1. **INTRODUCTION**

The ancients, at individual and social levels took a comprehensive view of life. Living they realized had to be value based and it was to be in agreement with nature of men and the requirements of society. The inherent differences in the mental makeup of men with consequent impact on their aptitude and outlook were recognized in terms of Varna-dharma. Social stratification based on classes was accepted inevitable. Disciplined social behavior at all levels was recognized as the basic social expediency, and to this end, the Ashrama system was envisaged yet, the possibility of individuals or groups coming to strife was never lost sight of; there was therefore provided the code of conduct in terms of Purusartha.\(^1\)

The threefold arrangement of Varna, Ashrama and Purusartha was expected to meet individual and social requirements on the basis of ethics, good for individual and groups. Withdrawing from social activity at certain stage of life, was to stimulate social advancement by yielding room to the nascent, the peeping and to the springing younger generation in accordance with the universal law. It made in consequence, available to the society, rich experience of those who having turned their back to the infirmities of mind – ambition, fame and fortune, continued to work at different levels for no rewards.\(^2\)

Economic satisfaction and social fulfillment doesn’t bring equal pleasure and peace to all, some look for more and beyond; they wish to discover themselves and reveal there within to the society. In the process, they make their best contribution. Society without men of action is a stagnant pool and individual outside society has no purpose. In keeping the two, man of action and society independent of one another, and yet wonderfully interdependent, the tangency that exists between the two was well recognized. They may look like the parallel lines running to meet; yet they meet and depart to the rhythm of continuity and change.\(^3\)

When Clive laid the foundation of the British Empire in India at the battle of Plassey, there were no mass media at work. The existence of mass media in 1757 would have ensured not merely the report but also an interpretation of the event to warn the people of the impending British domination. On or after the day of the battle when the fate of the country was being decided, the people remained utterly unconcerned, attending to their daily chores without any idea about the significance of the event beyond the mere change of a ruler. They remained ignorant of the momentous political and economic changes that were to create soon a permanent impact on the history and culture of the country. It may be a fanciful exercise
today to imagine whether mass media could have roused the people to resist foreign infiltration and, in the process, impart a new direction to the history of the subcontinent.\textsuperscript{4}

By contrast, within minutes of the assassination of Indira Gandhi, mass media began to pour forth a flood of information for weeks together. Newspapers brought out special editions by the noon, followed by massive coverage, running into supplements for several succeeding days. After holding back the news till late in the afternoon, Doordarshan reached its finest hour during that sorrowful period in the life of the nation. The entire nation wept as it watched all the minute details of the cremation. The greatest escapist medium ever devised, made escape impossible. This had a tremendous impact on the national psyche. It whipped up, according to some observers, an unprecedented sympathy wave to return the Congress (I) to power with an overwhelming majority, the largest so far in the history of democratic India.\textsuperscript{5}

One can refer to equally momentous examples of the stupendous difference that media can make to our important events and experience from the history of other countries. It took five months in 1492 A.D. before Europe learned that Columbus had stumbled upon a new continent. But when the first man landed on the moon in 1969, millions of viewers the world over witnessed it happening on their drawing room TV. Hence all the social issues and their coverage by media have become the lifeblood of the nation.\textsuperscript{6}

Through the marvels of satellite communication, the world has indeed become, as Prof. Marshall McLuhan indelibly termed it, a global village. Momentous changes, triggered by technology, have been awesome in their implications. The iron curtain of the old USSR fell apart at its seams, observers believe, because of the blast of information brought to an average Russian home through the new technology. China today bans dish antennas in the desperate hope of keeping information out. It’s a lost cause, a lesson that Singapore eventually learnt. It lifted the ban only after overcoming considerable inhibitions. The footprint can be temporarily stifled but it cannot be controlled, nor can any power on earth stem the tide of inevitable change.\textsuperscript{7}

Many of us today resemble Rip Van Winkle, rudely awakened to a startling fact: it is still the planet Earth we are on but it is no longer the kind of world we grew up in. Many people alive today can recall a society without a radio in every household. TV was a novelty till the mid-eighties in most middle class homes and Doordarshan was the only option available to the average Indian viewer till 1992.\textsuperscript{8}

Throughout history, human beings have always sought some mechanical means of extending the reach of face-to-face communication to serve their needs for socialization,
security, collectivization and fantasy. Indeed man’s attempt to extend the senses and bridge
time and space with his message began long before in pre-history. Our pre-historic ancestors
used smoke signals and beating of drums as some of the ways of extending the reach of the
voice over distance. Cave paintings and hieroglyphic writings were early attempts at bridging
time so that the voice of the sender could be heard by later generations. The discovery of each
new medium not only widened the reach of human communication, it also altered the ways in
which human beings reacted and related to one another.\textsuperscript{9}

Modern life would be inconceivable without media. They serve as our eyes and ears.
They bring us news beyond our immediate range of vision. We depend on them for the news,
for information, for entertainment, for companionship, for counsel and advice – all the way
from how to do our hair to which candidate to vote into office. We flick on the radio every
morning for the news of what happened while we slept. We search newspapers for the reports
of new political developments. We watch a TV documentary for insight into social systems
different from our own. Without these news and views through the windows of media, we
would be cut off, wondering and uncertain in a world of menacing unknowns. So inflated has
the role of media become as the arbiter of social and political issues that media practitioners
get to be as well-known as the public figures they talk or write about.\textsuperscript{10}

On the other hand Wilson Dizard reminds us that in the present age of converging
technologies and greater social complexity, the balance between economic productivity and
social harmony becomes more difficult to maintain. The balance is threatened by a dilemma:
technology as a productive force rolls on, while its contribution to social stability grows
weaker. The different social issues and events about whom the world anxiously waits to
know the facts have been delivered to us by media (both electronic and print).\textsuperscript{11}

Among many others one such issue is terrorism. The concept of terrorism has been a
category of political discourse since late 18\textsuperscript{th} century, although the connotation of it has been
changing over the years with the developing political situations throughout the globe. Of late,
perceptions of terrorism began to change with the events of 9/11 as it has crossed a hitherto
unimagined threshold. The world has began to realize that it has been witnessing new kinds
of terrorism, highly sophisticated, varied in forms and global in the true sense of the term,
both in regard to their organizations and objectives. Added to this are the deep-seated
implications of the ‘war on terror’ as declared by the USA immediately in the aftermath of
the 9/11 incident and its practical global consequences. Again, the need for understanding
casual relationship as well as the difference between ‘war of terror’ and ‘war on terror’ has
made the problem more complicated. Moreover, the newer manifestations of terrorism like
nuclear terrorism, cyber-terrorism, bio-terrorism, etc. have only added to the already existing difficulties of comprehending the length and breadth of the problem. Besides the proliferations of different manifestations of terrorism at the global level, terrorist activities of different hues are frequently seen now a day in different parts of the globe at the local, regional and national levels too. India is no exception to this global trend.12

As there are different social issues to consider some of them, which have been considered are natural calamity, terrorism, socio-political issues, communal violence, accidents or disaster, social crime and social justice. There are many social events which comes under these social issues that again have been considered (from 2001-2006) are Gujarat earthquake, Nepalese royal massacre, Manipur problem, Assassination of Phoolan Devi, September 11 attacks, War in Afghanistan, Indian Parliament attack, Attack on American Centre, Kolkata, Murder of Daniel Pearl, Godhra train burning, Gujarat violence, U.S. Space Shuttle Columbia Disaster, The invasion of Iraq by the U.S., Mumbai blasts (2003 & 2006), Stealing of the Nobel Prize of Rabindranath Tagore, Hannah Foster murder case, Abu Ghraib prisoner abuse, Hanging of Dhananjay Chatterjee, Killing of Veerappan, Tsunami devastation, Kashmir earthquake, Killing of Pramod Mahajan, The trial and death of Saddam Hussein and Noida serial murder case. There are many cases which happened before 2001 like Clinton-Lewinsky case, burning of Graham Stein, formation of Chattisgarh from MP, formation of Uttaranchal from UP, formation of Jharkhand from Bihar, Kargil war, Gaisal train accident, Super cyclone in Orissa, Pokhran nuclear tests etc. and there are many also which happened after 2006.

REFERENCES:
2. Ibid.
5. Ibid.
6. Ibid.
8. Ibid.
10. Ibid.