage of the conditions, under which the majority of the world's population lives.

It is evident that there are a variety of ways that the media influences our lives. This study uses media effect theories specifically Agenda setting theory and Framing theory to explore the media coverage of social issues. In doing so it further addresses how the media shapes public opinion.

The agenda-setting process involves different components to gain attention of media professionals and the public (Rogers & Dearing, 1988). Agenda-setting offers the reason why some information about some issues is highlighted while other information is left out. The agenda-setting process helps define how public opinion is formed through highlighting certain aspects of issues in media coverage. News media may try to objectively report the news; however, the community will still be interested and feel the effects of how the news was portrayed to them.

Shailendra Mahato (2011)[22] Danish Distributers, Delhi has published the work of the local politician who has himself changed the sides several times. Earlier he was with BJP and presently he is with the Jharkhand Mukti Morcha, led by Shibu Soren. He has given many details about the Jharkhand Movement but some of the facts are even factually incorrect. Mahato has given more details about the polity of the

Jharkhand state and his own view about the Jharkhand movement. The writer has also given a vivid picture of the contemporary politics and the background of the Jharkhand Mukti Morcha, which is considered to be one of the main forces active for the creation of separate Jharkhand state.

R. M. Entman (2007)[23] has provided more than one definition for framing by media. His well known definition of framing is 'to select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation for the item described." (Entman, 1993 cited in Weaver, 2007:14257) Using the same theme, Entman (2007) defines framing as "the process of culling a few elements of perceived reality and assembling a narrative that highlights connections among them to promote a particular interpretation." In other words, framing is intended to make the audience think or feel in a certain way about the issue under discussion.

According to Entman's definitions, well developed frames usually have four functions: problem definition, causal analysis, moral judgment, and remedy promotion. First, frames define problems that are salient to the public. Then, they determine and highlight causes of the problem. Next, they encourage moral evaluations by providing the causal analysis. Finally, they promote remedies so the concerned bodies can come up with favoured policies. (Entman, 2007).

As frames need to be seen as ways for both presenting and comprehending news, Scheufel (1999) identify two concepts of framing: media frames and individual frames. Media frames are "devices embedded in political discourse". On the other hand, individual frames are "internal structures of the mind". (Kinder and Sanders cited in Scheufele, 1999) For Chong and Durckman (2007: 101), individual frames are "what an audience member believes to be the most salient aspect of an issue." For Entman cited in Scheufel (1999) individual frames are "information – processing schemata" of individuals and media frames are "attributes of the news itself".

Framing theory considers how the news media cover events and issues, and—in another component of the approach – how individuals make sense of these events

and issues, drawing partially (but not exclusively) on media representations. Two relevant, common sense understandings of what it means to "frame" demonstrate the theory. First, the media can be said to frame events and issues in the same way as a photographer frames a photograph, choosing what aspects to highlight or draw attention to, and what parts to leave out (Cappella & Jamieson, 1997). Similarly, a media frame can be likened to the frame of a house, providing the structure around which everything else fits, and influencing the overall style of the construction (Tankard, 2001).

S. Iyengar (1994)[24] posits that all news stories can be classified as either episodic or thematic based on their presentation. The episodic news frame entails a case study or event -oriented report. These are reported in terms of concrete instances. The thematic news frames uses a more general or abstract context. **Shanto Iyengar hypothesizes that different ways of framing news stories have different effects on how viewers attribute responsibility for both the cause of and solution to social problems.** Iyengar found that most news coverage of public issues is what he termed episodic.

In short, episodic news frames are those that apply a telephoto lens to the coverage of the issue – focusing on individual case studies and discrete events. In contrast, thematic news frames are those that apply a wide-angle lens to the coverage of the issue – focusing on trends over time, and highlighting contexts and environments. An episodic frame presents a portrait, while a thematic frame pulls the camera back to present a landscape. The importance of this distinction is that the two types of frames have very different effects on how people view a given problem--and whether people will see the need for individual-level and/or broader social or institutional solutions to that problem.. These frames are not used exclusive but one is usually predominant. Because television news is limited by time, an episodic report is usually preferred over a thematic report.

The combination of individual and media frames is what makes framing successful. The effect of framing is feasible when "a communication increases the weight of a new or existing belief in the formation of one's overall attitude" (Chong and Druckman, 2007:107). The authors further assert that when there is an existing belief, the framing effect results from "a reweighting of the set of

prior beliefs associated with the object; on the other hand, if the [media] promote a new belief about the object, the framing effect produced by the recipient's accepting the new consideration and giving it priority in his or her all over attitude." Entman (in Shen, 2004) also shares the idea that "a framing effect is more likely to occur when the media frames comport with the existing beliefs of the audience, rendering related concepts more salient and more cognitively accessible than others." Thus, both individual and media frames must be taken into consideration in terms of clarifying the concept of framing. (Scheufel, 1999). For example, people's existing knowledge and attitude towards gender is important in making the framing of the issue by the media to have some impact on them.

Previous research on frames in the news shares little conceptual ground and most studies draw on tentative working definitions or operational definitions of frames designed for the purpose of the specific study. Therefore there is little consensus as how to identify frames in the news. One approach is inductive in nature and refrains from analysing news stories with a prior defined news frames in mind (e.g., Gamson 1992: Neuman et al.,1992). Frames emerge from the material during the course of analysis. Studies taking an inductive approach have been criticized for relying on too small a sample and for being difficult to replicate (Hertog & McLeod, 2001). A second approach is rather deductive in nature and investigates frames that are defined and operationalized prior to the investigation.

Scholars have argued in favour of applying concise, a prior defined operationalization of frames in content analyses. Cappella and Jamieson (1997) state that considering any production feature of verbal or visual texts as a candidate for news frames is a too broad view. They suggest four criteria that a frame must meet. First, a news frame must have identifiable conceptual and linguistic characteristics. Second, it should be commonly observed in journalistic practice. Third, it must be possible to distinguish the frame reliably from other frames. Fourth, a frame must have representational validity (i.e.be recognized by others) and not be merely a figment of a researcher's imagination (Cappella & Jamieson, 1997).

Framing can be affected by various factors. According to Scheufel (1999), journalists' framing of an issue may be influenced by several social-structural or organizational reasons and by individual or ideological factors. Based on previous research, the author further identifies five variables that may potentially affect journalists' framing of an issue or an event: social norms and values, organizational pressures and constraints, pressure of interest groups, journalistic routines, and journalists' ideological or political orientations.

Likewise, **G. M. Kosicki & J. M. McLeod (1990)**[25] point out framing social and political issues and events can be affected by "journalists' individual values, ideological constraints, and market forces." In case of journalists, their "common reliance on politicians, interest groups and other experts for quotes and analysis means that the news media may serve as conduits for individuals and interest groups eager to promote t heir perspectives." (Nelson et al., cited in Shen, 2004: 125). Consequently, journalists adopt frames suggested by interest groups or political actors as sound bites and incorporate them in their report of an issue or event. Furthermore, type and political orientation of the medium can also influence news framing. (Gans 1979 in Scheufel, 1999) As mentioned earlier, framing plays a prominent role in presenting and comprehending salient issues like gender to the public.

Framing theory and Media Agenda Setting:

Media framing theory and the agenda-setting theory of communication both provide an insight to how the media can influence their audience. To sum up these two theories, **Vreese H. De, Peter Jochen, A. Semetko Holli, C. (2001)**[26] explained that, "a frame is an emphasis in salience of different aspects of a topic, while agenda-setting theory deals with the salience of issues, framing is concerned with the presentation of issues" (p. 53). The main purpose of this study was to examine the importance given by the media to the gender issues after the heightened awareness created because of the "Delhi Gang rape case", and these communication theories provides an appropriate framework to carry out the present research.

In a series of studies conducted by Ericson et al (1987, 1989, and 1991) in presenting a violent story the journalists act less like a simple sender of a social fact and more as a gate keeper. The researcher supports this argument for as long as the social factor is used as the journalists peg line to construct a story and deliver it to the audience. But this argument must also be seen in the light of the fact that sometimes journalists in covering the story on violence are not simply senders but rather triggers of reactions. The social fact must have a strong basis as to why the journalist must pull the trigger of his pen and this leads us again to the look at the news values. The print media has also seen a growth spurt in the recent years particularly with regard to women and development magazines.

'Media, Gender and popular culture in India'

Tracking change and continuity in the book, 'Media, Gender and popular culture in India', **S. Dasgupta, D. Sinha, & S. Chakravarti (2011)**[27] elucidate the struggle faced by Indian media between modernization and traditional society in a diverse and heterogeneous social context. The book centers on the multi-dimensional aspects of socio-cultural diversities prevailing in the Indian society with distorted images of women. With the economic reforms in 1990s, the increase in competition led media to change its facets in society and adopt a more modern and commercial approach.

With the advent of modernization and globalization newspapers, films, televisions adopted a contemporary approach. Though, the media failed to take into consideration the 'other sex' into positive frame keeping in mind the traditional orientation of Indian society, commercialization, sensationalism and trivia contributed to further downfall in women's portrayal.

What sells has to be covered as media is after all a business and it too keeps profit margins. One of the prominent arguments in the book is "In the changing world and India people no longer preoccupy themselves with the question 'why should media do business?' rather the question that occupies their mind is "to what extent the media should indulge into business?".

The book brings forth realities from the world of media and commerce. However, the focus is a bit lopsided towards historical aspects on the theme. Some examples are

western which are relevant and worthy of mention but since the book is in the Indian context, it would have been better if more Indian illustrations were highlighted. Media has a bigger part to play in society where it can educate and sensitize people with regard to politico-socio-cultural aspects. Rightly said by the authors in this book that "Indian Media is in the transition of change"; the transition where media is still in dilemma whether to continue with modernization, which is need of the hour in the present globalized world or to remain tradition centric.

This book is a substantive work on how media does business in a culture-laden Indian society. Many interesting examples have been highlighted depicting the other side of the picture.

According to Ammu Joseph and Kalpana Sharma the mass media is today playing the role once played by for example family and religion, not only when it comes to information but it is also influencing norms and values. Joseph and Sharma argue that the media is a "powerful force" and that it has a massive impact on people's thoughts and actions. What is, and what is not, covered by media is therefore of major significance.

Reference

1. Dutt, Balbir (2014) Kahani Jharkhand Andolan Ki, Second edition, pp. 325-332). Crown Publications, Ranchi.

2. (Chakappan, 1994) Doctoral thesis. "Reciprocal Impact Nexus between Mass Media and Politicians; A Case Study of Kerala.

3. Jeffrey, R. (2000). India's Newspaper Revolution: Capitalism, Politics and the Indian. Language Press, 1(9), 77-9.

4. Sadaf, A. (2011). Public Perception of Media Role. International Journal of Humanities and Social Science, 1(5).

5. http://articles.economictimes.indiatimes.com/2013-07-08/news/40443516_1_jharkhand-mukti-morcha-hemant-soren-shibu-soren.

6. http://www.niticentral.com/2013/07/13/nine-governments-in-13-years-the-fragile-politics-of-jharkhand-103436.html

7. Stefan Walgrave and Peter Van Alestin. Politicians' Perceptions of the Media's Agenda Setting Power; A Comparative four country Study

8. Jeffrey, Robin, 'Testing Concepts About Print, Newspapers and Politics: Kerala, India, 1800-2009

9. Bos, L., Van der Brug, W., & De Vreese, C. (2011). How the media shape perceptions of right-wing populist leaders. Political Communication, 28(2), 182-206.

10. Hellweg, A. (2011). Social Media Sites of Politicians Influence Their Perceptions by Constituents. The Elon Journal of Undergraduate Research in Communications, 2, l.

11. http://www.epw.in/commentary/ideology-and-politics-jharkhand-movement-overview.html

12. http://en.wikipedia.org/wiki/Jharkhand#Demography

13. Backstrom, L., Huttenlocher, D., Kleinberg, J., & Lan, X. (2006, August). Group formation in large social networks: membership, growth, and evolution. In Proceedings of the 12th ACM SIGKDD international conference on Knowledge discovery and data mining (pp. 44-54). ACM.

14. Buijs, J. (2007). Innovation leaders should be controlled schizophrenics. Creativity and innovation management, 16(2), 203-210.

15. http://prdjharkhand.in/jharkhand.php retrieved on 24.10.2014

16. http://www.jharkhandstatenews.com/state-strategic-statistical-plan/#.VFIk82c3HIU retrieved on 15.10.2014

17. Odom, R. Y., Boxx, W. R., & Dunn, M. G. (1990). Organizational cultures, commitment, satisfaction, and cohesion. Public Productivity & Management Review, 157-169.

18. http://cleanmediatoday.com

19. McQuail, D., Golding, P., & De Bens, E. (Eds.). (2007). Communication theory and research. Sage.

20. Munda, Ramdayal and Basu Malik, Sanjay (2003) The Jharkhand Movement: Indigenous Peoples' Travel for Autonomy in India. International work group for indigenous affairs, Kopen Hagen, Denmark.

21. Griffin (2000) 337–347). As per Griffin (2000:337–347)28

22. Mahato, Shailendra (2011) Jharkhand Ki Samargatha. Danish Distributers, Delhi.

23. Entman, R. M. (2007). Framing bias: Media in the distribution of power. Journal of communication, 57(1), 163-173.

24. Iyengar, S. (1994). Is anyone responsible?: How television frames political issues. University of Chicago Press.

25. Kosicki, G. M., & McLeod, J. M. (1990). Learning from political news: Effects of media images and information-processing strategies. Mass communication and political information processing, 69-83.

26. H. De Vreese, Jochen Peter, Holli A. Semetko, C. (2001). Framing politics at the launch of the Euro: A cross-national comparative study of frames in the news. Political communication, 18(2), 107-122.

27. Dasgupta, S., Sinha, D., & Chakravarti, S. (2011). Media, gender, and popular culture in India: tracking change and continuity. Sage Publications Ltd.