'Media becomes not only a medium but also provider of religious customs, values, and mores'

Branding of Religion through the Mass Media

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Abstract

Media becomes not only a medium but also provider of religious customs, values, and mores. Representation of religious practices and festivals in the mass media provide materials for constructing attitude and views of the audiences. In that vein, this paper presents a theoretical concept of the understanding of how the media represent the religious customs in a different way than the traditional religious values are, specifically taking the role of agenda setting or customizing a frame view. Inspired by Michael Billig's 'banal nationalism' concept Harvard Stigz has also developed a 'banal religion' concept to understand how media provide a religious imagination in our society which bears several differences with the traditional religious views. After this customized function of media, then comes the purpose of this function. Why media do that? That is another aim of this paper. Data were gathered from a qualitative content analysis of three Bangladeshi dailies and online newspapers. This study incorporates the abstraction of mediatization in line with the theory of discourse analysis and framing for the theoretical framework to bring to fruition of the research. This study adds new findings to the limited literature on the mediatization of religion in Bangladesh. This study manifested that the traditions of celebration, people attitude and behaviors to the ceremony have changed a lot over the years.

Keywords: Branding, Religious mediatization, Framing, Agenda, Discourse, Advertisement

Introduction

The main focus of this article is to scrutinize the mediatization through religion.Religion is an ancient along with a sensitive institution in our lives. Religious rituals, beliefs and custom values keep a strongdominant influence in the present era. The basic spirits of several religions docontain a different look through the representation of media. Here arrives anotherpowerful organization 'media' generally known as the indispensable 'fourth state'. We see through the eyes of this fourth state; we listen through the ears of this organization. Ben Bagdikian, amedia critic once said that we, the people only see and interpret what media shows us(Bagdikian, 2004).Therefore, when the two dominant institutionsmedia and religion come together or in a comprehensive way, the audience tends to get different contents represented within pre-determined frames and the feedback is 'mediatization of religion'. In a straight word, it can be defined as 'branding of religion(Hjarvard, 2016).Like a dress code for a specific day media also do brand religion. It upholdsspecific dressing manners on specific days (or even in Ramadan month), the media bring changes within its contents according to religious views and rituals.Even bringing out the sacred brands ('the pope' in western society) is another function of media(Hjarvard, 2008).

The internet has become another prominent platform for the dissemination of religious ideas(Krotoski, 2011). The development of information and communication technology (ICT) has been expected to produce variable opportunities for every sector including enterprise, education, tourism(Moen, Madsen, & Aspelund, 2008). The main reason of this positivity is inherited into the easy access and high speed which enabled the exchange of real-time information. Different online portals, groups, pages are changing the traditional ways where religious institutions interact with their community. Now messages can reach to a receiver through a click.The digital innovations made the media more common platform as well as adeterminant for individuals.Every social network like Facebook, Twitter, different groups or pages does play an active role with the religious followers(Moen, Madsen, & Aspelund, 2008).

This study has tried to investigate what specific religious contents are shown in the media along with the reason and the specific approach the

media represent it. In order to make this article comprehensible, this study wants to present a two-step analysis. First, clarify the mediatization in religious contents, secondly, the inherent or connotative meaning (the purpose of representation of such language) of the religious mediatized contents will be analyzedthrough (i) discourse analysis and (ii) framing methodology.

Aims and objectives of the study

The aim and objective of this article are to develop a theoretical framework for the understanding of how the media work as agents to change the religious customs. After analyzing the discourses and framing patterns of the samples, the second aim would be, to examine 'why' the media institutions select specific items in this manner. What do they want to represent in which context? A thorough understanding of the impact of the media on religion must be sensitive to the differences between the media and the different ways through which media represent religion, transform, re-construct the religious activities from one to another institution or even to society.

Research questions

To find out the process of the mediatization of religion in Bangladesh, there are some basic purposive questions of this research. These are as follows:

1. What is/are the reason(s) behind this religious mediatization process?
2. Who are the gainers of this process behind?

Literature review

Stewart Hoover (2006) has developed an idea in his book 'Religion in the media age' indicating the inbred relationship between media and religion or even 'branding religion'. Hoover used a metaphor to describe the relation which is the driver and the passenger where media plays the role of driver and the religious rules, customs do follow the media as passengers (Hjarvard, 2016). Media represents religious views and customs in a way that appears to the audience as 'relevant' (Hjarvard, 2016).

Mediatization can be addressed as a long term process where religion, as well as the culture of society, gets into a frame. Media do this representation both from the quantitative and qualitative aspect (Hepp&Kronert, 2008). As a quantitative aspect media broadcast its specific contents repeatedly in more locations, through more channels that are easily accessible to audiences. On the other hand, those specific contents are being framed with some elements that change the forms of religion, culture or any custom of our society.

Couldry and Curran (2003) have defined an aspect of 'the media age' or the terminology 'media cultures' would be more concrete in defining the process 'how media represents specific religious aspects'. They asserted that media are successfully staged as the 'unquestioned centre of society'. Moreover, nowadays media are regulated by the owners who maintain the status quo of a whole society (Bagdikian, 2004). They not only run the media houses but also they prevail in the business domains as well as the corporate institutions. It is mentioned that media reflexes the ideas and contents which are regulated and ascertained by the owners who are the ruling power of the Status Quo. Political symbols, words along with religion, specific customs, values and beliefs are the tools to maintain their indirect regime. And these specific do's and don'ts are symbolized through various media contents.

StigHjarvard argued that different types of religious beliefs, agency or even the symbols become influenced as well as dominant by the workings of several types of media, including from the traditional newspaper to online news media (Hjarvard, 2016). Hjravard also mentioned about 'media logic'. By logic, we understand the variant technological, aesthetic and social reasons of media (Hjarvard, 2016). From this aspect, mediatization entails a dual process. Through this process, media develops itself as a 'semi-independent' institution to determine the do's and don'ts of our society and daily lives. On the other hand, media plays the indispensable roles of 'doing family', 'doing educational institutions', and 'doing politics'. That means media as a social tool plays the role

to construct or even re-construct (framing) the rituals, roles of ours in every organization including our family, clubs, cultural organizations, corporate sectors. A general example can be social media like Facebook. A single conversation or reply on a religious page or group through social media can transform and re-embed our thoughts. Here as the media logic, the specific religious group can play the role of agenda to determine our thinking about religion. Different opinions, information can be disseminated through the page and it can play a role to change our thoughts.

Joshua Meyrowitz (1993) has suggested three metaphors among the media and its activities. Conduit, language and environment are the three metaphors through which it would be easier to differentiate the role of media to change various dimensions. Media conduits simply refer to the content of the media. The metaphor 'media as language' indicates how the media format messages, symbols and frame it to send the receivers. Finally, media as environments concentrates upon the ways media systems, frames and following these some institutions like family, school, college, clubs do facilitate along with structure our human daily routine to communication patterns (Hjarvard, 2008). The media also frame the feelings of community and belonging (Anderson, 1991). In earlier societies, social institutions like family, school, colleges, mosques were the fundamental information providers (Hjarvard, 2008). These institutions also used to provide moral values and orientations for every individual to be a part of society. On the opposite, these organizations have lost their former authority and the media took over the role to determine the roles and orientation of every social member.

Media also uses human emotions as its frames to mediatize religion. There are six negative emotions that can dominate human psychology (Coman&Coman, 2017). These are anger; fright; anxiety; guilt; shame and sadness. Therefore, Nabi has defined that different emotions can promote different degrees of messages processing. Framing can be conceptualized as the means, by which information is selected,

filtered, edited only to promote a particular definition (Coman&Coman, 2017).

Theoretical framework
Representation – constructing meaning through language

The Marxist sociologist Stuart Hall has described 'representation' as a process through which meaning can be produced, re-structured and even exchanged among people of society; culture; country (Hall, 1997). Generally meaning is being produced by verbal language along with the written symbols, words and phrases. All these verbal and non-verbal segments including various signs, images, pictures, paintings, video footage or even specific cultural norms and behaviour create different meanings. These stand for specific objects, people and events of the material and non-material world. Examples can be, a red rose where it symbolizes the meaning of love. On the other hand, a black rose or a blue one indicates the definition of a tragedy (Hall, 1997). All colours, signs, letters generate different meanings in our daily life.

Gradually people start to understand specific codes of society from several organizations including the basic ones, family, school or educational institutions, religious groups or from broader aspect the society's culture. These codes along meanings can change through time periods and from society to country. Such as dress codes, what is decent in Arabic countries is not the same polite in the European ones. From the birth period, people do learn the single meanings of a specific language from these different organizations. Hence a specific meaning is not within the object or language or person; it is the humans who fix and re-construct the meaning firmly that after a while it comes to seem natural and inevitable (Hall, 1997).

Nowadays along family and educational institutions media have become a greater source to instruct citizens what is normal and what is not good. Wearing green and red on the Independence Day on 26th March or even the 16th December in Bangladesh was not a general custom before. However, media has branded this code through different types of articles, photographs or even cultural dress codes

through different brands. And following this 'conductor' media, we learn things to maintain in society; that is how representation works.

However, this process is not that simple or straight forward above all it takes long time process as they can also refer imaginary things, supernatural power, fantasies of fairy or heaven, abstract ideas (Hall, 1997) In a summary, representation is the technique of presenting the lives, objects that connect meaning to a living culture or the imaginary world. It can stretch from a white rose of purity to rewards of heaven. If we observe the ownership of the current media houses, it will be revealed that the capitalists are the stakeholders of every big company including this 'fourth state' that means the media. Hence, the fourth state has become gripped into the hands of this giant conglomerates. And as a result of being gripped into the hands of these conglomerates is the media represents those specific contents which go with the corporate favour. For Michel Foucault, 'religion' is another source to hold the status-quo within a society (Letseka&Pitsoe, 2013).

The banal religion and new customs originated by media
Hjarvard had developed the banal religion concept from the very beginning of Michael Billig (Hjravard, 2006). Billig had developed the idea of 'banal nationalism'. He defined it in that way- national identity or patriotism is a great phenomenon. The same approach goes with the banal religion. Banal religious representations can be enlisted as Hadiths being edited by different folks, superstitions (black cats, broken mirror are the omen, to wear white clothes after being widowed, females are forbidden to study in fundamentalist society), procession on Ashura. Stig has shown through his studies that individual faith and collective religious imagination are created and maintained by representations that may have none or a limited relationship with the institutionalized religions (Hjarvard, 2006).

Methods of the study
The main purpose of this paper is to analyze the role of the media in representing religion.

Following the aim, the contents of the samples analyzed qualitatively. The analysis is presented through two theories-- 1) discourse analysis and 2) framing.

Discourse analysis and mediatization of religion
Van Dijk in 1997 pointed out the term discourse analysis, defining as 'a particular form of language use or more generally the specific way of speaking, expressing message' (Bavelas, Kenwood, & Phillips, 2001). In a broader aspect, it is not only using verbal language or words; moreover, it can be nonverbal ways of expression along pictures, captions, covering space. A more professional or specialized definition of discourse can be 'a particular Focus on the actual language Used in communication' (Bavelas, Kenwood, & Phillips, 2001). It generally indicates 'who' has used the particular language; 'in which particular manner'; 'why' and 'when or even on 'which event'.

Framing of the media contents
Goffman (1974) indicated that the media focuses attention on certain events than the other ones. In essence, framing theory suggests that 'how something is presented to the receivers, influences the choices of people make about how to process that information'(Goffman, 1974).

Communication scholars and political scientists use the term 'frame' in different two ways – 1) 'a frame in communication' and 2) 'a frame in thought or an individual frame'. Frame in communication indicates the words, images, phrases and the presentation styles that a speaker or the media uses to send towards its receivers. According to McChesney, the whole media system is not a simple economic organization (Cissel, 2012). At the same time, a media house is responsible for transmitting culture, politics and it can determine the area of our thoughts. For example, covering about the importance of religious prayer before the cyclone frequently refers that media is setting an agenda to obey the religious customs for the protection of general people in the time of natural disaster. And by 'frame in thought' notes to an individual's cognitive understanding of a given situation.

Framing in communication, it can be referred as a window having three segments of glasses (Cissel, 2012). If we open only one portion of that window glass then we can have a less view of the outside scenery. We will get much more view if two segments are opened. That is how framing works. Media present specific contents in a way so that it can influence the receivers as well as the contents would mean the same as the media intends to do.

Sampling

In this study, news have selected for analysis on two issues –

1. News on Ramadan, the holy month of Muslims;
2. Cyclone Foni, a natural disaster that covered on the first week of May, 2019.

In this research, the main method is to analyze the news and feature contents along with advertisements on these issuesto highlights the discourse and the framing approach of the media coverage. Three different media outlets have selected for data collection. These are: Bengali daily -- DailyIttefaq, English daily -- The Daily Star and online news portal -- Bangla Tribune.

Analysis

Branding food and fashion

The renowned and popular Bengali newspaper 'Ittefaq' owns a lifestyle based feature supplementary 'Karcha'. An 8 page supplementary portrays lifestyle based features or soft news on a different occasion, season or events. Focusing on the major religious occasion of the Bengali Muslim community, Eid-Ul-Fitr after a long month of Ramadan, this newspaper portrays different and newest fashions including how to dress on Eid day (differentiating time periods of that occasion; such as in the morning, afternoon and night); what to cook and how to serve them in a presentable way; how to fix dress color with your partner or family; different types of foods (lower to high budget) to be prepared in Sehri and Iftar time. By this presentation, media tried to draw the attention of the mass audience. In this way, religious festivals like Eid, Pooja or Christmas appears through this fixed 'Glamorous' way that doesn't

or has a very less connection to the traditional religious rituals.

Following the trend, Ittefaq published an 8-page supplementary 'Karcha' from 7th May to 28th May labelling the number as 'Eid Fashion'. In a total, we can see four Eid fashion supplementary that focusing on the dress and fashion trends and different item of food for Iftar a shehri.

On May 7th, the first issue on Eid fashion has covered a feature on 'UtsobeJugolbondiPoshak' (meaning same categorized dresses to be worn with your partner or family members) (Daily Ittefaq, 2019). There are some sentences mentioned in that feature that fashion houses do make trendy same types of clothes for the couple. Nowadays, it is not only limited to the valentine day only, but it has also been started on the Eid occasion too. From discourse analysis, a finding can be sorted out that triggering the word same dresses for your partner or family; you may buy the same motif clothes from a specific fashion outlet. And triggering another word, 'country motif' they may sell different types of clothes, so an individual can buy it as their cultural pride, and all the profit may go to the fashion brand. As a connotative meaning, it is nothing but the branding of fashion outlets through mediatization of religion. Not only youth generations but also every aged person can find out their favourite comfortable cloth like this. A sentence is mentioned at that feature, 'at the beginning youths were likely to buy those clothes much but now every person of any age can buy this couple motif dresses' (Daily Ittefaq, 2019).

The same branding of fashion outlets during the Eid occasion through this supplementary goes with another feature named 'TarunyerPochondo T-Shirt' (Young people likes T-Shirt) where several types of new T-Shirts, prints are popular in shops (Daily Ittefaq, 2019a).

On the 6th page of Karcha, different food items and their recipes were shown that focused on the audiences living in cities and having a good lifestyle to lead. Items including different drinks, snakes, and peanut butter items portrayed a

different food habit into our country and culture (Daily Ittefaq, 2019b). This representation indicates an inherent meaning of mediatization of food habits during the month of Ramadan though it is a month of sacrifice and spiritual openness.

On May 14th's Karcha represented a feature with the headline 'KamizeBoichitryo'; meaning variations of Kamiz-Salwar dress (Daily Ittefaq, 2019c). Every page of the Eid Fashion-2 has portrayed variations on clothes. Full page advertisements, discount offers of several fashion brands were found on these 8 pages supplementary. And other feature items only covering 'PoshakeUtsoberBornilota'; 'Notice of renown fashion and beauty outlets including Anjan's, Nipun, Sadakalo, Phoring, Rang, Women's World'; 'Cheerleader Panjabi'; 'Eid UtsobeDeshi Dosh' focusing only how to celebrate the Eid day on the basis of dress items.

Same feature items can be found on May 21st's Karcha. 'UtshobeBarnilPoshak'; 'Polo T-Shirt RongerBahar'; 'SobcheyeBoro Panjabi Dorshon'; 'Eid E Twelve Clothing'; 'ShishuderRongin Eid' and several advertisements of different fashion brands, such as KayKraft, a new section of Country Boy, Banglar Mela, NityoUpohar, Easy etc. A feature having the headline 'UtshobeBarnilPoshak' mentions that the designs of clothes are changing because of the huge impact of social media and the Internet (Daily Ittefaq, 2019d). Now Indian and Pakistani dress patterns can be observed in our local dress designs (One is Anarkali!). What does this sentence represent? First of all, it says about the impact of social media along with the internet which indicates the mediatization process of branding and reshaping our choice through different dress and outfit patterns. Secondly, the Indian and Pakistani trends getting into our own clothes meaning whether it is Indian or a jolt of Pakistani dress patterns you may buy it and wear it on the Eid day only to celebrate. In this way, media are telling us to do in a suggestive approach which is inherent. The fashion brands are not thinking about the clash between the dress patterns of ours and the neighbour countries instead they are focusing to audience

or buyers so that they can buy and these brands can gain profit through any dress pattern of any culture. Different features on only Panjabi (A male dress) represents how 'importantly' the media has picked this dress item for males only to represent in front of the audience. Even you can get the 'helpline' to contact the specific shopping outlets to know anything about your dress choice.

A feature has secured the lead coverage having the headline 'RanginPoshakeRangate' where a sentence was mentioned, 'choose that dress which represents your personality' On 28th May in the last supplementary of Eid fashion week (Daily Ittefaq, 2019e). The lead feature item also suggested how to dress you according to our body shape, height, skin color, such as, it would be better if short individuals choose straight cut jeans rather than the long kameez (A dress generally is worn by Bengali females) and for the bulky ones they may avoid variable printed clothes but may choose one coloured dress only. Black would be perfect for them! And this feature ends with a final sentence saying, 'all these things may make your Eid festive' (Daily Ittefaq, 2019e). What do these messages indicate? Every fashion features indicate clearly the one message -- 'only branded clothes can make your Eid festive'. And that is how a religious festival becomes mediatized or gets a label of 'branding'.

Some different words 'Elegance Look', 'Young crazy fashion hunter' was used (though words were English but directly used as Bengali) in another feature 'Vinno Look E Prokash' (Expressive in a different look).

Some other popular articles on fashion during the month of Ramadan get extra coverage. These popular culture based items are henna designs, beauty and make-up tips, and food recipes for the Eid day. It has been a tradition for Muslims (especially for females) to wear Henna on special occasions including Eid days. A feature on the Eid Fashion-3 entitled that 'Utsobe Mehedi Ronge' (Festival with the colour of henna) mentioned 'the colour of henna makes our Eid complete'. The darker the stain becomes, the more beautiful it looks (whether

people have different skin types or not, it must be much darker). Not only Ittefaq but also every newspaper, online news portals do cover this Henna item during this Eid festival.

Another important discourse can be addressed as the photos that are being added with the featured items. Every feature gets published with specific photo shoots. Attractive photos of models wearing branded clothes and different looks are given only to attract an audience. The inherent meaning of these pix is to send a message to the audience so that 'they can look alike the models by wearing these clothes and jewellery, hairstyles'. And all these news items, words, pictures along captions are only to catch the concentration of a certain class including city people and youths the followers of popular culture.

Advertisements also get reshaped according to religious festivals. 'Surf Excel Ramadan Pack', 'Hizab Refresh', 'Lifebuoy Aator', 'Buffet offers in iftar', 'sehri by Robi phone company', '20 per cent cashback offer by Bikash app' (a money transferring app) and all the fashion brand discounts on clothes, shoes, jewellery, beauty products and treatments get tremendous coverage during the month of Ramadan. If we see the contents of the advertisements as discourse, we have to pick phrases and messages which got coverage through the offers. Most of the eminent (also expensive) restaurants and cafeterias like Radisson, The Westin, Haveli, Orchard Suite, Long beach are connected with a substantial company Robi telephone.

Therefore, jointly ventured all the restaurants and cafeterias (even fashion outlets) do share their profits. And media becomes a 'via' or 'way' to send this message to mass people. Suppose, the advertisement of Robi being covered on Ittefaq on the day of 23rd May depicting 'If you dial a 'Thanks' status by Robi telephone and then you may get a free buffet from the mentioned expensive restaurants'. But you have to buy a buffet and the process will be done by dialling a 'Thanks' labelled way through using Robi phone. So for this, an individual has to use Robi phone and also to order a buffet from restaurants like The Westin

or Raddisson. So behind the offer and the buffet iftar, the basic aim is to gain profit. Profit for whom? Giant conglomerates like Robi or any phone companies along the restaurants will grip the profits. Not last but least, the profit will also go to the specific media houses who are working as the mediums to cover this buffet offers only to attract the audience that means us. And it is a known fact that most of the newspapers and media houses to get their profits from the advertisements offered by the giant private conglomerates as it is the basic aim of the capitalist economy. And all these profit gainers including the media, telephone company (or even the Hizab Refresh shampoo- Sunsilk, or cloth washing powder Surf Excel) will attract the audience by triggering different occasions, and one of the most common festivals is Eid (or even Durga Pooja). Feedback is mediatization of religion or branding of variable companies including their products only using religion or specifically religious festivals.

Getting a front cover, the Hizab Refresh Sunsilk Shampoo is nothing but sends a message to the audience or the 'buyers' to buy and gain profits for their own company. As a discourse, hijab is used only to attract all the females whether they wear hijab or not but giving importance to this dress code, that women who cover their hair also use this specific Sunsilk shampoo. It is a good product like wearing hizab (structuring secular views like it is preferable to wear a hijab during Ramadan though it is not included in our Bengali culture).

Another type of advertisement can be found through the newspapers of their own, to sell their Eid special magazines. Ittefaq portrays their own Eid magazine Ananya-2019 where readers can find Eid recipes of several chefs, Eid styles, makeovers, henna designs, interior decorations (how to make beautiful your house, not only yourself), How to maintain diet even on Eid day and several poems, stories can be found on these Eid magazines. ProthomAlo publishes their Eid magazine 'Barnil' covering the same feature items.

'Festive inspirations', 'luxury boutiques' or branding through media
English daily, The Daily Star is not an exception too. Even it is more loaded with advertisements or advertisements through feature, lifestyle-based features, food recipes and interviews of stars on their planning to celebrate Eid. Like the other newspapers, The Daily Star has its different supplementary like Showbiz, Shout, Lifestyle, Bytes. For this research, Lifestyle and Shout have chosen.

The very first Eid based lifestyle starts on 7th May 2019 with a feature of 'Festive Inspirations'. Some other features of the same category were like 'Fighting against the norms' (The Daily Star, 2019), 'The invisible plus size section' (Farina, 2019), 'All things Men' (Raidah, 2019) were found in the same number. 'Fighting against the norms' suggests that women must not be defined by their long hair or pointed nose but beauty is the comfort that comes in all sizes, shapes and age; and then the principal designer takes the audience to introduce to her boutique brand. Framing the photos of different models (breaking the tradition this article presented a bulky model wearing western clothes) indicates a different meaning behind 'breaking the tradition' (The Daily Star, 2019). And what is it? It means this prominent designer has created all types of dresses which will fit anybody. It does not matter how you look or how thin or bulky or from which age you are, but that designer has a good stock of all types of clothes. So you can buy them and make your Eid festive by wearing those clothes or breaking the traditions! Same discourse analysis goes to the next feature 'The invisible plus size section' mentioning that 'Baishakhi festivities could not even take a breather and Ramadan along Eid-ul-Fitr are already in full swing; Rows upon rows of clothes are being stocked in every well-known fashion brands, But only the sizes marked medium or large'! (Farina, 2019). So what is the Solution for the women who are not that 'perfect thin'? This designer has brought a solution by making all size clothes so that no women can feel bad if they cannot get their favorite outfit in this Eid to celebrate it. It means that you just go and check this specific designer's boutique

brand, not only this fashion brand but most of the brands do portray these messages for their customers and trigger some words like 'Breaking the traditions'.

Using 'wild and exotic' phrases to make religious festivals trendy
You will look like a 'Millennial Mermaid', 'Whole Swag' or even 'Resurfacing Aphrodite' if you wear 'Exotic' clothes and 'cool jewels' from different brands. It will make you look like 'The Persian slayer' in Bangladesh. Even you can be a 'Rock Girl', 'Riddle of the Night' in this Eid by wearing 'Wild' tamed prints in your outfits. Adding the pictures of highlighted model wearing 'Trendy', different outfits to make you realize that you can look like the same if you choose these dresses, these jewels. Whether that specific outfit goes with your weather or environment it does not matter, all that matters as a customer you have to buy those branded clothes and products with the name of 'Breaking Traditions'.

May 7th's Lifestyle has covered some recipes like Dragon's smoothie bowl, Beetroot with apricot or almond cream cheese or even date truffles recipes for iftar and sehri are bringing new vibes in our traditional Ramadan rituals (Ameen, 2019). The Daily Star has presented advertisements in the angle of feature portraying 'Ramadan arrangements at Radisson Blu', 'Celebrate the spirit of Ramadan in InterContinental Dhaka' (The Daily Star, 2019a; Farina, 2019a). That means if you eat your same menu iftar in your home that will not be that 'Spiritual'. But you make a different spirit by taking the food in renown InterContinental Dhaka, where you may find the 'Savour taste of Arabia' while sitting in Bangladesh. All these restaurants and suits are bringing these 'opportunities' to your hand only to make your Iftar and Ramadan that delicious in the name of 'celebrating the spirit' along framing the basic purpose of Ramadan into delicious food habits.

Branding through advertisements: economic logic exploits professional logic
More than 35 advertisements were found in Lifestyle and Shout supplementary. Most of the

advertisements were featuring 1) clothing brands; 2) shoes; 3) jewellery; 4) restaurants. Some other advertisements came with representing health tips like the main newspaper section had been giving health tips given by different doctors of United Hospital, though it was an advertisement of United Hospital. Other advertisements can be seen like Samsung, Hizab Refresh (a common one in the newspapers during Ramadan), discount offers on laser treatments on in this festive season. You may get a bonanza Eid gift from Samsung Company if you purchase their products, and they cover their advertisement labelling a tagline 'EID Mubarak'. The Daily Star, as a media makes a way to portray this company's offer so that both the Samsung and this newspaper get profit from the audience and mass people. All the conglomerates do earn their profits but they use different seasons or even occasion to make a variation in their selling project. And religious festivals are a common way for these profit gainers. So all these brands including Aarong, Bata, Orion, Klubhaus, La Reve (getting a broader coverage of a 4-page advertisement, May 14, Lifestyle supplementary) or groceries, food suits, skin & hair care centers; all these brands and shops are trying to send a message to the buyers 'You just buy the products and Only these products can make your EID festival joyous'; 'You will look trendy, modern or even wild, riddle of the night' if only you buy these certain products. And religious festivals become a triggering way to sell the products more.

Several advertisements on 'Hijab Refresh', 'Lifebuoy Aator' during this month of Ramadan from last year till 2019 were published through the Bengali media. Specifically labelling the names as 'Hijab Refresh' or even tagging the name 'Aator' (Attar or Aator is an Arabian fragrance used by Prophet and Muslims before or after the prayer) with a soap, here do indicate something connotative. As like people have to wear Hijab (Here a Hijab is used as a religious symbol represented by media) or use Aator (another symbol or discourse) during the month of Ramadan, though Hijab is never a Bengali culture. But a different custom of wearing Hijab or marketing of a religious perfume based soap were popularized by the driver 'media'.

Natural disaster news branding throughreligion
On May 2nd, 2019 the cyclone Foni which was poised to be the strongest tornado to hit Bangladesh. As it was expected to result in very heavy rainfall and cause significant damages in several parts of Bangladesh along India, preparations were taken care over the whole country. Media was not lagging behind to take the responsibility of making the mass audience aware of this destructive cyclone. Along with this compulsory responsibility, the media was not also lagging behind to make this disastrous incident from the religious perspective; which is the main focus of this paper 'mediatization'. Through the purposive samples, different news items are selected getting coverage by renowned newspaper online sites. One of the newspaper sites is the Ittefaq, from 2nd to 3rd May 2019 Ittefaq has covered 3 to 4 news items only on 'how to pray during the time of natural disasters like cyclone'. It was not other hard or serious news on covering Foni, but only the religion-related news during the cyclone. One of the most common items was 'Prayers to recite during the time of cyclone' (Daily Ittefaq, 2019f). Apart from the Ittefaq, other online news sites including Bangla Tribune, Kaler Kantha have published the same type of news and features. Basically, all of the news items covered the specific Dua or prayer that is suggested by the Prophet and recited in the Quran to stay safe in the time of natural disaster. Another news item of Ittefaq has referred about the universities of Bangladesh (KUET, Khulna University) to offer prayer by their mosque authorities. So an indication can be found through discourse analysis that these spiritual prayers are also recommended by the educational institutions. So there must be valid reasons along logic to depend on the prayers. Another extremity of these news items is only portraying the dominant religion, Islam. Bangladesh is known as a secular country, but all these news items portray the majority of people religion and that is Islam. In the news of Bangla Tribune covered on 2nd May some quotations were included (Bangla Tribune, 2019). Quoting an Islamic priest (Peer), it was mentioned that whatever the disasters are only for our deeds. So we may seek forgiveness from Almighty (Tawbah) and may return to the

path of Islam. A clear message is indicated that this cyclone is happening for human wrong deeds rather than natural calamity and if we can follow only Islam then we may stay safe. A direct interview quotation is clearly indicating to the process of 'mediatization of religion' and the only dominant religion in Bangladesh which is Islam!

Now if the framing theory comes, we may sort out the news coverage. Several newspapers online sites or online portals covered the same news. So when a specific news item gets coverage through media that means those media houses are bringing that topic with importance. Picking a specific topic first and then representing the topic in front of the mass audience in a manner so that that specific item creates concern in the thinking process of the mass audience.

Conclusion

Through the discourse and framing analysis of the samples, the finding of this research indicates that the features, advertisements along with the cyclone news; all were covered through the mediatization process of religion. Media do select religious events like iftar, sehri or Eid as their ways to help the conglomerates to grip their profits. They implicate different religious contents in their own ways, such as how to put

clothes, shoes on or how to prepare Arabian or Philippine dishes in iftar and sehri is determined by media. However, Ramadan or any other religious spirit was far away from being mentioned in these articles or advertisements. One of the simple facts of all the analyzed items is these contents are portrayed basically for a targeted class audience and that is the city living people along with the people having a minimum level of earning to buy the branded clothes, shoes or any other products. That means these media along branded businesses do target first their customers and audience and according to the list, they prepare their contents. The amount of any content in these samplings referring village living minority people, or the people struggling in their daily lives for livelihood is too less comparing to the other targeted audience or customers. And all these contents are portrayed in that way when we begin to think or believe that 'we would not be that good looking or prestigious if we do not take prepare ourselves like that media represented way'. Media works here as a channel to advertise these brands to the scattered mass audience and tell us to buy along to take the products to look more shiny or beautiful or even to become much smart. Another finding from the cyclone news can be said that dominant major Muslim religious views were being prioritized through these news items.

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