POSTMODERNISM

AND

THE PRODUCTION OF NEW SPACE IN DHAKA CITY

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Rapidly changing Dhaka city and the youth inspired me to do this advance research thesis. In Sociology research is the only way through the society as a laboratory can be explored in diverse and more interesting ways. Although completing an advance research thesis is one of the laborious work, but the labour become more fruitful and exciting when the topic of the research is up-to-date and so many qualified and extraordinary people helps with deep integrity.

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Abstract

The worldwide shifts in cultural as well as in political-economic activities since 1972 has profoundly affected all the developed country's and former third world countries. Bangladesh, during 1971 achieved its independence as a country and followed economic path to socialist guidelines of state domiantion. The guidelines could be practiced through the spirit of people's enthusiasm but mischievous state mechanism couldn't practice it because of its confusion or pressures from the western capitalist country's development route to modernity through structural adjustment programmes. Long path has gone after the confusions and uncertainties. At the edge of 1990, the whole socialist block or soviet communism decayed finally and Bangladesh entered in the world of Global capitalism with full confidence and enthusiasm. As capitalism and it's development strategies was dependent on neoliberal ideologies and market mechanism of imbalanced economic strategies, Bangladesh has entered in the world of global capitalism with great confidence. This entrance has made possible for Bangladesh to the emergence of a 'Plundering class'. The uneven development of worldwide unequal capitalist systems touched Bangladesh and it's capital city Dhaka with huge manner. With the advent of shifting dimensions of time and space, made a relation between rise of postmodernist cultural forms, the emergence of more flexible modes of capital accumulation. Dhaka city became the centre of attraction as the hub of global culture and local culture. The market circulation of commodities found the Dhaka city a perfect place of bridges like any other global cities of emerging countries. The sattelite world, the rise of global media, the launching of deshi TV channels, the aesthetics of advertisements and images, the colourful beauty of consumer world, the grandness of shopping malls as the perfect hub for world products and commodities, the global world of different taste of different cultures and subjectivities affected the young generations from the middle and upper class background. The global and local cultures has found it's effective trace among that sections of youth. Dhaka city became the produced spaces of consumption and became the network for other global city's and the other town districts of Bangladesh. The shifting culture and it's consequences is very urgent to understand the crises of young generations and the scenario of Bangladesh from the context of postmodern shifting of time-space sensibilities.

CHAPTER ONE

INTRODUCTION

Mizanur Rahman's personal account of 1930-1970s Dhaka 'DHAKA PURAN'(Dhaka epic) is not the city of 2013s Dhaka. Mizanur Rahman's Dhaka was the city of less population, huge cinema halls, green parks, Race course competition of horses, libraries, dhanmondi as rural place, pilkhana as elephant roaming ground, city of bazars and many things. Today's Dhaka is of population more than 7.00 million. Dhaka city is crowded with giant building sites, grand shopping malls, huge number of slums, uneven management of water, power and sanitation. Today's Dhaka sanitation and road becomes blocked during rainy season. Dhaka becomes impossible for living during the day in outside. The service holders get out from their flat at 7 am to reach their office before 10 am. The place which could be reached by 15 or 20 minutes now need more than 1 hour. People get relazation during Holiday staying with the family at flat. During holiday, the visiting place becomes overcrowded, so people feel it relaxed staying at homes(flat). The above description tells about the service holders in general. What about the biggest sections of Dhaka city. These should be no doubt which age group is Dhaka's biggest section: It's youth, the younger people aged between 15 to 35 years. What do they pass their life in Dhaka. This age group is considered as the power house of the country. What this sections do, is of prime concern for every sensible citizens of the country. Because they are the future leaders of the country.

So, recent Dhaka, young generation, Globalized world system- all these things are interconnected in many ways. When Sherlock series aired on BBC One 1 January, after 2 and half years young of Dhaka city discusses about the recent episode of Sherlock holmes. They become busy, overwhelmed debating about the recent episodes good side and bad sides. Not only it hangs on the level of discussion, Some energetic enttrepreneurs made classic design of Sherlock Hoody Jacket for specially winter season in 1 January. They advertise it through the facebook Sherlock holmes fan page and get orders for that Jacket more than 1000 pieces. Each piece price is 890 taka. The prominent football club Liverpool has more than 3000 fans just in Dhaka city. They watch every game in 7 hill restaurant near Sonargaon. They enjoy every saturday or sunday after watching the game. They arrange 'get together' programme for

themselves. The huge number of the young people are migrating to USA, Canada, European countries, Australlia for their higher studies for meking a bright future. They just don't believe that Bangladesh is the right place for them. There are also other young those who arrange human circle for ensuring the justice for the martyrars of 1971 liberation war. There are the sections of young who wants to establish 'Khelafat' in Bangladesh. There are the numbers of young who support the crowd of 'Hefazot-e-Islam' for ensuring punishment for the atheists. There are huge young people who just do buy stuffes from the shopping malls and decorate themselves with latest stylish or hippi look. There are a large number of girls and adult women in Dhaka city they are just busy with makeup, fairness, cosmetics, beautification. There are a few but much influential gay members who organized a club named 'Boys of Bangladesh' whose activity is remarkable. There are young people who just do nothing and pass their time in total despair. In fact, this is not a total picture but a bit of collage images of Dhaka city's young generations.

The above picture may have different meanings and explanations. But this is not to be ignored that these are tale of changes. A drastic changes. Now the questions are: What brought these changes? What aspects of economic and cultural shifts underlies these images? What is the reason behind these drastic changes? What is the difference between international and national now a days? What is the difference between Global and Local specially in Dhaka city? Behind these changes what are the contributions of consumer culture? What is the concept of being works behind these changes? And finally the most important, what political, economic and cultural context contributes behind these radical superficial changes?

As David Harvey has phrased it, 'the whole history of territorial organisation, colonialism and imperialism, of uneven development, of urban and rural contradictions, as well as of geopolitical conflict testifies to the importance of such struggles within the history of capitalism'. One of the reasons why capitalism has survived into the twentieth century is because of its flexibility in constructing and reconstructing the relations of space and the global space economy. Just as everyday life has been colonized by capitalism, so too has its location - social space (Elden, 2007).

Henri Lefebvre stressed on the term both 'Production' and at the same time 'Space'. Lefebvre's

production as a concept is not only limited to the ideas of producing economic products and commodities. Lefevbre's concept of 'production' is inspired by Marx, Hegel and Nietzsche. According to Elden,

It is worth stressing again what is meant by production in Lefebvre's work.
"The term *production* acquires a more forceful and a wider significance, when interpreted according to Marx's early works (though still bearing Das Kapital in mind); production is not merely the making of products: the term signifies on the one hand 'spiritual' production, that is to say creations (including social time and space), and on the other material production or the making of things" (Lfebvre, 1947) (Elden, 2007).

Production, then, is broader than the economic production of things (stressed by Marx) and includes the production of society, knowledge and institutions. Production in Lefebvre's sense — deriving from Marx, Hegel, and Nietzsche's notion of creation - needs to be grasped as both a material and mental process. An analysis of production in the modern world shows that 'we have passed from the production of things *in space . . .* to the production *of space* itself (Elden, 2007).

About space lefebvre's proposition is much clearer. According to Elden,

"Lefebvre states that *'(social) space is a (social) product'.* Space needs to be understood in the context of the mode of production of a particular epoch. Despite Lefebvre's attention to the role of ideas, he does recognize the importance of forces and relations of production. Spaces are sometimes produced by the contradictions of the mode of production such as the medieval town, which was produced out of feudalism, but eventuallyemerged victorious. But Lefebvre goes further than according space an important role as a product. In the strict Marxist tradition social space would be considered part of the superstructure, but for Lefebvre it enters into the forces of production, the division of labour, and has relations with property. Social space and space itself escape the base-structure-superstructure model" (Elden, 2007)

Lefebvre was refined or extended by Scott Kirsch. Kirsch identified the important and complex relations between capital, technology and space. 'In addition to its significance to production in space, technology also plays a mediating role in the production of space.' This highlights an important point. Lefebvre not only corrected the modernist imbalance of time over space, but

also, Kant, emphasized the historicality of their experience. Lefebvre therefore wished to make two main moves in his work. First to put space up with and alongside time in considerations of social theory, and in doing so correct the vacuity of the Kantian experiential containers. Spatiality is as important as, but must not obscure considerations of, temporality and history: 'space and time appear and manifest themselves as different yet inseparable'. Secondly he wished to use this new critical understanding to examine the (modern) world in which he was writing. This is accomplished through an analysis of how space is produced, and how it is experienced. Space is produced in two ways, as a social formation (mode of production), and as a mental construction (conception) (Elden, 2007).

According to Elden, here is the core explanation of Lefebvre on 'space'. Lefebvre therefore introduces a distinction between concrete and abstract space. Concrete space is the space of gestures and journeys, of the body and memory, of symbols and sense. This concrete content, of time inscribed in a space, is misunderstood by reflexive thought, which instead resorts to the abstract space of vision, of geometry.' Abstract space is measurable.'Architects and urbanists work with this abstract space, this paper space of drawings, and are divorced from the level of the 'lived' in a dual sense. This is because, as well as abstracting from it in their understanding, they then project this understanding back onto the lived level. As Lefebvre notes, the plan does not rest innocently on paper - on the ground it is the bulldozer that realizes these 'plans'. 'Space has long ceased to be a passive geographic or empty geometric milieu. It has become *instrumental.* In order to make progress in understanding space, we need to grasp the concrete and the abstract together. As Lefebvre argued in *Dialectical Materialism,* if only one is grasped and turned into an absolute, a partial truth becomes an error: 'By rejecting a part of the content it gives sanction to and aggravates the dispersion of the elements of the real.' Just as Lefebvre described the state as a 'realized abstraction', space too is a realized (in both senses of the word) abstraction. Here there is a balance struck - a dialectical relation - between idealism and materialism. Space is a mental *and* material construct. This provides us with a third term between the poles of conception and perception, the notion of the lived. Lefebvre argues that human space and human time lie half in nature, and half in abstraction. Socially lived space and time, socially produced, depends on physical and mental constructs. It is from this that Lefebvre derives his conceptual triad of spatial practice; representations of space; and spaces of

representation. Space is viewed in three ways, as perceived, conceived and lived. This Lefebvrian schema sees a unity (a Marxist totality) between physical, mental and social space. The first of these takes space as physical form, *real* space, space that is generated and used. The second is the space *of savoir* (knowledge) and logic, of maps, mathematics, of space as the instrumental space of social engineers and urban planners, of navigators and explorers. Space as a mental construct, *imagined* space. The third sees space as produced and modified over time and through its use, spaces invested with symbolism and meaning, the space of *connaissance* (less formal or more local forms of knowledge), space as *real-and-imagined.* (Elden, 2007)

Here comes the propositions of David Harvey. He prioritized Lefebvre's conception of 'Production of Space' in a sense space is perceived, conceived, and lived. In this age of late capitalism, flexible accumulation of capitalism, according to Harvey "The devaluation of labour power has always been the instinctive response of capitalists to falling profits. The generality of that conceals, some contradictory movements. New technologies have empowered certain previleged layers, at the same time as alternative production and labour control systems open up the way to high renumeration of technical, manegerial and entrepreneurial skills. This trend, further exaggerated by the shift to to services and the enlargement of 'the cultural mass', has been to increasing inequalities of income, perhaps presaging the new rise of new aristocracy of labour as well as the emergence of an ill-remunerated and broadly disempoered under-class" (Dahrendorf, 1987; Wilson, 1987; Harvey, 1990).

Harvey's postmodernism is the emergence of 'cultural mass' in an age where late capitalism's new production of space entails the experience of newly changed experience of time-space shifting. Technology, fashion, food, life style, leisure time-everything is relevant to the shifting of new time-space compression. This time-space compression has contributed to break the earlier geographical physical barriers and made globalization possible. Image building had become the prime concern in this age of instant ephemerality. This image building has broke the barriers between the real and unreal. Here, the unreal in general sense is the real thing. The photographic images, the visual representation of an imagined city has become the prime notions of reality. Lived social space is not the prime concern now a days. Baudrillard's concept of 'Simulacrum' is

the real reference for any reality. The break pf past, present and future is the sole indication of today's depthless history. In this age of ephemerality, sense of being has shattered and that's why some versions of postmodernism has only highlighted the mental space as the ideal category of investigation. Individualism, politics of difference is most hughlighted in this age of consumer globalization. The politics of different subjectivity has become the only shelter place embracing the world of commodity. It is neglected that, commodity produced that space of different and shattered subjectivity, disintegrated themselves and posed the question of national or international solidarity in question.

The changes of the cultural life the young of Dhaka city is relevant for understanding the postmodern shifts from the context of Bangladesh. Dhaka city's diversity can be read as Raban's 'Soft city', and Jane Jacobs's 'city of diversity'. But the more prime concern is to search for the rationale behind these diveristy, uneven development, shattered subjectivities, and shifting identities and modernist Nostalgia among the young generations. The changes of the youth life-style is highly ignored in the national planning of the policy makers. There is no contemplative framework for understanding the changes and shiftings of the youth. This research paper has tried a bit to fill that gap.

1. Statement of the problem:

According to David Harvey, "Friedrich Jameson (1984b) attributes the postmodern shift to a crisis in our experience of space and time, a crisis in which spatial categories come to dominate those of time, while themselves undergoing such a mutation that we can not keep pace. 'We do not yet possess the perceptual equipment to match this new kind of hyperspace,'." (Harvey, 1990).

Since 1973, there had been a huge change in the economic organization and revolutionary changes in technological intervention in production. These two radical changes solved the inconsistent problems raised by Fordist rigid assembly-line production. Control of devaluation and absorption of accumulation by other means emerged as instant solution to the problems.

According to Harvey, "On the other hand, a strong system of macro-economic control was instituted which controlled the pace of technological and organizational changes (mainly through

corporate monopoly power), kept the class struggle within bound (through collective bargaining and state intervention), and kept mass production and mass consumption roughly in balance through state management. But this mode of regulation would not have been anywhere near as successful as it evidently was, had it not been for the strong presence of both temporal and spatial displacements, albeit under the watchful eye of the interventionist state." (Harvey, 1990).

Harvey's watchful eye on the newly economic management has relevance to current changes in cultural, social, political life of the global citizens. None other than Harvey, sketched a problem regarding social theory's treatment of time-space and aesthetic theory's treatment of 'time-space' sensation. Social theories prioritizes time over space in their formulations. Harvey stated, 'They broadly assume either the existence of some pre-existing spatial order within which temporal processes operate, or that spatial barriers has been so reduced as to render space a contingent rather than fundamental aspect of human action.'

Oppositely, Aesthetic theory is very much concerned with the 'spatialization of time'. Aesthetic theory accomplishes ephemerality of the world-life turned to be ruled out as eternal and immutable truth. The architect, tries to communicate certain conception through the construction of a spatial form. Painters, poets, writers do no less. 'The invention of printing embedded the word in space, it has been said, and writing- a set of tiny marks marching in neat line, like armies of insects , across pages and pages of white paper--is therefore a definite spatialization. (McHale, 1987).

So, social theories speaks about the progress, change, ephemerality of modern times. It becomes a prime work for aesthetics to capture this 'becoming' rather than 'being. Here again comes the insights of Harvey:

"There is much to be learned from aesthetic theory about how different forms of spatialization inhibit or facilitate processes of social change. Conversely, there is much to be learned from social theory concerning the flux and change with which aesthetic theory has to cope. By playing these two currents of thought off against each other, we can, perhaps, better understand the ways in which political-economic change informs cultural practices." (Harvey, 1990)

This research paper is an experiment to judge the Dhaka city from the context of David Harvey's

exposition of economic changes, cultural shifts, changes in time-space sensibilities, and uneven geographical development of Late capitalism. Bangladesh is basically undergoing a huge privatization means corporate monopoly power and interventionist state strategy since 1990. Bangladesh is interesting to study in many ways. Some of the reasons are : the cultural and anthropological legacy and histroy of bangladesh is more than 1000 years old. Different cultural and religious milieu is fused in it's cultural backdrop. But the rate of change is not even in this area. there is seen two divisions. One is before the british colonial intervention and another is after the british colonial intervention. Before british intervention, the cultural synthesis had taken a healthy form means even. But british intervention and recent postmodern cultural shifts has taken the cultural shifts of bangladesh to an extreme level. The rate of change is so drastic and uneven that anyone who came bangladesh just 5 years ago, he or she will be more than astonish if comes now. This research paper is only a little effort to have a least explanation of what changes took place and what's the crisis rising from this shifts. It is not going to be a reactionary or conservative study. The research doesn't want a judgment to go back to earlier past. Rather it will try to find out some anomalies comparing the western countries perception of time-space shifts. Basically this research will highlight the young individuals perception of recent postmodern cultural shifts from the context of global shifts.

2. Objectives of the study:

Researchers always tend to investigate the root causes of the research problem. As far as the present research is concerned, researcher tried to highlight the changes in the life-style of the young generation, perception of Dhaka city, perception of recent social, cultural changes, mapping the mind from the context fo postmodern time-space sensibilities. The consept of 'space' is here analyzed as both 'mental' and 'physical'. So, this research will try to understand the physical and mental sensibilities of space of the youth sections of Dhaka city. The core objectives of this research are:

1. To explore the shifting experiences of urban culture of young generations.

2. To manifests the nature of postmodernism in Dhaka city relevant to urbanism, architecture, and social life.

3. To investigate the identity crisis in the midst of recent drastic changes of life-style, values and beliefs.

4. To explore a total picture of Dhaka city's postmodernism from the context of socio-cultural life.

3. Rationale of the study:

What postmodernism can be or could be explained about Dhaka city's recent cultural changes? This is the core question of this research will try to answer at it's best. The answer to 'why this question become so important' can gauge it's importance as serious theoretical study.

All over the world, recent flexible accumulation and revolutionary technological changes made it daylight clear that, all the countries are going towards a 'homogenization'. Homogenization in a sense that today's urban life means KFC, Pizza Hut, Grand shopping mall, Grand restaurant, Grand cineplex(not cinema hall), Disneyland type Fantasy kingdom, Facebook generation, Online shopping, Online relationships, and so many. Another trend is 'heterogenization'. This group of theorists agree that though a kind of homogenization is undergoing, but truly more drastic is, the conflict between a bit more westernized values and existing country values and beliefs. Their argument is, all the backward or less developed countries are undergoing a huge transformation of not of unity but of more conflicting.

This research don't agree completely to both of these theories. Rather it will test those theories both and try to find out a unique nature of the condition in Bangladesh, specially it's capital city of Dhaka. No matter what the result or the outcome of the investigation is, the academic rigor is highly needed to explicate these changes because, recent changes explanation is must done by the experts of the discipline of Social sciences and architecture background. Otherwise, the necessary plans and future development strategy will not find it's proper way to guide the state mechanism and huge sections of energetic young generations future dream city may be in Disaster.

Another reasons for this research is, Dhaka became capital for the first time during 1600. Then, it was a city established by the Mughals for Military purpose. Even during the british period, dhaka mainly remained a city for military purpose. In 1905, during the first partition of bengal, it

became a city which was prioritized for administrative importance besides the military purposes. Later on, during 1947 it was the capital of east pakistan (Bangladesh). and after 1971 Dhaka became the capital of of an Independent country Bangladesh. Indendent Journey started it's way putting a diversified past experienced Mughal dynasties, British colonialism, Pakistan semi-colonialistic nature. All kinds of experiences made this Dhaka city a centre of attraction for all the researchers, academicians and historians. All the emancipatory and liberatory movements in Bangladesh were held in Dhaka. All the significant cultural movements are shaken at Dhaka. Then the whole country followed it. In fact, Bangladesh's integration is quite firmly possible for many reasons. Among those reasons, dhaka's contribution should not be avoided. Side by side, there is a huge linkages between recent global capitalism and metropolitan city like Dhaka. "Since the 1970s, economic activity in metropolitan communities has become increasingly controlled by decisions made at global level.". (Hutchinson, 1994).

Late global capialism and relevant cultural changes in world wide have affected Dhaka city in many ways. The core rationale behind this research is to explore Dhaka city from the context of a 'city itelf' in the age of postmodernism. David Harvey had posed some crucial points relating to the concept of 'city'. In his book "Social Justice and the city", He argues,

"Clearly, the city cannot be conceptualized in terms of our present disciplinary structures. Yet there is very little sign of an emerging interdisciplinary framework for thinking, let alone theorizing, about the city. Sociologists, economists, geographers, architects, city planners, and so on, all appear to plough lonely furrows and to live in their own confined conceptual worlds. Leven (1968,108) has remarked that much recent research deals "with problems in the city rather than of the city". Each discipline uses the city as a laboratory in which to test propositions and theories, yet no discipline has propositions and theories about the city itself." (Harvey, 1973).

Outline of the Thesis:

This research paper is divided into seven chapters sith multiple subsections. This research paper has explored the rationale with the investigation results and projected it's highest effort to communicate the logical explanation with the readers and spcialists in the relevant field. All the

chapters have tried it's level best to bridge a relationship with it's specific objectives and focus.

Chapter 1 expresses the general overview of the research's importance, statement of the problem, rationale of the stude and the objectives of the study.

Chapter 2 contains the review of the literature that provided the proper methodological and theoretical direction for doing the research hence, multiple subsections were introduced that directly satisfy the concepts of the title.

Chapter 3 explores the precise theoretical framework giuded for this research topic and focus of the problem or study.

Chapter 4 embodies detail modus operandi of the study by delineating about the methodology as mixed method where the steps of research work including the description of study site, study population and study unit, sampling technique, data collection instrument, pretest, datacollection, processing and analyzing, reliability and validity of the study, ethical stand point of the study and the limitations of the study.

Chapter 5 represents the data analysis and illustrations of important tables, graphs or other relevant findings of the specific research obejectives and focus.

Chapter 6 carries the critical discussion of the findings bridging relation with the theoretical framework.

Chapter 7 is the conclusive chapter of the research highlighting the strength and weakness of this research and it's contribution to the particular research area and problems.

<u>Review of the literature</u>:

<u>DAVID HARVEY: FROM 'The condition of postmodernity'</u>

Here is the core argument of David Harvey's "The condition of Postmodernity":

David Harvey emphasized the hypothesis that, there has been a tremendous change in cultural as well as in Political-economic practices since around 1972. thsi huge change is interlinked with the emergence of new prime ways in which we experience space and time. According to Harvey, "While simultaneity in the shifting dimensions of time and space is no proof of necessary or causal connection, strong a prioiri grounds can be adduced for the proposition that there is some kind of necessary relation between the rise of postmodernist cultural forms, the emergence of more flexible modes of capital accumulation, and a new round of 'time-space compression' in the organization of capitalism."

the interesting fact is that, these changes in experiences are seen to a shifts in basic surface appearance and it is a bit complex to find an interrelation between the emergence of new flexible mode of accumulation and new cultural changes.

<u>From modernity to postmodernity: Philosophical backdrop</u>

According to David Harvey, among many different explanation, Foucault, Lyotard, Derrida, Habermas's standpoint is less acceptable than Friedrich Jameson. What others stated about a shifting incredulity towards metanarratives is limited explanation for Harvey. Harvey is in fact some ways agree with the ideas of Michel foucault's 'Heterotopya's', Lyotard's 'Local determinism', Habermas's 'incomplete modernity'.

Foucault's heterotopia, a concept perfectly appropriate image to capture what the fiction is striving to depict. By heterotopia, Foucault means the coexistence in 'an impossible space' of a large number of fragmentary possible worlds' or more simply, incommensurable spaces that are juxtaposed or superimposed upon each other. Characters no longer contemplate how they can unravel or unmask a central mystery, but are forced to ask, 'Which world is this? What is to be

done with it? Which of my selves is to do it?" instead.(.......)

Lyotard's 'Local determinism' refers to among many interlinked laguage games in society, community, if modernist notion of singularity, linearity of progress is being defined in western reason---then other repressed local narrative may be lost. This loss is not only a loss of particular social group, this loss is categorical to the diversity of different social setting all over the world. Hegemonic reason and idea of progress don't show any sort of necessity to these local determinisms. Local determinism thus show incredulity towards meta-narrative.

What Jameson argues in His magnum opus article 'Postmodernism, or the cultural logic of late capitalism', that postmodernism is nothing more than the cultural logic of late capitalism. Jameson followed economist Mandel's argument that everything today we buy or deal with in market is highly related to our cultural beliefs and practices. Market production in todays world is 'the frantic urgency of producing fresh waves of ever more novel seeming goods (from clothes to airplanes), at ever greater rates of turnover, now assigns an increasingly essential structural function to aesthetic innovation and experimentation.'(....)

The struggle that was waged in the areas of production is now clearly transferred to the cultural production in the manner of social conflict. Such a shift in cultural production, according to some as the new role for aesthetic definitions and intervention and many others think that 1960-1970 movements made a reaction to modernist high culture, new aesthetic values over former. According to Harvey, "In either case, I think it important to accept the proposition that the cultural evolution which has taken place since the early 1960s, and which asserted itself as hegemonic in the early 1970s, has not occurred in a social, economic, or political vacuum. The deployment of advertising as 'the official art of capitalism' brings advertising strategies into art, and art into advertising strategies."(>>>>)

What is explained in Hassan's categorization is clear in shifting nature of stylistic relationship with mass-consumer culture: 'the mobilization of fashion, pop art, television and other forms of media image, and the variety of urban life styles that have become part and parcel of daily life under capitalism. Whatever we do with the concept, we should not read postmodernism as some autonomous artistic current. Its rootedness in daily life is one of its most patently transparent features.'(>>>>)

What Harvey tried to depict of postmodernism is the shifting nature of 'the structure of feeling' is recent daily life and specially in contemporary urban life styles---should be the prime concern to investigate in post-industrial developing countries like Bangladesh and others.

Postmodernism and the urban life-style:

1. Comparison with modern city as a whole:

Where modernist notions of city and urban backdrop is more prone to specific social, economic, and political purpose of development and planning to fulfill the demand of the citizens, postmodernist city is less dependent on idealistic purpose of a city. In architecture, planning, design---modern city has specific goals, purpose and that's why modern architects and engineer had to rely on large-scale, metropolitan-wide, technologically rational and efficient urban styles. In Harvey's language, 'Postmodernism cultivates, instead a conception of the urban fabric as necessarily fragmented, a 'palimpsest' of past forms superimposed upon each other, and a collage of current uses, many of which may be ephemeral.'

The most significant difference between modern city and postmodern city is how it is treated with the concept of 'space'. According to Harvey, "whereas the modernists see space as something to be shaped for social purposes and therefore always subservient to the construction of a social project, the postmodernists see space as something independent of and autonomous, to be shaped according to aesthetic aims and principles which have nothing necessarily to do with overarching social objective, save, perhaps, the achievement of timeless and 'disinterested' beauty as an objective in itself."

2. Modern city: Historical context

World war II had brought severe destruction to social, economic, and political life of specially european and northern american countries. That war torned apart every economic backdrop in such a demolishing manner that, unemployment, hunger, social unrest, political instability and political disorder became sheer essence of postwar western countries. According to Harvey,

"Whatever else that meant, it did not mean a return to the prewar conditions of slump and unemployment, of hunger marches and soup-kitchens, of deteriorating slums and penury, and to the social unrest and political instability to which such conditions could all too easily lend themselves. Postwar politics, if they were to remain democratic and capitalistic, had to address questions of full employment, decent housing, social provision, welfare, and broad-based opportunity to construct a better future."

The renewal or redevelopment of torned western developed countries in case sketches the historical context of modern city and it's ideal objective related to social, economic, and political goals. Britain and United states can be taken as example of how the political ideals had been taken into account to promote equality and overall development all over the country.

According to Harvey, "Britain, for example, adopted quite stringent town and country planning legislation. The effect was to restrict suburbanization and to substitute planned new-town development (on the Ebenezer Howard model) or high density infilling or renewal (on the Le Corbusier model) in its stead." In fact, proper housing, equal land use, egalitarian education system, factories and health sectors were adopted through highly rational planning, long time the modernist architects have proposed---to promote equality, social welfare and economic growth. Almost same rational planning happened to United States in a different manner prioritizing the housing rights for all and managing 'metropolitan redevelopment in New york--was able to insert the sources of public funds and the requirements of private developers to such powerful effect, and to reshape the whole New York metropolitan region through high-way construction, bridge building, park provision, and urban renewal."

Architectural shift: Theoretical backdrop

1. Jonathan Raban's *Soft city*:

To Harvey, Raban's *Soft city* (published in 1974) is very remarkable to understand the anti-modernist essence and to grasp the idea of newly emerging 'postmodernism'. This book is a shifting marker in both the popular and academic ways. Raban highlighted Urban life and it's problems from the context of new terms like 'gentrification' and 'yuppie'. What remarkable

shifting is described in *Soft city?*

Raban rejected the idea of a city highly applicable to rational calculation and tight planning, questioned the essence of the city as all the hierarchies and stratification are nearly to dissolution. His core surface thesis was that the city was falling victim to a rationalized and automated system of mass production and mass consumption of material goods and emphasized the city as the production of new signs and images. According to Harvey, Raban's account of the city is

"The city was more like a theatre, a series of stages upon which individuals could work their own distinctive magic while performing a multiplicity of roles. To the ideology of the city as some lost but longed for community, Raban responded with a picture of the city as Labyrinth, honey-combed with such diverse networks of social interaction oriented to such diverse goals that 'the encyclopedia becomes a maniacal scrapbook filled with colourful entries which have no relation to each other, no determining, rational or economic scheme."

Harvey is prioritizing Raban's account of city as soft not because of questioning the rational modernity, rather he emphasized the context that made possible Raban's statement of city as 'A labyrinth, an encyclopedia, an emporium, a theatre, the city is somewhere where fact and imagination simply have to fuse.' To Raban, The City becomes a place where personal identity had been rendered soft, fluid, endlessly open to the exercise of the will and the imagination. Unlike villages or country life, the city invites everyone to remake it, the subjectivity can creates a world of own and then the city resists it, afterwards both the subject and material contexts compromise with each other. According to Raban, 'In this sense, living in a city is an art, and we need the vocabulary of art, of style, to describe the peculiar relation between man and material that exists in the continual creative play of urban living.'

2. Leon Krier's complains against Modernist architecture:

Krier's core complain against modernism indicates to the mono-functional zoning because to him, 'as a result, circulation of people between zones by way of artificial arteries becomes central preoccupation of the planner, generating an urban pattern that is, is Krier's judgement, 'anti-ecological' because it is wasteful of time, energy and land.'

According to Leon Krier,

'The symbolic poverty of current architecture and townscape is a direct result and expression of functionalist monotony as legislated by functional zoning practices. The principal modern building types and planning models such as the Skyscraper, the Groundscraper, the Central Business District, the commercial Strip, the Office Park, the Residential Suburb, etc. are invariably horizontal or vertical over concentrations of single uses in one urban zone, in one building programme, or under one roof.'

In fact, Krier's 'good city' is regarded as the urban quarter with multiple functioning. His urban vision seeks the active restoration and re-creation of traditional 'classical' urban values.

3. Jane Jacobs's *The death and life of great american cities*:

Jane Jacobs's criticism was towards not only to the modernist architech idol Le corbusier and Ebenezer Howard, also to all of the city planners, federal policy makers, financiers, print-medias and all related. She criticized them for not prioritizing the spontaneous and diversified activities of urban citizens. To her, modern planners only focused on imposed order of modern life, they completely ignored the way different people and their diversified interactions. According to Jane Jacobs:

"Low income projects that become worse centers of delinquency, vandalism and general social hopelessness than the slums they were supposed to replace. Middle income housing projects which are truly marvels of dullness and regimentation, sealed against any buoyancy or vitality of city life. Luxury housing projects that mitigate their inanity, or try to, with rapid vulgarity. Cultural centers that are unable to support a good bookstore. Civic centers that are avoided by everyone but bums, who have fewer choices of loitering place than others. Commercial centers that are lackluster imitations of standardized suburban chainstore shopping. Promenades that go from no place to nowhere and have no promenades. Expressways that eviscerate great cities. This is not the rebuilding of cities. This is the sacking of cities."(>>>>_)

Jane Jacobs expressed her complain that modern planners neither respects spontaneous self-diversification of the city populations nor they can express their urge to express it in the

architecture. Designers are failure to express the diversity of human interaction..

So, according to Harvey, 'It would seem that postmodernism is precisely about finding ways to express ways to express such an aesthetics of diversity. But it is important to consider how it does so.'

4. Jencks's *The language of post-modern architecture*

  Charles Jencks argues that, postmodern architecture is rooted, mainly in two significant technological shifts. First one is, technological communication has revolutionized our ideas and experiences of belonging to multiple spaces. Communication technology blurs the boundary between nationalism and internationalism and blurs the solid experiences based on place, function and social interest. According to Jencks, 'The 'produced fragmentation' exists in a context of transport and communication technologies that have the capacity to handle social interaction across space in a highly differentiated manner. Dispersed, decentralized, and deconcentrated urban forms are now much more technologically feasible than they once were'.

Second shift is new technologies of computer modeling. This has dissolved the need to conjoin mass production with mass repetition. This has brought scope for personalized products expressive of a great variety of styles. According to Harvey, 'Jencks does suggest that the context in which architects and urban planners now operate has altered in ways that liberate them from some of the more powerful constraints that existed in the immediate postwar period.'

Symbolic value, *Heritage industry* and *Eclecticism* in Postmodern city architecture

The shifts depicted by Jencks revolutionized the way that the new architect and urban designer can accept the challenge to communicate with different ethnic groups and identities of urban life. Personalized products can satisfy the different client groups with ,according to Jencks 'signs of status, history, commerce, comfort, ethnic domain, signs of being neighborly and willing to cater to all and every taste, such as those of Las Vegas or Levittown-Tastes that the modernists tended to dismiss as common and banal.'

The result of this personalized taste delimited itself to whole commodity market and beyond architecture and urban planning. The taste of daily life, clothings, appearances, beliefs, values, class, status and all other related with whole life easily fused to Market-power. Market power created a world of 'Symbolic capital'. Boudieu's famous concept 'symbolic capital' signifies with production and consumption of different tastes and classes. Harvey emphasized this acquisition of symbol in class differentiated societies as it contributes 'to the reproduction of the established order and the perpetuation of domination remain hidden.'

Two significant shifts contributed deathlessness to history. As everything fused to market power-history, tradition, heritage also followed the path to preserving the past. Hewiston calls 'the heritage industry' has suddenly become big business in great britain. Museums, country houses, reconstructed and rehabilitated urban landscapes that echo past forms, directly produced copies of past urban infrastructures, have become part and parcel of a vast transformation. Harvey very precisely described the importance of past and history formation from the context of identity and nostalgic impulse. Human's impulse to search his or her past to create a ordered chain of life-history made relevance to personalized remodeling of collective identity and politics. According to Harvey, 'Hewiston is, I think, revealing something of great potential importance because it is indeed the case that the preoccupation with identity, with personal and collective roots, has become far more pervasive since the early 1970s because of widespread insecurity in labor markets, in technological mixes, credit systems and the like.'

Architecture, culture, history, and the city life spoke of the transformation what Harvey indicated in 'The Condition of Postmodernity' as something more of a shifting sensibilities less of a basic structural shifting. That doesn't mean; this change is not huge or drastic. Rather the changes are in the essence of commodity-production-exchange of late capitalism. Modern life ephemerality is in fact inscribes in this shifting. 'If architecture is a form of communication, the city a discourse, then what can such a structure, inserted into the urban fabric of new Orleans, possibly say or mean?' so, urban life is a discourse to understand the shifting of 'structure of feeling' whether in the form of neighborhoods, life-style, entertainment and values-beliefs. According to Harvey, 'Above all, postmodern architecture and urban design of this sort convey a sense of some search for a fantasy world, the illusory 'high' that takes us beyond current realities into pure imagination. The matter of postmodernism, the catalogue to the postmodern visions exhibition rightly

declares, is 'not just function but fiction'.

David Harvey's 'Time-Space compression': The Postmodern Condition

1. Fordism to Flexible accumulation:

David Harvey's explanation of postmodernism is relevant to both for core postmodernist thinkers and marxist cultural critique. Core postmodernist thinkers have a tendency to ignore the economic backdrop of cultural change in case of the rise of consumerism and change in social life setting. Harvey identified the core point explaining about postmodernism that is, change in time-space sensibilities. To understand this 'time-space sensibilities change', According to Harvey, two revolutionary change is to be highly regarded. 1. Change in organizational forms and 2. Inaugration of new technologies in production. Simple explanation can be found in following lines of Harvey: "Though the later(change in technology) may have originated in the pursuit of military superiority, their application had everything to do with bypassing the rigidities of Fordism and accelerating turn-over time as a solution to the grumbling problems of Fordism-Keynesianism that erupted into open crisis in 1973" (David Harvey, pp 284, 1990).

Speed-up in production, sub-contracting, outsourcing etc have decentralized the centralized fordist organizational system. Financial and production world had revolutionized the speed of the banking transactions and all reduced turnover times in many sectors of production (electronics, machine tools, automobiles, construction, clothing, etc). For the laborers this all implied an intensification (speed-up) in labor processes and an acceleration in the de-skilling and re-skilling required to meet new labor needs (David Harvey, pp 285, 1990). Accelerating turnover time in production, computerized trading, e-Banking, rationalizations in techniques of distribution, plastic money---all contributed to the speeding up of the circulation of products and money at a greater and revolutionary speed. Because of improvement in communication technologies, acceleration in exchange and consumption becomes one of the drastic change in recent times.

2. Changes in the development of consumption:

Two changes Harvey identified in the arena of consumption: one is the emergence of Mass Fashion (as opposed to elite) and the other was a shift away from the consumption of goods and into the consumption of services-not only personal, business, educational, and health services, but also into entertainments, spectacles, happenings and distractions.

According to David Harvey, "The mobilization of fashion in mass markets provided a means to accelerate the pace of consumption not only in clothing, ornament, and decoration but also across a wide swathe of life-styles and recreational activities (leisure and sporting habits, pop music styles, video and children's games, and the like)" (David Harvey, pp. 285, 1990).

The duration or lifetime of such services is far shorter than that of an automobile or washing machine. These changes had speeded up the senses for capitalists to turn to the provision of very ephemeral services in consumption. Consumption and production all are in such a flux that permanency becomes almost a myth for any product. So, a products fascination is also shifted to newer and newer products in the mind of the consumer.

3. Consequences of neo-consumption and 'Throwaway society':

This speed-up of turnover times of capital have brought particular changes in the ways of thinking, feeling and doing. 'Volatility of everything' becomes a common trend among not only to the younger generations but also to people of all ages. Marx's 'all that is solid melts into air' has been really pervasive. Harvey , quoting Alvin Toffler's 'throwaway society' means the values and virtues of instantaneity and of disposability. It's not like just to throwaway the food, meals, satisfactions, cups, plates, and cutleries, but also to throw away the values, life-styles, stable relationships, attachments to things. Harvey explaining Toffler,

" Through such mechanism individuals were forced to cope with disposability, novelty, and the prospects for instant obsolescence. 'Compared to life in a less rapidly changing society, more situations now flow through the channel in any given interval of time- and this implies profound changes in human psychology.' This transience, Toffler goes on to suggest, creates 'a temporariness in the structure of both public and personal value systems' which in turn

provides a context for the 'crack-up of consensus' and the diversification of values within a fragmenting society." (David Harvey, pp 286, 1990)

David Harvey: The right to the city

David Harvey(1973,1982,1985) argues that urbanism has been one aspect of created environment mostly accomplished by spread of industrial capitalism. To him, cities and countrysides were clearly differentiated in traditional societies. But in the modern times, industrialism blurres the gap between the social and economic life of rural and city spaces. He emphasized the notion of advanced capitalism claiming like industrial products, agricultural products are also run according to the logic of price and profit. So, process of advanced capitalism lessens the differences in modes of social life between urban and rural people. He further more argues on the concept of restructuring of space- that is with the intervention of state and private buyers, industrial firms or business centres are settled in a particular area according to the process of cheap price of raw materials and transportability to many areas. To him, urban space is created through the logic of capital accumulation process.

David Harvey's influential article "The right to the city" (2009) emphasizes towards struggles to adopt the right of the city as both working slogan and political ideal, precisely because it focuses on the question of who commands the necessary connection between urbanization and surplus production and use. (David Harvey, 2008). He argues that the ideals of human rights of today's world do not fundamentally question the existing hegemonic liberal and neoliberal market action prioritizing individualism, private property and thus ignores the collective desire to have access to the resources and right to the city. Harvey focuses on the city is far more than individual liberty to access urban resources: it is a right to change ourselves by changing the city (David Harvey, 2008). "Man's most successful attempt to remake the world he lives in more after his heart's desire. But, if the city is the world which man created, it is the world in which he is henceforth condemned to live. Thus, indirectly, and without any clear sense of the nature of his task, in making the city man has remade itself (Robert Park, 1967). He furthermore argues that, capital accumulation has a direct visible relation with the growth of

urbanization. Urban centres are the place where a few capitalists command the whole mode of production. So, urbanization and its development always lie in a class phenomenon historically. To signify the relationship between class and urban development, Harvey focuses the notion of 'urban revolutions'. By this notion he explicated two significant periods of Haussmann and of Robert Moses. Duning 1850's Haussmann planned for Wide Boulevard, suburban system and this rebuilding of Paris absorbed huge quantities of labor and capital. "When the architect Jacques ignace Hittorff showed Haussmann his plans for a new boulevard, Haussmann threw them back at him saying: 'not wide enough. You have it 40 meters wide and I want it 120'. He annexed the suburbs and redesigned whole neoghborhoods such as les halles. To do this Haussmann needed new financial institutions and debt instruments, the credit mobilier and credit immobilier, which were constructed on saint-simonian lines. In effect, he helped resolve capital-surplus disposal problem by setting up a proto-keynesian system of debt-financed infrastructural urban improvements (David Harvey, 2008)". In 1942, robert moses recuperates the innovations of haussmann in New York. But both experiment of urban development faced same consequences of overextended and speculative financial system crashed the total process and violated the rights of all citizens. Harvey posed the question is this city for all or a few. Today's urban process flourishes the consumer habits, neoliberal ethic of intense possessive individualism and thus violating the collective rights. "The postmodernist enchant for encouraging the formation of market niches-in both consumer habits and cultural forms-surrounds the contemporary urban experience with an aura of freedom of choice, provided you have the money". To Harvey, today's developing country's cities are contradictory city, where few world richest people live and side by side increasing slums and huge poor population with no public facilities is experienced. " 14 billionaires have emerged in Mexico since then, and in 2006 that country boasted the richest man of the earth, Carlos slim, at the same time as the incomes of the poor had either stagnated or diminished. At the same time, corporate, real estates are shaping a city of citizenship for few and on the other side, huge sections of poor are deprived of housing rights. Harvey emphasizes that, surplus absorption have transformed the urban process into "creative destruction" means poor, underprivileged and marginalized people suffer socially, economically and politically most. Violence, slum eviction in the name of urban redevelopment becomes a state-sponsored programmes in developed and developing countries. "A process of displacement what I call 'accumulation by dispossession' lie at the core of

urbanization under capitalism" (David Harvey, 2003). "Consider the case of Seoul in the 1990's : construction companies and developers hired goon squads of sumo-wrestler types to invade neighborhoods on the city's hillside. They sledge hammered down not only housing but also all the possessions of those who had build their own homes in the 1950's on what had become premium land" (David Harvey, 2008). Same eviction happened in Dharavi, mumai's prominent slums. In Kolkata, rio of brazil, china- same evictions are took place with the help of government law and there was no compensation for the displaced. Harvey's last formulating demands in this article: " The democratization of the city rights, and the construction of a broad social movement to enforce its will, is imperative if the dispossessed are to back the control that they have for so long been denied, and if they are to institute new modes of urbanization. Lefevbre was right to insist that revolution has to be urban, in the broadest sense of the term, nothing at all" (David Harvey, 2008).

In his influential article "The urbanization of empire: Megacities and the laws of chaos" Mike Davis argues that great colonial cities of nineteenth and twentieth century's not the real spaces of struggle. To him, the colonial cities like Cairo, Havana, Bombay, Manila or Dublin could be a place of resistance but because of existing large comprador middle classes and their non-violent nationalism didn't show extreme challenge to colonial rulers and their unequal policies of extraction or rents, and minerals from tropical countryside. Unlike the cities, the rural countryside became the resistant place of struggle against the colonial exploitation. Mike Davis furthermore argues that urban population will surpass the rural population by 2030. Club of Rome report of 1970's states inhabitants of some fifty thousand cities now outnumber those of two-million-plus rural villages. This increasing of urban population has disintegrated the national employment allocation from formal jobs. It subdivided the peripheral economy into different personal services, street vending and lots of informal work. He emphasized that these new urban poor's are like the Marx's reserve army of 19th century. But the poor are less powerful than the working class because they are not socialized collectivity of labor. To Mike Davis, they are the 'new wretched of the earth'. Mike davis formulates that today's neoliberal regime of globalization have obstructed the public services of state, promoted the agro capitalism and curtails the state's capacity to create formal jobs and housing for the poor. So that, urbanization

of poverty results to proliferation of slums. These new urban poor are today's resistance and they have three particular marginal character: 1. they are from ethnic and religious minorities.2. No organizing principle or social power among themselves. 3. They are anomic. Davis extends his study highlighting these mega slums poses unique urban problems of imperial order and conventional geopolitics is unable to meet those challenges. Lastly, Mike davis indicates to the new type of social struggle in the mega slums of today's world. Davis's idea of the new wretched of the earth, failures of neoliberal regime of capitalism, state's policies of market oriented profit, not the inclusion of urban poor are very relevant in this study. But more attention is to be focused on the adaptive strategies of the urban slum dwellers of Dhaka city in the face of anti-poor state policies like slum eviction, penalization of slum dwellers (Mike Davis, 2004).

In his book 'The urban question' Castells initiated the questions regards to understand the social relations in the city. Castells work had two important purposes: one is to criticize earlier urban studies (ecological and evolutionist school) and to establish scientific and Marxist theoretical foundations on urban studies. His critique to Chicago school of urban ecology was they didn't consider the class relations, class contradictions in a class divided society which reaches to uneven and non-continuous development of the city. He characterized them as 'ideological'. In line of the theories of Althusser and Poulantzas, Castells views that the urban system exposes a particular economic function within a social structure. In contrast to the Chicago sociologists, Castells sees the city not only as distinct location-the urban area-but as an integral part of processes of **collective consumption** (Giddens 2006). Schools, transport services, leisure amenities –these are the products of modern industrial capitalism. In city people exchange their economic works to achieve these urban facilities (improved housing, sewerages facilities, entertainment, security of land etc). Large corporations, banks, state organisations directly affect the aspects of city life. So, the physical aspect of cities is thus a product of both market force and the power of government (Giddens 2006). Castells's study of urban as a conflicting spatial form is concretely relevant to this study because the slums of developing nations today are the formation of deprived spatial entity and the slum dwellers have no connection to governmental urban developmental policies.

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Postmodernism: Change in the 'Structure of feeling'

There are so many trends and branches in the explanation of postmodernism. Many different philosophical standpoints stick to many diverse positions on what politics can be borne out from postmodernism and what social and cultural context affiliates postmodernism. Apart from all the differences of explanation, David Harvey agrees with Huyssens's cautious statement:

"What appears on one level as the latest fad, advertising pitch and hollow spectacle is part of a slowly emerging cultural transformation in western societies, a change in the sensibility for which the term 'Post-modern' is actually, for now, wholly adequate. The nature and depth of that transformation are debatable, but transformation it is. I don't want to be misunderstood as claiming that there is a wholesale paradigm shift of the cultural, social and economic orders; any such claim clearly would be overblown. But in an important sector of our culture there is a noticeable shift in sensibility, practices and discourse formations which distinguishes a post-modern set of assumptions, experiences and propositions from that of a preceding period"

In all arena like architecture, planning, media studies, this sensible transformation occurred. Architecture diverted itself from the ideas of CIAM related grand planning and purpose to more popular and vernacular landscapes. And then radical planners mounted a huge attack upon the hard ideas of urban planning of 1960's. Shifts in literature, especially novel, according to McHale, is characterized by a shift from an 'epistemological' to an 'ontological' one. By this, he meant earlier modernist versions of novel searched for an abstract meaning of life where only single reality was defined as truth; but in postmodern literature the quest is how different realities can coexist, fuse and interpenetrate. The most interesting part happened to philosophy. During 1930's and 1940's Ferdinand de saussure's 'A course in general linguistics' explained that there is no rational base behind the relations between the signifier and the signified, this is arbitrary. French giant intelligentsia claude levi-strauss and others pioneered 'structuralism'. later internal contradiction of structuralism paved the way for post-structuralism. basically all enlightenment and total project like Marxism and others were questioned from social, political and economic perspective. Theology also explained this 'structure of feeling' in a

new manner. Rocco Buttiglione, theologian close to the pope stated that enlightenment self with reason is going to be failed because there was no spiritual or moral goal in enlightenment self.

From the examples, events and discourses of literature, religion and architecture, it is clear that an effective change has occurred in all arena. But the confusion and uncertainty of the change is to be emphasized, according to harvey, as 'modernist sentiments may have been undermined, deconstructed, surpassed, or bypassed, but there is a little certitude as to the coherence or meaning of the systems of thought that may have replaced them. such uncertainty makes it peculiarly difficult to evaluate, interpret, and explain the shift that everyone agrees has occurred'.

Postmodernism: break with modernism or consequences of modernism?

In his remarkable book, The condition of postmodernity, David Harvey, mentioned of Jonathan raban's soft city explaining, 1960s and 1970s cities are not result of the modernist experiment of rationalized and automated system of mass production and mass consumption of material goods. Rather the city, according to raban is more like a theatre stage upon which every individual can perform their cherished magical role; whatever it is. The city is unlike the totalitarian project of universal goal of human emancipation and political utopia of a certain political ideology. In fact, the city is a place of sheer individualism where

'Personal identity had been rendered soft, fluid, endlessly open to the exercise of the will and the imagination'

David Harvey emphasized about how raban is reacting to the new nature of so called soft city. according to Harvey, this new city life is not ensuring a more good and secured life than earlier hard cities. but the nature soft, fluid raban is indicating is more attractive to harvey. Earlier explanation of postmodernism and this soft city-what may be the basis of the relationship behind it? Harvey sketches some questions like this:

'What is this of which many now speak? Has social life so changed since the early 1970s that we can reasonably talk about living in a postmodern culture, a postmodern age? or is it simply that trends in high culture have taken, as is their wont, yet another twist, and that academic fashions have also changed with scarcely a ripple of effect or an echo of

correspondence in the daily life of ordinary citizens?'

In fact there is no singular consensus about what postmodernism means. but looking closely at the diversities of many trends of postmodernism, some common ground is very clear: where modernism perceived a positivistic, rationalistic and techno centric construction and belief in linear progress, highest and absolute truth, the rational planning of social orders; postmodernism celebrates heterogeneity and difference as most liberating essence. "fragmentation, indeterminacy, and intense distrust of all universal or 'totalizing' discourses are the hallmark of postmodernist thought. the rediscovery of pragmatism is philosophy (e.g..rorty,1979), the shift of ideas about the philosophy of science wrought by Kuhn(1962) and Feyerbend (1975), Foucault's emphasis upon discontinuity and difference in history and his privileging of 'polymorphous correlations in place of simple or complex causality', new developments in mathematics emphasizing indeterminacy (catastrophe, chaos theory, fractal geometry), the reemergence of concern in ethics, politics, and anthropology for the validity and dignity of 'the other', all indicate a widespread and profound shift in 'the structure of feeling'."

What all these examples shows common nature of rejecting the meta-narratives, grandiose theories of totality. science, philosophy, literature, architecture, mathematics, theatre, movies-all are denouncing the essence of modernist terror of reason. So, postmodernism has highest resemblance to modernism in reactive ways(not, of course in proactive ways!!). Before going through the detailed analysis on postmodernism, this thesis paper has to deal with what modernity is. Baudelaire, in 'The painter of modern life', wrote, modernity is the transient, the fleeting, the contingent; it is the one half of art, the other being the eternal and the immutable. the two opposing things fused in baudelaire's account of modernity- eternal and in the same time ephemeral. that means, immutable and adventure of time is coexisting together. this is a crucial crisis for representations in art, philosophy etc. Jurgen Habermas's account of modernity explains that, modernity is the real breakdown with all the past traditions, social and economic settings. the new ideals for the society is emancipation for all and work towards this goal. the proper development of rational organization and it's practices can promise the liberation from the irrationalities of myth, religion and superstition. the scientific innovation and technological progress can achieve freedom from scarcity, want and arbitrariness of natural calamity.

Equality, fraternity, liberty- the motto of french revolution maximized the optimism for people's

destiny which was to be made only by human, thought only by human. secularism threw out the mystification of all religions and 'the proper study of mankind is man' became the buzz thought of enlightenment period. condorect, one of the writers of french revolution , were possessed 'of the extravagant expectation that the arts and sciences would promote not only the control of natural forces but also understanding of the world and the self, moral progress, the justice of institutions and even the happiness of human beings'.

The high optimism of universal human emancipation that modernity created was shattered after the death camps, death squads, militarism, scientific killing, atomic bombing, in Hiroshima-nagasaki after the second world war through out the whole world. Modern thought had broken the dreams of all utopian thinkers, artists, writers, philosophers. Then the question arose that is Habermas's trust in completing the modernist project to solve all the problems and to stress on proper application of modern reason , the solution of all devastations made in the name of modern reason and progress. Is reason and linear progress the way to liberation of human kind or the route to excessive domination by the powerful?

About the means and goals of enlightenment, Fancis bacon, rousseau, and karl marx sketched different route to ultimate freedom. Karl Marx's idea was regarded that the human reality is best judged from the class-hierarchy standpoint. among the classes, he differentiated the two most antagonistic classes-the bourgeoisie and the proletariat. the former hold the means of production though they do not produce. the later produces but don't hold the means of production. according to marx, this is the paradox is the root of all imbalances in the mode of production. the work everyone does should have a relationship with the notions of owners of means of production. In Marx's theory, essence of 'work' as a fulfillment of one's creative wish and satisfaction become prime focus where work as a painful, alienated, laborious part of life is highly criticized. that's why marx employed the radical and progressive hypothesis that to achieve the social freedom, it is the direct producers should be in control of their own destinies.

Though Karl Marx employed his modernist politics in somewhat progressive manner, he in fact idealized the goal of enlightenment project. But there are some other theorists and late 19th century philosopher who denounces the systematic mechanism of modern bureaucracy and goals of 'civilization'. 'Edmund Burke made no effort to hide his doubts and disgusts at the excesses of the french revolution. Malthus, rebutting Condorect's optimism, argued the impossibility of ever

escaping the chains of natural scarcity and want. De Sade likewise showed that there might be quite another dimension to human liberation apart from the envisaged in conventional enlightenment thought.'. There are two other protagonist to diagnosis the key defection of modern rational enlightened civilization. Max Weber, clearly explains that the goal of enlightenment is set up by the 'purposive-instrumental rationality' where advances of sciences and universal freedom fuse together. the problem begins about the definition of what the universal freedom is. the limited enlightenment edition of universal freedom become victim to purposive-instrumental rationality and it infects the cultural social life and creates an 'iron cage' of bereaucratic rationality from which there may be no way to escape.

On the other side, late 19th century prominent philosopher Friedrich Nietzsche compared civilization with mythical figur 'Dionysus'. Dionysus is at the same time 'destructively creative' and 'creatively destructive' in a sense that when we strees on becoming of self, the earlier notions of treaditions and cultures must be shattered and vise varsa the refusal to the illusory nature of fixed individuality. The two nature in fact realizes or bridges between the opposing modern characterization of Baudelaire's 'ephemeral' and 'eternal'. Baudelaire's position was that "The successful modern artist was one who could find the universal and the eternal, 'distil the bitter or heady flavor of the wine of life' from ' the ephemeral, the fleeting forms of beauty in our day". Nietzsche's outcome of Dionysus experiment may be tragic; in fact we can compare this tragedy with modern notions of 'development'. In the name of development, the old structures and creatures can or must be brought to destruction. Nietzsche's placing of aesthetics of experience over scientific rationality and politics, intervened in the aspects of cultural modernism. The artists found a new role and a new impetus to establish a new myth of eternal around all the ephemerality, chaos and fragmentations of modern life. Nietzsche's philosophy gave birth to 'radical subjectivism' and occurred many literature, architecture and paintings movements like romanticism, impressionism, post-impressionism, cubism, fauvism, dadaism, surrealism expressionism etc.

Earlier 'cultural modernism' was art for art sake. Artistic ventures still didn't affiliated to commercialization. The day technology behind art practices emerged, auratic originality started to wane. this was approached in Benjamin's celebrated essay 'The work of art in an age of mechanical reproduction'. reproduction became much easier so, uniqueness of any art venture

became less important. in architecture, photography, machine was standardized to flourishment of modern life. Two nature of modernism became very clear though it was contradictory: one is more of a reaction to the new conditions of production(the machine, the factory, urbanization), circulation (the new system of transport and communication) and consumption (the rise of mass markets, advertising, mass fashion); another was the complete effect of technological advancement in the system of architecture, factory production where artists celebrated the speed and efficiency of machines. That time's cultural modernism was influenced by urbanization trend of different places. In fact, the trend it exhibited focused on places. Rural-Urban migration, Industrialization, Mechanization of factory production, Revolutions of 1848 and 1871 confronted the psychological, social, technological, organizational, political dimensions. that is how urban experiences and modernist movements are powerfully interlinked to understand the material demands and cultural demands of urban people. These influenced the cultural avant-garde of late nineteenth and early 20th century. The tension between internationalism and nationalism, between universalism and class politics was heightened. avant garde started to mythologize class politics universally, and ultimately universal ideas of socialist realism and surrealism used nationalist elements to attack against fascism. search for myth that inscribed in space became a powerful tool for those who criticized the machine rationality. Thus Nazism and other extreme nationalist ideology flourished during WWI and WWII.

According to harvey, 'The German philosopher Heidegger likewise in part based his allegiance to the principles (if not the practices) of Nazism on his rejection of a universalizing machine rationality as an appropriate mythology for modern life. He proposed, a counter myth of rootedness in place and environmentally-bounded traditions as the only secure foundation for political and social action in a manifestly troubled world. The aestheticization of politics through the production of such all-consuming myths was the tragic side of the modernist project that became more and more salient as the 'heroic' era came crashing to an end in World War II."

The modernism and it's contradiction between eternity and ephemerality is the most important dilemmas to understand the rise of postmodernism. Is this postmodernism is a transitory phase between modernity and new era? Is postmodernism a complete breakthrough with modernity? Is postmodernism a prolongation of modernist cultural interpretation which celebrates consumerism?

The whole thesis will search for a logical explanation of postmodernism in dhaka city from the context of a developing country(former third world countries).

Postmodernism: David Harvey's standpoint

In general sense, postmodernism is the total acceptance of the ephemerality, fragmentation and discontinuity and the chaotic that formed the one half of Baudelaire's conception of Modernity. Among many proponents of postmodernism, some of the remarkable philosophers explanation and analysis is described below. In fact, they are not self-proclaimed postmodernist. and It is necessary to keep in mid that postmodernism has many types of versions. But, the most common things about postmodernism can be explained by Ihaab Hassan:

MODERNISM	**POSTMODERNISM**
Romanticism / Symbolism	'Pataphysics / Dadaism
Form (conjunctive, closed)	Antiform (disjunctive, open)
Purpose	Play
Design	Chance
Hierarchy	Anarchy
Mastery / Logos	Exhaustion / Silence
Art Object / Finished Work	Process / Performance / Happening
Distance	Participation
Creation / Totalization / Synthesis	Decreation / Deconstruction / Antithesis
Presence	Absence
Centering	Dispersal

Genre / Boundary	Text / Intertext
Semantics	Rhetoric
Paradigm	Syntagm
Hypotaxis	Parataxis
Metaphor	Metonymy
Selection	Combination
Root / Depth	Rhizome / Surface
Interpretation / Reading	Against Interpretation / Misreading
Signified	Signifier
Lisible	Scriptible
Narrative / Grand Histoire	Anti-narrative / Petite Histoire
Master Code	Idiolect
Type	Mutant
Genital / Phallic	Polymorphous / Androgynous
Paranoia	Schizophrenia
God the Father	The Holy Ghost
Metaphysics	Irony
Determinacy	Indeterminacy
Transcendence	Immanence

It's a very general dichotomy categorized by ihab hassan. Foucault and Lyotard's attacking

notion towards meta-language, meta-narrative or mata-theory can explain the nature of postmodernism.

Foucault's main concern was power-knowledge relation. "The questions which Foucault has posed of power are first, how is it exercised, by what means? and second, what are the effects of the exercise of power?, rather than what is power and where does it come from?. Power is not conceived as a property or possession of a dominant class, state or sovereign but as a strategy; the effects of domination associated with power arise not from an appropriation and deployment by a subject but from manoeuvres, tactics, techniques, functioning's; and a relationship of power does not constitute an obligation or prohibition imposed upon the powerless, rather it invests them is transmitted by and through them. In short foucault conceptualized power neither as an institution or a structure but as a complex strategical situation, as a multiplicity of force relations, as simultaneously intentional yet non-subjective. Last, but by no means least significantly of all, Foucault argued that where there is power there is resistance, that power depends for its existence on the presence of a 'multiplicity of points of resistance' and that the plurality of resistances should not be reduced to a single locus of revolt or rebellion." (Michel Foucault,.......). Michel Foucault's power-knowledge relation had been a fecund source for Post-modernist argument. He breaks with the notion that power only lies with state-centered administration. According to Foucault's idea, power is not only a up-down process, it's kind of a network. Every social relationships are weaved in power process that anybody has the potential to accomplish effect on each other. This idea challenged the modernist idea of meta-language, meta-narrative or mata-theory. Foucault's micro-politics of power challenged the power technique of any utopian ideas whether it is socialism or capitalism. His theory of power can explain capitalist torture and soviet repression. His famous saying, 'no relation of power without resistance' resonates Max Weber's frustration as to our capability to avoid the 'iron cage' of repressive bureaucratic-technical rationality. According to David Harvey's study of Michel Foucault, "Foucault evidently believed that it was only through such a multi-faceted and pluralistic attack upon localized practices of repression that any global challenge to capitalism might be mounted without replicating all the multiple repressions of capitalism in a new form. Foucault might reasonably respond that only struggles fought in such a way as to challenge all forms of power-discourse might have such a result."

Jean-Francois Lyotard challenged the notion, specially grand-narrative. His stance is through the treatment of the idea of 'language game'(the one pioneered by Wittgengstein). Lyotard explained that our society or living community is bridged by language. and this language bond is a kind of a communication between all the communities. and this is not a one-way communication. There are many aspects of language that made possible of this combination. Lyotard stated: 'Our language can be seen as an ancient city: a maze of little streets and squares, of old and new houses, and of houses with additions from different periods; and this surrounded by a multitude of new boroughs with straight regular streets and uniform houses.' And it is clear for Lyotard that 'Knowledge is the principal force of production', so the problem is to locate the power in heterogeneity of language games. According to David Harvey, 'If there are many different language games--a heterogeneity of elements, we have then also to recognize that they can only give rise to institutions in patches--local determinism.'

All described by Lyotard and Foucault have a common goal is to establish a space for marginal and deprived community--in narrow sense----in broader sense---is to broaden the idea of freedom and justice for all in very equitable manner. The modernist notion of single reasoning had been so far ignored the voices of plural sections of the world. Foucault, Lyotard, Derrida 's writing has questioned many of the anomalities in many ways. These philosopher and thinkers have challenged the contradiction of modernity's linear idea of progress, equality and justice.

Here comes the revolutionary reading technique of Jacques Derrida. His 'Deconstruction' is less a philosophical position than an innovative way of reading and interpreting any text(written or any other form). In modernist notion, there was a very similar and logical relations between 'signified'(which is expressed and) and 'signifier'(by which signs signified is expressed). According to David Harvey, "Poststructuralist thinking sees these tight relations as continually breaking apart. Writers who create texts or use words do soon the basis of all the other texts and words they have encountered, while readers deal with them in the same way. Cultural life is then viewed as a series of texts intersecting with other texts, producing more texts. This intertextual weaving has a life of its own. Whatever we write conveys meaning we do not or could not possibly intend, and our words cannot say what we mean." (Harvey, pp 51, 1990)

Foucault, Lyotard, Derrida--the three giant philosophical figures are signifying a change in sensibilities related with post second world war social life. Earlier life was based on a totality and recent life view is dependent on fragmentation. Jameson identified this fragmented sensations and multiple senses as 'Schizophrenic'. "If personal identity is forged through 'a certain temporal unification of the past and future with the present before me,' and if sentences move through the same trajectory, then an inability to unify past, present, and future in the sentence betokens a similar inability to unify the past, present, and future of our own biographical experience or psychic life.' This fits with the postmodernism fascinbation to surface appearence rather than roots, signifier rather than the signified." (>>>). From this formulation, Deleuze and Guattari explained that late capitalism and economic production recently produces schizos in the same way it produces prell shampoo or Ford cars.

History becomes a depthless study of unchanging diversity of signifiers and images. History is analyzed through posh, attractive, fetish images to attract different kind of products. History becomes unequal to critical discourse. David Harvey's postmodernism sketches a relation between 'consumer culture' and late capitalistic shifting in production and economic organization. He cautiously captured the root of all the aestheticization of politics and fetishism of being rather than being. The image, simulacra and advertisement industry, disneyland all contributes to the development of surface postmodern shifts. He juxtaposed the internationalism vs. fetishisized nationalism which has no basic national root in a sense. He criticized all the postmodernist for criticizing the modernist theory of becoming and reason. According to Eaglaton,

"Modernity for Lyotard would seem nothing but a tale of terroristic reason and Nazism little more than the lethal terminus of totalizing thought. This reckless travesty ignores the fact that the death camps were among other things the upshot of a barbarous irrationalism which, like some aspects of postmodernism itself, junked history, refused argumentation, aestheticized politics and staked all on the charisma of those who told the stories."

Henri Lefebvre: The production of space:

There are various ways in which anyone can think about space. Some philosophers identify it as

'absolute' and some other lebelled it as 'relational. Harvey, like Henri Lefebvre doesn't pose the question 'What is space?'. Rather they asked the question 'How is it that different human practices create and make use of distinctive conceptualizations of space?'. This question was posed in David Harvey's "Social justice and the city". This formulations are influenced by Lefebvre's Magnum opus "The production of space".

According to Harvey, Lefebvre's three significant dimensions about spaces are:

1. Material spatial practices refer to the physical and material flows, transfers, and interactions that occur in and across space in such a way as to assure production and social reproduction.

2. Representations of space encompass all of signs and significations, codes and knowledge, that allow such material practices to be talked about and understood.

3. Spaces of representation are mental inventions (codes, signs, spatial discourses, utopian plans, museams, and the like) that imagine new meanings or possibilities for spatial practices.(Henri Lefebvre, 1974).

Lfebvre categorized those three dimensions as experiences, perceived and imagined. All the three dimensions have dialectical relations through which the history of spatial practices can be read. According to Harvey, "Lefevbre's spaces of representation have the potential not only to affect representation of space but also to act as a material productive force with respect to spatial practices (Harvey, 1990)".

Harvey formulated a grid with Lfebvre's three spatial dimensions. He identified four other aspects to spatial practices:

1. Accessibility and distanciation: Here, Harvey specifies about the friction of distance as a barrier to human interaction. Distanciation is a measure of the degree to which the friction of space has been overcome to accommodate social interaction.

2. The appropriation of space: The way space is occupied by group, classes, objects and activities. This appropriation can be programmed to make special solidarity.

3. The domination of space : The way different powerful groups or individuals dominate the spaces through legal or extra-legal means and control the space for their own purposes.

4. The production of space: It examines how new systems of land use, transport, and communications, territorial organizations, are produced, and how new modes of representation arise.

The conflict between the social theorists and the aesthetic theories that is time over space or space over time is resolved through Lefebvre. According to Stuart Elden,

"Lefebvre did not replace temporal with spatial analysis but thought the relation between space and time, and in the process rethought both concepts. It is crucial to remember that they must be thought together, and yet cannot be reduced to the other" (Stuart Elden, 2007)

According to Stuart Elden, Lefebvre's stress on 'Production' give the highest hints to his proneness to Marxian Political economy and in the analysis of 'Space' lefebvre radicalized Heidegger's notion of 'Space' the one was specially about dwelling or inhabiting. Stuart Elden stated:

"In recent years within social theory there has been a noticeable shift from questions of temporality to those of spatiality. As Frederic Jameson asks, 'why should landscape be any less dramatic than the event?' Several of the reasons for the importance Lefebvre gives to location can be located in the questions that he was asking about the change from the rural to the urban, and the situation of everyday life. Lefebvre's work on a plural Marxism also gives reasons why this importance should be so stressed. As he argues in *La Fin de I'histoire,* among the material causes of change are such things as economics, production, geopolitics and geographical 'factors'. Issues of space are therefore central to a material analysis. In the book *Espace et politique,* a work that collects a number of essays and that sits between the work on the urban and the more explicit theorization, Lefebvre suggests that 'research on the city and the urban refer to that concerning space which will be the object of a work to be published under the title *The Production of Space.* This theory of social space encompasses on the one hand the critical analysis of urban reality and on the other that of everyday life." (Stuart Elden, 2007)

David Harvey has stated it, "The whole history of territorial organisation, colonialism and imperialism, of uneven development, of urban and rural contradictions, as well as of geopolitical conflict testifies to the importance of such struggles within the history of capitalism. One of the

reasons why capitalism has survived into the twentieth century is because of its flexibility in constructing and reconstructing the relations of space and the global space economy." (David Harvey, 1990)

Here comes the importance of Henri Lefebvre. He stated clearly about the production of space with political aspects and it's relationship with the development of production system within capitalism. To Lefebvre, 'There is a politics of space because space is political'. He studied paintings of Pignon and described Joyce's 'Ulysses'. About paintings of Pignon's Space, Lefebvre finds it significant as both an interest in space as an aesthetic experience, and an understanding of how it is always related to questions of temporality. Equally, a number of themes such as alienation, new technology and the relation between this and nature are discussed. Such themes would concentrate many of Lefebvre's efforts in subsequent work. Lefebvre's interest in space is also found in some of his early writings like *Methodologie des sciences.*

According to Stuart Elden, " It is important to note that Lefebvre argues that space is the ultimate locus and medium of struggle, and is therefore a crucial political issue. For instance, where the space of town planners is seen as a scientific object, as pure and apolitical, Lefebvre argues that has been shaped and moulded by historical and natural elements, through a political process. Lefebvre and Heidegger both realize the Cartesian understanding of space as calculable and controllable allows social and technological domination. Following Heidegger, Lefebvre suggests a distinction between the domination and appropriation of nature, with domination leading to destruction. This conflict takes place in space.128 Space is not just discovered by humans and occupied, but in the process it is transformed. As was noted in the previous chapter, nature is challenged by this domination. Urbanization is one aspect of this 'colossal extension'. Space is not just the place of conflict, but an object of struggle itself. There is therefore work to be done on an understanding of space and how it is socially constructed and used. Space is a social and political product. This is clearly why Lefebvre's main work on

space is entitled *The Production of Space"* (Stuart Elden, 2007)

RESEARCH PROBLEM AND METHODOLOGY

1. Statement of the problem:

According to David Harvey, "Friedrich Jameson (1984b) attributes the postmodern shift to a crisis in our experience of space and time, a crisis in which spatial categories come to dominate those of time, while themselves undergoing such a mutation that we can not keep pace. 'We do not yet possess the perceptual equipment to match this new kind of hyperspace,'." (David Harvey, pp. 201, 1990).

Since 1973, there had been a huge change in the economic organization and revolutionary changes in technological intervention in production. These two radical changes solved the inconsistent problems raised by Fordist rigid assembly-line production. Control of devaluation and absorption of accumulation by other means emerged as instant solution to the problems.

According to Harvey, "On the other hand, a strong system of macro-economic control was instituted which controlled the pace of technological and organizational changes (mainly through corporate monopoly power), kept the class struggle within bound (through collective bargaining and state intervention), and kept mass production and mass consumption roughly in balance through state management. But this mode of regulation would not have been anywhere near as successful as it evidently was, had it not been for the strong presence of both temporal and spatial displacements, albeit under the watchful eye of the interventionist state." (David Harvey, pp. 184, 1990).

Harvey's watchful eye on the newly economic management has relevance to current changes in cultural, social, political life of the global citizens. None other than Harvey, sketched a problem regarding social theory's treatment of time-space and aesthetic theory's treatment of 'time-space' sensation. Social theories prioritizes time over space in their formulations. Harvey stated, 'They broadly assume either the existence of some pre-existing spatial order within which temporal processes operate, or that spatial barriers has been so reduced as to render space a contingent rather than fundamental aspect of human action.'

Oppositely, Aesthetic theory is very much concerned with the 'spatialization of time'. Aesthetic theory accomplishes ephemerality of the world-life turned to be ruled out as eternal and immutable truth. The architect, tries to communicate certain conception through the construction of a spatial form. Painters, poets, writers do no less. 'The invention of printing embedded the word in space, it has been said, and writing- a set of tiny marks marching in neat line, like armies of insects , across pages and pages of white paper--is therefore a definite spatialization. (McHale, 179-81, 1987).

So, social theories speaks about the progress, change, ephemerality of modern times. It becomes a prime work for aesthetics to capture this 'becoming' rather than 'being. Here again comes the insights of Harvey:

"There is much to be learned from aesthetic theory about how different forms of spatialization inhibit or facilitate processes of social change. Conversely, there is much to be learned from social theory concerning the flux and change with which aesthetic theory has to cope. By playing these two currents of thought off against each other, we can, perhaps, better understand the ways in which political-economic change informs cultural practices." (David Harvey, pp. 207, 1990)

This research paper is an experiment to judge the Dhaka city from the context of David Harvey's exposition of economic changes, cultural shifts, changes in time-space sensibilities, and uneven geographical development of Late capitalism. Bangladesh is basically undergoing a huge privatization means corporate monopoly power and interventionist state strategy since 1990. Bangladesh is interesting to study in many ways. Some of the reasons are : the cultural and anthropological legacy and histroy of bangladesh is more than 1000 years old. Different cultural and religious milieu is fused in it's cultural backdrop. But the rate of change is not even in this area. there is seen two divisions. One is before the british colonial intervention and another is after the british colonial intervention. Before british intervention, the cultural synthesis had taken a healthy form means even. But british intervention and recent postmodern cultural shifts has taken the cultural shifts of bangladesh to an extreme level. The rate of change is so drastic and uneven that anyone who came bangladesh just 5 years ago, he or she will be more than astonish if comes now. This research paper is only a little effort to have a least explanation of what changes took place and what's the crisis rising from this shifts. It is not going to be a reactionary

or conservative study. The research doesn't want a judgment to go back to earlier past. Rather it will try to find out some anomalies comparing the western countries perception of time-space shifts. Basically this research will highlight the young individuals perception of recent postmodern cultural shifts from the context of global shifts.

2. Objectives of the study:

Researchers always tend to investigate the root causes of the research problem. As far as the present research is concerned, researcher tried to highlight the changes in the life-style of the young generation, perception of Dhaka city, perception of recent social, cultural changes, mapping the mind from the context fo postmodern time-space sensibilities. The consept of 'space' is here analyzed as both 'mental' and 'physical'. So, this research will try to understand the physical and mental sensibilities of space of the youth sections of Dhaka city. The core objectives of this research are:

1. To explore the shifting experiences of urban culture of young generations.

2. To manifests the nature of postmodernism in Dhaka city relevant to urbanism, architecture, and social life.

3. To investigate the identity crisis in the midst of recent drastic changes of life-style, values and beliefs.

4. To explore a total picture of Dhaka city's postmodernism from the context of socio-cultural life.

3. Rationale of the study:

What postmodernism can be or could be explained about Dhaka city's recent cultural changes? This is the core question of this research will try to answer at it's best. The answer to 'why this question become so important' can gauge it's importance as serious theoretical study.

All over the world, recent flexible accumulation and revolutionary technological changes made it

daylight clear that, all the countries are going towards a 'homogenization'. Homogenization in a sense that today's urban life means KFC, Pizza Hut, Grand shopping mall, Grand restaurant, Grand cineplex(not cinema hall), Disneyland type Fantasy kingdom, Facebook generation, Online shopping, Online relationships, and so many. Another trend is 'heterogenization'. This group of theorists agree that though a kind of homogenization is undergoing, but truly more drastic is, the conflict between a bit more westernized values and existing country values and beliefs. Their argument is, all the backward or less developed countries are undergoing a huge transformation of not of unity but of more conflicting.

This research don't agree completely to both of these theories. Rather it will test those theories both and try to find out a unique nature of the condition in Bangladesh, specially it's capital city of Dhaka. No matter what the result or the outcome of the investigation is, the academic rigor is highly needed to explicate these changes because, recent changes explanation is must done by the experts of the discipline of Social sciences and architecture background. Otherwise, the necessary plans and future development strategy will not find it's proper way to guide the state mechanism and huge sections of energetic young generations future dream city may be in Disaster.

Another reasons for this research is, dhaka became capital for the first time during 1600. Then, it was a city established by the Mughals for Military purpose. Even during the british period, dhaka mainly remained a city for military purpose. In 1905, during the first partition of bengal, it became a city which was prioritized for administrative importance besides the military purposes. Later on, during 1947 it was the capital of east pakistan (bangladesh). and after 1971 Dhaka became the capital of of an Independent country Bangladesh. Indendent Journey started it's way putting a diversified past experienced Mughal dynasties, British colonialism, Pakistan semi-colonialistic nature. All kinds of experiences made this Dhaka city a centre of attraction for all the researchers, academicians and historians. All the emancipatory and liberatory movements in Bangladesh were held in Dhaka. All the significant cultural movements are shaken at Dhaka. Then the whole country followed it. In fact, Bangladesh's integration is quite firmly possible for many reasons. Among those reasons, dhaka's contribution should not be avoided. Side by side, there is a huge linkages between recent global capitalism and metropolitan city like Dhaka. "Since the 1970s, economic activity in metropolitan communities has become increasingly

controlled by decisions made at global level.". (R. Hutchinson, pp.11, 1994).

Late global capialism and relevant cultural changes in world wide have affected Dhaka city in many ways. The core rationale behind this research is to explore Dhaka city from the context of a 'city itelf' in the age of postmodernism. David Harvey had posed some crucial points relating to the concept of 'city'. In his book "Social Justice and the city", He argues,

"Clearly, the city cannot be conceptualized in terms of our present disciplinary structures. Yet there is very little sign of an emerging interdisciplinary framework for thinking, let alone theorizing, about the city. Sociologists, economists, geographers, architects, city planners, and so on, all appear to plough lonely furrows and to live in their own confined conceptual worlds. Leven (1968,108) has remarked that much recent research deals "with problems in the city rather than of the city". Each discipline uses the city as a laboratory in which to test propositions and theories, yet no discipline has propositions and theories about the city itself." (David Harvey, pp 22, 1973).

4. Research methodology of the research:

One of the most significant part of research is the methodology- By which data collection technique the researcher explore or investigate the topic. A most discussed issue of a research includes the whole procedures of collecting, sorting and organization of useful data for conducting or executing a fruitful work though choosing a proper research method strategies of inquiry including qualitative, quantitative and mixed methods designs or models also called as an approaches to inquiry (Creswell, 2007) or research methodologies (Mertens, 1998) is complicated in various aspects such as nature of the research project, the type of information needed and the availability of resources (time, money etc).

a)Mixed research:
In social scientific research, combination of both research methods qualitative (mainly inductive) methods allow for identification of previously unknown processes, explanations of why and how phenomena occur, and the range of their effects (Pasick et al., 2009) and quantitative (mainly deductive) methods measuring pervasiveness of "known" phenomena and central patterns of

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association, including inferences of causality, mixed methods research begins with the assumption for understanding the social and. health worlds, gather evidence based on the nature of the question and theoretical orientation though social inquiry is targeted toward various sources and many levels that influence a given problem (e.g., policies, organizations, family, individual) by collecting qualitative data from interviews, or collecting multiple forms of qualitative evidence (e.g., observations and interviews) or multiple types of quantitative evidence (e.g., surveys and diagnostic tests) to use as a strengths of each to answer research questions.

Mixed method research means adopting a research strategy employing more than one type of research method to address a research question or set of research questions, researchers must devise a strategy or, as Bryman suggests, 'a general orientation to the conduct of social research' (Bryman 2001: 20). In mixed method research, quantitative method is guided by survey questionnaire and basically a good portion of sample unit is selected randomly to conduct in-depth interview. Side by side, qualitative portion supports the quantitative portion with balanced relevance. Case study, newspaper articles, photographs and many secondary sources is used to decorate the portion of qualitative method.

b) Reasons for choosing Mixed method research:

The main reasons for mixing of quantitative and qualitative data, a multiple perspectives that gives a more definite image by viewing the problems into a singular perspective as a formulation of information, to take a broader picture of a system, add in information about individuals, a more complete understanding of a problem, to develop a complementary picture, to compare, validate, to provide illustrations of context for trends; or to examine processes/experiences along with outcomes (Keith F. Punch......) than they do when standing alone because one database build on another. When a quantitative phase follows a qualitative phase, the intent of the investigator may be to develop a survey instrument, an intervention, or a program informed by qualitative findings and oppositely When the quantitative phase is followed by the qualitative phase, the intent may be to help determine the best participants with which to follow up or to explain the mechanism behind the quantitative results (miles and huberman.......). Basically there

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are three processes that the mixing of qualitative and quantitative data. These are: merging, connecting and embedding the both datas.

c)Site and population of the research:

The survey questionnaire is compiled to complete survey interview from the youth of Dhaka city. The site is selected for specific reasons. Dhanmondi, Mirpur and Gulshan-Banani has been selected as the proper site for this survey. Upper class to middle class young generations are available in these areas.

The survey has been taken from 100 respondents of age range between 15 and 29. Age category is divided by three range: 15-19, 20-24 and 25-29. College, university and all graduates participation was ensured in this survey.

d) Study Unit:

Study unit was drawn from the study population in spite of being the time constrains and feasibility as each student of different departments and faculties of enlisted universities could be the probable study unit of this research project.

e) Sampling:

The study involves non probability sampling to draw the necessary sample from the target population as specific rule of estimation of sample from population. Handling the huge number of sample in a short time with low human power and resources is almost impossible as the researcher estimated 100 respondents as this research sample of different age groups range to 15-29 known as young people where interviewing method was also being used for in-depth case study represented through 4 case studies.

f) Data Collection Instrument:

This research is based on mixed method research. So, semi-structured questionnaire with a series of close-ended and open-ended questions and a checklist with open ended question was being used as the main data collection instrument for collecting the necessary information. The questionnaire and the checklist was printed in English as simple as possible to understand for understanding the motive of researcher properly. While constructing the questionnaire, due care

was given so that the response categories were accurate, exhaustive, and mutually exclusive.The questionnaire consists of 31 questions included the following relevant issues:

i) Socio-economic and demographic characteristics of the respondents.

ii) Perception of social life highlighting neighborhood in recent times.

iii) Overview of preferences regarding fashion, food, and entertainment.

iv) Expose the leisure time activities in critical manner

v) Perception about Dhaka city as a physical and mental space.

g) Technique for data analysis and processing:

Among the various issues in social scientific research techniques of data processing and analyzing for bringing the meaning towards the audience is important part as for this according to the quantitative measure the data have been coded and tabulated in SPSS for ensuring accuracy, consistency of the gathered facts in spite of being close ended questionnaire was left for post-coding by univariate, bivariate and multivariate crosstabulation tables and percentage distribution were developed in order to analyze the data of the socio-economic and demographic variables along with some other variables were presented in univariate tables with unclear picture of relationship or association between variable where bivariate level and multivariate level examined maximum four variables. In the process of analysis, relationships supporting or refusing the pre-formulated hypothesis were subjected to statistical tests of significance. Test statistics like Pearson's chi-square was mainly used to measure the magnitude of relationships among the variables. And interviewing the respondent trough a self administrated checklist where conversation was recorded for reliability by agreeing the term of confidentiality another measure of mixed method named qualitative method for detailing the in-depth discussion of the given data.

h) Reliability and Validity:

Reliability and validity is one of central issues in all scientific measurements for assessing data. Both concern how concrete measures or indicators are developed for constructs as reliability tells us whether an indicator actually captures the meaning of the construct. Perfect reliability and validity however, are virtually impossible to achieve (Neuman,1997:138). In order to improve the reliability and validity of measures for the present study, the following steps were undertaken

i) The constructs were clearly conceptualized so that each measure could indicate one and only one concept. Otherwise, it would be impossible to determine which concept was being indicated.

ii) Attempts were made to measure constructs at the most precise level possible.

iii) Finally, a pretest was conducted through which the draft questionnaire and checklist was tested for reducing the probability of difficulties in collecting data.

i) Ethical issues:

Respondents have a right to privacy to decide when and to whom to disclose personal information as social researcher must uphold this right. While collecting information, the respondents of this study were informed clearly that the information relating to reveal their identity would be kept in strict confidence as well as recordings of conversation. The name and address of the respondents were not included anywhere in the questionnaire though interviewing respondent's initial information was being inserted as a rule of writing up with their approval. Besides, participation of the respondent was voluntary. Respondents could agree to answer questions or refuse to participate at any time.

j) Limitations:

Despite all-out attempts to make the present study a scientific one, it has the following limitations:

(i) Because of using mixed method a multiple perspective faced combining difficulties both qualitative and quantitative method.

(ii) Having contradiction as methodological purists believe that a researcher should either pick the qualitative or quantitative paradigm and not both.

(iii) As because self funded research project having budget and time management difficulties.

(iv) As mixed method design is the possible statistical measurement limitations of qualitative data when it has been quantified as qualitative data is very vulnerable to collinearity constraints occurred.

(v) Sufficient literature could not be reviewed which could provide more appropriate direction for the theoretical aspect of research and data analysis.

(vi)The study is very much context specific. The respondents were selected from three particular areas and the views of this group cannot be considered representative of all urban youths.

(vii) Concepts in the research title is highly theoretical and abstract, therefore it was difficult to analyze them numerically.

(viii) The researcher as an apprentice was not competent enough to conduct a study on such a complicated issue.

CHAPTER- FIVE

THE NEW URBAN SPACE AND YOUTH DHAKA

5.1. Recent social life and trends:

The following table 5.1 shows the age distribution of the respondents. The total number of the respondents is 100. The specific age range of the respondents in this research is intentionally operationalized by the researcher of the research. Between age 15 and 29 covers all the 100 respondents. Among the total 100, three age range categories have been devised. These are 15-19, 20-24 and 25-29. The age categories 15-19, 20-24 and 25-29 indicates the nearly college students, University fresher's and lastly masters and others. This research is based on the urban youth. So, displayed age categories are the perfect age categories of the urban youth.

5.1 Age of the Respondents

Age	Frequency	Percent
15-19	36	36.0
20-24	33	33.0
25-29	31	31.0
Total	100	100.0

The Following table 5.2 displays the gender distribution of the respondents. Among the total 100 respondents, 50 are interviewed male and other 50 is interviewed female. Equal gender distribution of the respondents can make this research a balanced one.

5.2 Gender Distribution of the Respondents

Gender	Frequency	Percent
Male	50	50.0
Female	50	50.0
Total	100	100.0

The table 5.3 exhibits the Fathers occupation of the respondents. This research is based on the urban life-style and cultural backdrop of the space utilization of the urban youth. So, obviously father occupation and income is highly relevant to understand the socio-economic condition of the respondents.

5.3 Occupation of Father

Father's Occupation	Frequency	Percent
Government Service	30	30.0
Businessman	31	31.0
Private firm	39	39.0
Total	100	100.0

The following table 5.4 displays the pattern of family the respondents live with. Pattern of family is an important variable to understand the nature of the respondents demand, desire, want, need, mental map and most importantly the individual autobiographical backdrop. In this table, 65% of the respondents of the respondents live in a nuclear family; 9% of them live in joint families; 14% of the respondents live at 'mess' (this 'mess' means when a flat is shared by 5-10 members of the students. This sharing of a flat is necessary because of the management of huge rent of the house and food management so that, students don't have to be tensed about daily living and existence. Mess flat is another type of family management which can't be defined in typical sense of the family as a living unit.) And the left 12% live in hostel. Difference between Hostel and the mess is hostel is managed by a central authority and mess is managed by the living people in the flat. Pattern of family the respondents live in is one of the most important variables in this research. Because family pattern can give hints of the social life, leisure time activities and total life-style of the respondents.

5.4 Pattern of Family

Family Pattern	Frequency	Percent
Nuclear	65	65.0
Joint	9	9.0
Mess	14	14.0
Hostel	12	12.0
Total	100	100.0

The table 5.5 displays the living area distribution of the respondents. Living area distribution of the respondents is very significant from the context of Dhaka city because in Dhaka, living space management is highly segregated not only in terms of high-status and low-status of the inhabitants. In Dhaka, for example, it becomes a common perception that Gulshan-Banani is the place of Super upper class of the city, Dhanmondi is the living area of the aristocrats and they are the influential people of Administrative and cultural sectors of Bangladesh. And Mirpur is the perfect example where middle-class people live in. All the places or area has a lot of inconsistency. In every area, whether it is of upper, lower and middle class based, there is slum. In this table the respondents are interviewed from the three significant areas described. Among them, 34% of the respondents live in Dhanmondi, 32% live in Mirpur and 34% live in Gulshan-Banani.

5.5 Living Area

Living Area	Frequency	Percent
Dhanmoni	34	34.0
Mirpur	32	32.0
Gulshan banani	34	34.0
Total	100	100.0

The above cross tabulation 5.6   displays the relationship between 'Pattern of family' and 'Relationship with neighborhood'. Among the 100 respondents interviewed, 65 are from nuclear family, 9 are from joint family, 14 are from 'mess, and 12 are from hostel pattern. In the variable 'Relationship with neighborhood', four categories are found. These are : 'never met', 'bad', 'so so', and 'good'. Relationship with neighborhood: 62 respondents stated that they have never met with their neighbors, 5 stated that their relationship is very bad with the neighbors, 23 of the respondents said that their relation with the neighbors are 'so so' means not bad also not good, only 10 of the respondents stated that relationship with neighbors is 'good'. After cross tabulation, the table shows that among the 65 nuclear families of the respondents, complete 56 of the respondents have never met with their neighbors. And 9 said that the relation is 'so so'. Among the 9 joint families, 2 have never met, 2 is 'so so', and 5 said relation is 'good'. Among 14 mess inhabitant respondents, 2 have never met, 7 said 'so so' and 5 stated the relation as 'good'. Among 12 hostel inhabitants, 2 have never met, 5 said 'bad' and 5 said 'so so. The cross tabulation behind this two variable is to find any kind of relationship of social linkages to the reason behind the pattern of family and the relations with neighbors. In fact, very remarkable linkages is found in above cross tabulation. Nuclear families in Dhaka city remain as so much isolated with the neighbors. What is more remarkable is that, nuclear family is booming in all over the countries. And this has a very good relationship to the changing nature of neighborhood pattern in a city like Dhaka in 2013.

5.6. Pattern of Family & Relationship with Neighborhood

Pattern of family		Relationship with Neighborhood				Total
		Never met	Bad	Compro mized	good	
Nuclear	Count	56	0	9	0	65
	% within pattern of family	86.2%	0.0%	13.8%	0.0%	100.0%
	% within relationship with neighborhood	90.3%	0.0%	39.1%	0.0%	65.0%
Joint	Count	2	0	2	5	9
	% within pattern of family	22.2%	0.0%	22.2%	55.6%	100.0%
	% within relationship with neighborhood	3.2%	0.0%	8.7%	50.0%	9.0%
Mess	Count	2	0	7	5	14
	% within pattern of family	14.3%	0.0%	50.0%	35.7%	100.0%
	% within relationship with neighborhood	3.2%	0.0%	30.4%	50.0%	14.0%
Hostel	Count	2	5	5	0	12
	% within pattern of family	16.7%	41.7%	41.7%	0.0%	100.0%
	% within relationship with neighborhood	3.2%	100.0%	21.7%	0.0%	12.0%
Total	Count	62	5	23	10	100
	% within pattern of family	62.0%	5.0%	23.0%	10.0%	100.0%
	% within relationship with neighborhood	100.0%	100.0%	100.0%	100.0%	100.0%

The following table 5.7 displays the distribution of meeting neighbors at different occasions. This seems very significant in case of the result of the distribution. Among 100 respondents, only 19 have stated that they meet their neighbor at occasions. And other 81 respondents said that they don't meet their neighbors in general or in time of different occasions or festivals.

5.7 Meet Neighbours at Occasion

Metting	Frequency	Percent
No	81	81.0
Yes	19	19.0
Total	100	100.0

The table 5.8 is displayed about the frequency distribution of the neighbor's associative nature towards the respondents. The question towards the respondent was whether their neighbors are helpful or not. 50% of the respondents said that this answer is 'complicated'. 39% have stated that neighbors are not helpful and only 11% have said that their neighbors are helpful. During the interview period, one of the respondents stated:

"In fact, our neighbors are so complicated that if you seek any help from them, they will not utter any 'yes' or 'no'. Rather they remain unanswered to the request and act just as like that no one have asked them any question. It's total weird attitude of today's neighborhood. Neighbor as we knew the associative nature from our parents, this is a total myth to me. Neighbors are total strangers."

5.8 Neighbour Helpful or Not

Helpful	Frequency	Percent
No	39	39.0
Yes	11	11.0
Complicated	50	50.0
Total	100	100.0

The table 5.9 displays the distribution about existence of any club that the respondents are involved. Outcome is remarkable. Only 6 respondents have stated that, they are involved with any kind of club organizations. 94 percent have totally rejected the idea that, in this day's club is an essential thing.

5.9 Any Club in Local Area

Club	Frequency	Percent
No	94	94.0
Yes	6	6.0
Total	100	100.0

5.2. Recent trends of restaurant and youth habit:

No 5.10 is a cross tabulation about searching any relationship between age of respondents and type of out food they prefer. Regarding outfood, highest 39% prefer American food (like KFC/BFC/FFC etc), second popular is thai/chinese food that is 34%. 11% of the respondents prefer Italian food restaurant. 9% prefer to deshi type restaurant and 7% prefer Indian type restaurant. Age and type of restaurant preference may have a good relationship. In the age category 15-19, among 36 respondents, 15 respondents prefer thai/Chinese and 13 prefer American, 4 and 4 prefer deshi and Italian food. In the age category, 20-24, among 33 respondents, 14 prefer American restaurant, 9 prefer thai/Chinese, 4 prefer Italian and 3 prefer for both deshi and Indian. In the age category 25-29, again highest is found about the American and thai/Chinese that is, 12 and 10 respondents among 31. So, this is very easy to identify that, among all age categories the preferences are almost the same. Today's youth mostly prefer American and thai/Chinese food. This indicates an special attraction to western country's food patterns.

5.10.Age of respondents & type of Outfood

Age of Respondents		Type of Outfood					Total
		Deshi	Iindian	Thai/Chinese	American	Italian	
15-19	Count	4	0	15	13	4	36
	% within age of respondents	11.1%	0.0%	41.7%	36.1%	11.1%	100.0%
	% within type of outfood	44.4%	0.0%	44.1%	33.3%	36.4%	36.0%
20-24	Count	3	3	9	14	4	33
	% within age of respondents	9.1%	9.1%	27.3%	42.4%	12.1%	100.0%
	% within type of outfood	33.3%	42.9%	26.5%	35.9%	36.4%	33.0%
25-29	Count	2	4	10	12	3	31
	% within age of respondents	6.5%	12.9%	32.3%	38.7%	9.7%	100.0%
	% within type of outfood	22.2%	57.1%	29.4%	30.8%	27.3%	31.0%
Total	Count	9	7	34	39	11	100
	% within age of respondents	9.0%	7.0%	34.0%	39.0%	11.0%	100.0%
	% within type of outfood	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The table 5.11 is nearly same as table no 5.10. But this table is much more specific about the preference of restaurant among the respondents. This is rather closer picture of their preference. Among 100 respondents, 54% prefer KFC type restaurant. 23% prefer star kabab type restaurant. Bu star kabab type, it means that star kabab generally is famous for bangle and mughal food item. So, this 23% prefer to deshi/Indian type of food. 10% prefer puran Dhaka type restaurant. Puran Dhaka is also close to star kabab. But puran Dhaka tradition is much more Dhaka tradition centric. So, Puran Dhaka preference is a kind of tradition fetishism among the citizens of Dhaka city. And lastly, 10% of the respondents prefer Grand type (like XINXIAN, CHILLI etc).

5.11 Preference of Restaurant

Restaurant	Frequency	Percent
KFC Type	54	54.0
Star Kabab Type	23	23.0
Puran Dhaka Khana	10	10.0
Grand Type(XINXIAN)	13	13.0
Total	100	100.0

The following cross tabulation 5.12 displays a remarkable correlation among the preference of deshi snacks and preference of restaurant among the urban youth. 81% of the respondents prefer deshi snacks at different time. And astonishing matter is that, same percentage of people highly prefer the foreign food. In this cross tab, among the 81% deshi snacks prone respondents, 35.8% prefer thai/Chinese and 37% prefer American food. In fact, this cross tab may seem wkward to some specialists, but this is in a sense very important to understand the trend this is presenting. Urban youth don't have the trend to reject completely the deshi food items. The rate of their preference to foreign food and to deshi food is almost close in association. The difference lies in context only.

Deshi Snacks		Type of Outfood					Total
		Deshi	Indian	Thai/Chinese	American	Italian	
No	Count	2	0	5	9	3	19
	% within deshi snacks	10.5%	0.0%	26.3%	47.4%	15.8%	100.0%
	% within type of outfood	22.2%	0.0%	14.7%	23.1%	27.3%	19.0%
Yes	Count	7	7	29	30	8	81
	% within deshi snacks	8.6%	8.6%	35.8%	37.0%	9.9%	100.0%
	% within type of outfood	77.8%	100.0%	85.3%	76.9%	72.7%	81.0%
Total	Count	9	7	34	39	11	100

5.12 Deshi Snacks & Type of Outfood

% within deshi snacks	9.0%	7.0%	34.0%	39.0%	11.0%	100.0%
% within type of outfood	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

The table 5.13 shows the frequency distribution of the causes of foreign food preference among the respondents. 54% of the respondents stated that they prefer foreign food because they feel western. 31% said that their motive is to experience exotic or new taste of foreign food. 15% stated that, they think media and different foreign programe may motivate themselves to prefer foreign food. All the three causes are somehow related with postmodern cultural trend and aspects of globalization.

5.13 Causes of Foreign Food

Causes	Frequency	Percent
Feel western	54	54.0
Exotic taste	31	31.0
Media influence	15	15.0
Total	100	100.0

The table 5.14 displays a cross tab of the relationship between pattern of family and causes of treat. Treat is a very common buzzword for young generations now-a-days. Treat is another name of informal party among the friends and family mainly. The occasion which was called 'dawat' earlier among the close relative, this programe is now called as 'treat'. And more remarkable thing is that, causes of treat are day by day being very personal. 82% of the respondents stated that, they throw 'treat' exclusively for personal causes. They completely don't

involve the family members and relatives in those parties or treats. Only 18% of the respondents said that their treat is thrown for family purpose. And this cross tab has shown another significant relation with the variable 'pattern of family'. Among 65 nuclear families, 52 of the respondents causes of treat is personal. So, there can be a good relation of individualistic treat between nuclear family and personal treat.

5.14. Pattern of Family & Causes of Treat

			Causes of treat		Total
			Personal	**Family**	
pattern of family	Nuclear	Count	52	13	65
		% within pattern of family	80.0%	20.0%	100.0%
		% within causes of treat	63.4%	72.2%	65.0%
	Joint	Count	7	2	9
		% within pattern of family	77.8%	22.2%	100.0%
		% within causes of treat	8.5%	11.1%	9.0%
	Mess	Count	14	0	14
		% within pattern of family	100.0%	0.0%	100.0%
		% within causes of treat	17.1%	0.0%	14.0%
	Hostel	Count	9	3	12
		% within pattern of family	75.0%	25.0%	100.0%

		11.0%	16.7%	12.0%
	% within causes of treat			
	Count	82	18	100
Total	% within pattern of family	82.0%	18.0%	100.0%
	% within causes of treat	100.0%	100.0%	100.0%

The table 5.15 displays the frequency distribution of the dating tendency in restaurant among the respondents. Almost 100% of the respondents agreed that restaurant is the best place for dating between a boy and a girl. Dating is regarded as special meeting between a boy and a girl those who think that their relation is more special than other friends. 39% of the respondents agree that, restaurant is safest place for dating. Another 39% thinks that, in restaurant there is no risk of being seen by the known people or relatives. Only 22% of the respondents think that, restaurant is the only place for chatting in this city of crowd and jam. All the three reasons indicates a need for more spacious place for a bit private environment. These three indirectly signifies the mental perception of the young about overpopulated Dhaka city.

5.15 Causes of Dating in Restaurent

Causes	Frequency	Percent
Good place for chatting	22	22.0
No risk of being seen by known	39	39.0
Safest place	39	39.0
Total	100	100.0

The table 5.16 is a cross tab about investigating a relationship between gender distribution and causes of dating in restaurant. Among 50 of the male respondents, 31 respondents triggered restaurant as the safest place for dating. 11 have signified that, there is no risk of being seen by known. And 8 of the 50 said that restaurant is good place for chatting. Among 50 female respondents, 28 respondents agree that in restaurant, there is no risk of being seen by the known relatives. 14 think that, restaurant is a good place for chatting. And 8 said that restaurant is the safest place for dating. So, there is difference between male and female respondents behind the causes of dating in restaurant. Male prefers it because of the safest and coolest place to speak his heartfelt feelings to the dated girl. And female always remain insecure of being marked by the known. This is very interesting that, in 2013 female freedom is still risky of being seen her at outside with a boy. This is remarkable result.

5.16. Gender & Causes of dating in restaurant

			Causes of Dating in Restaurant			Total
			Good Place for Chatting	No Risk of being seen by Known	Safest Place	
gender	Male	Count	8	11	31	50
		% within gender	16.0%	22.0%	62.0%	100.0%
		% within causes of dating in restaurant	36.4%	28.2%	79.5%	50.0%
	Female	Count	14	28	8	50
		% within gender	28.0%	56.0%	16.0%	100.0%
		% within causes of dating in restaurant	63.6%	71.8%	20.5%	50.0%

Total	Count	22	39	39	100
	% within gender	22.0%	39.0%	39.0%	100.0%
	% within causes of dating in restaurant	100.0%	100.0%	100.0%	100.0%

5.3. Recent fashion and style perception of urban youth: shopping mall as a centre space

The table 5.17 displays the respondent's style icon distribution. According to 45% respondents, movie stars are the style icon. 26% respondent's style icon is sports star. 19% regards rock band as style icon. And 10% prefer different political and cultural activists. This table is important to understand the preference of the respondents.

5.17. Style Icon

Icon	Frequency	Percent
Movie star	45	45.0
Sports star	26	26.0
Rock band	19	19.0
Activist	10	10.0
Total	100	100.0

The table 5.18 shows that among 100 respondents 62% respondents stated that, Dhaka city's shopping mall meet their demands. And other 38% said the shopping malls can't meet their demand.

5.18. Shop Meet the Demand or Not

Demand	Frequency	Percent
No	38	38.0
Yes	62	62.0
Total	100	100.0

The table 5.19 is a cross tab that shows a significant relation between importance of style in recent days and the perception of style. Perception of style explains the outward looking definition of style and importance of style explains the subjective definition of style. This correlation is a remarkable judgment between one's subjective definition of style and the feelings of same respondents about what he/she thinks that others judge about style. 40% respondents think that in general style means only the dress pattern. 6% thinks that its dress and other look also. 33% thinks that, non-verbal attitude is the prime thing what others judge about style. 21% of the respondents think that speaking or verbal expression is the main style that other people judge. Now this is the turn for the description of the respondent's subjective definition of style. 22% respondents think style as 'to show others of my taste. 4% think that style is important because 'to feel good impression about me. Huge 57% respondents feel that importance of style is 'this is me'. Only 17% feel that style is important to feel just comfortable. Among the 40 who think 'just dress pattern' according to others, 13 feels that style is 'this is me'. Among 33 respondents of 'non-verbal attitude', 28 of them feel that style means 'this is me. So, it is easy to signify the over individualistic trend of recent urban youth. This is me means, he/she has the tendency of being so self centered that he/she is consumerist in a sense and side by side he/she loves remain lonely. Urban life style has become such 'disintegrative' trend for the young generation. This nature of the youth will be very important for this research in the discussion section.

5.19. Style Means & Importance of Style

Style Means		Importance of Style				Total
		To Show Others of My Taste	**To Feel Good Impression about Me**	**This is Me**	**Just Feel Comfortable**	
Just dress pattern	Count	15	1	13	11	40
	% within style means	37.5%	2.5%	32.5%	27.5%	100.0 %
	% within importance of style	68.2%	25.0%	22.8%	64.7%	40.0%
Dress and other	Count	4	0	0	2	6

look	% within style means	66.7%	0.0%	0.0%	33.3%	100.0%
	% within importance of style	18.2%	0.0%	0.0%	11.8%	6.0%
Non-verbal attitude	Count	0	3	28	2	33
	% within style means	0.0%	9.1%	84.8%	6.1%	100.0%
	% within importance of style	0.0%	75.0%	49.1%	11.8%	33.0%
Speaking	Count	3	0	16	2	21
	% within style means	14.3%	0.0%	76.2%	9.5%	100.0%
	% within importance of style	13.6%	0.0%	28.1%	11.8%	21.0%
Total	Count	22	4	57	17	100
	% within style means	22.0%	4.0%	57.0%	17.0%	100.0%
	% within importance of style	100.0%	100.0%	100.0%	100.0%	100.0%

The following cross tab 5.20 shows a relationship between styles has relation to urban integration and what is the sober dress in urban setup. 91% respondents think that there is relationship with style and integration in urban society. Only 9% think that there is no relationship between style and urban integration. Among the 91 respondents, 26 respondents think that sober dress in urban setting is casual dress, 16 think gorgeous, 38 think hip-hop and 11 think that concept of sober varies from place to place. Almost all of the respondents agree that style is very much important regarding urban integration. It signifies the image building tendency of young generations relevant to urban society formation. And maximum of them think the hip-hop (look sexy and stylish) is the perfect style or icon- like in urban setting.

5.20. Style has Relation to Urban Integration & Sober Dress in Urban

Style has Relation to Urban Integration		Sober Dress in Urban				Total
		Casual	Gorgeous	Hip/Hop	Varies from Place to Place	
No	Count	0	4	3	2	9
	% within style has relation to urban integration	0.0%	44.4%	33.3%	22.2%	100.0%
	% within sobre dress in urabn	0.0%	20.0%	7.3%	15.4%	9.0%
Yes	Count	26	16	38	11	91
	% within style has relation to urban integration	28.6%	17.6%	41.8%	12.1%	100.0%
	% within sobre dress in urabn	100.0%	80.0%	92.7%	84.6%	91.0%
Total	Count	26	20	41	13	100
	% within style has relation to urban integration	26.0%	20.0%	41.0%	13.0%	100.0%
	% within sobre dress in urabn	100.0%	100.0%	100.0%	100.0%	100.0%

The following cross tab 5.21 tried to show a relationship between feeling what wearing hip-hop and sober dress perception in urban setting. Among the 100 respondents, 26 feel secure, 33 feel insecure, 30 feel 'don't care' and 11 feel adventurous. Among 26 who feel secure wearing hip-hop, 20 feel that sober dress in urban is hip-hop dress. There is seen a good relations between who prioritizes hip-hop and they obviously feel secure wearing it.

5.21. Feeling what wearing hip hop & sober dress in urban

feeling what wearing hip hop		sober dress in urban				Total
		casual	gorgeous	hip/hop	varies from place to place	
secure	Count	0	5	20	1	26
	% within feeling what wearing hip hop	0.0%	19.2%	76.9%	3.8%	100.0%

The

		% within sobre dress in urabn	0.0%	25.0%	48.8%	7.7%	26.0%
insecure	Count	18	0	10	5	33
	% within feeling what wearing hip hop	54.5%	0.0%	30.3%	15.2%	100.0%
	% within sobre dress in urabn	69.2%	0.0%	24.4%	38.5%	33.0%
don't care	Count	5	15	7	3	30
	% within feeling what wearing hip hop	16.7%	50.0%	23.3%	10.0%	100.0%
	% within sobre dress in urabn	19.2%	75.0%	17.1%	23.1%	30.0%
adventurous	Count	3	0	4	4	11
	% within feeling what wearing hip hop	27.3%	0.0%	36.4%	36.4%	100.0%
	% within sobre dress in urabn	11.5%	0.0%	9.8%	30.8%	11.0%
Total	Count	26	20	41	13	100
	% within feeling what wearing hip hop	26.0%	20.0%	41.0%	13.0%	100.0%
	% within sober dress in urban	100.0%	100.0%	100.0%	100.0%	100.0%

following table 5.22 shows that 15% think that causes of increasing shopping malls are selling is profitable, 15% think that shopping items and food are the only desired item for the young. And huge 70% think that, young have less interest in other things like reading novel, doing something creative etc.

5.22. Increasing of Shop/Restaurant

Causes	Frequency	Percent
Selling is profitable	15	15.0

Shopping and food-desired item for young	15	15.0
Lack of interest in others	70	70.0
Total	100	100.0

The following table 5.23 shows that, 31 respondents prefer more parks for roaming around. 32 think there should be more indoor games spaces. Only 13 think there should be library an 24 prefer dance party hall.

5.23. More Places for More Activities

More Places	Frequency	Percent
More park	31	31.0
Indoor sports	32	32.0
Library	13	13.0
Dance party hall	24	24.0
Total	100	100.0

The following cross tab 5.24 displays a relationship between gender distribution and feeling what wearing hiphop dress. Among 50 female respondents, 16 feel insecure, 14 feel don't care. Among 50 male, 17 feel insecure and 16 feel don't care. The remarkable picture is that, insecurity and adventurous attitude both are present among the young respondents.

5.24. Gender & Feeling what wearing hip hop

Gender		Feeling What Wearing Hip Hop				Total
		Secure	Insecure	Don't care	Adventurous	
Male	Count	14	16	14	6	50
	% within gender	28.0%	32.0%	28.0%	12.0%	100.0%
	% within feeling what wearing hip hop	53.8%	48.5%	46.7%	54.5%	50.0%
Female	Count	12	17	16	5	50
	% within gender	24.0%	34.0%	32.0%	10.0%	100.0%
	% within feeling what wearing hip hop	46.2%	51.5%	53.3%	45.5%	50.0%

Total	Count	26	33	30	11	100
	% within gender	26.0%	33.0%	30.0%	11.0%	100.0%
	% within feeling what wearing hip hop	100.0%	100.0%	100.0%	100.0%	100.0%

5.4. Recent shifting in intimate relationship: Relation between facebook and commodity world

The following cross tab 25 shows relationship between gender distribution and causes of increasing love affair among boys and girls. Among 50 female respondents, 31 think facebook is the sole reason for increasing love affair between boys and girls. 28 male think facebook as the core reason for increasing love affair. Facebook becomes a social priority among both boys and girls. Some even think that, Facebook is only for making love partners. No other function is possible by facebook.

5.25. Gender & causes of increasing love affair

Gender		Causes of Increasing Love Affair				Total
		Communication module-available	Bollywood	Loneliness	Facebook	
Male	Count	8	3	11	28	50
	% within gender	16.0%	6.0%	22.0%	56.0%	100.0%
	% within causes of increasing love affair	57.1%	50.0%	52.4%	47.5%	50.0%
female	Count	6	3	10	31	50
	% within gender	12.0%	6.0%	20.0%	62.0%	100.0%
	% within causes of increasing love affair	42.9%	50.0%	47.6%	52.5%	50.0%

71

Tot al	Count	14	6	21	59	100
	% within gender	14.0%	6.0%	21.0%	59.0%	100.0%
	% within causes of increasing love affair	100.0%	100.0%	100.0%	100.0%	100.0%

The following cross tab 5.26 displays relationship between gender distribution and causes of facebooking. Among 50 male respondents, 31 respondents use facebook for making new friends, 7 use facebook for being relaxed, 7 respondents use facebook for getting praise for profile picture and only 5 respondents use facebook for being updated. Among 50 female respondents, 31 respondents use facebook for getting praise, 10 uses for being updated. It is very horrible that the reason for females that they want to get praise, one kind of narcissism is found among the girls. On the other hand, Male's characteristics of being inconsistent is relevant with the cross tab relation.

5.26. Gender & Causes of Facebooking

Gender		Causes of Facebooking				Total
		Feel free	Making new friends	Updated	Praise	
male	Count	7	31	5	7	50
	% within gender	14.0%	62.0%	10.0%	14.0%	100.0%
	% within causes of facebooking	53.8%	91.2%	33.3%	18.4%	50.0%
female	Count	6	3	10	31	50
	% within gender	12.0%	6.0%	20.0%	62.0%	100.0%
	% within causes of facebooking	46.2%	8.8%	66.7%	81.6%	50.0%
Total	Count	13	34	15	38	100
	% within gender	13.0%	34.0%	15.0%	38.0%	100.0%

% within causes of facebooking	100.0%	100.0%	100.0%	100.0%	100.0%

5.5. Shifting in leisure time activities:

The following cross tab signifies a relationship between age of respondents and how they pass in leisure time. This is very significant cross tabulation to find out the leisure time activities varies from different from age range or in fact are the same of every age categories. Among 36 respondents of 15-19 age categories, 25 does facebooking in leisure time, 2 watch movies, 3 reads book and 6 respondents just do nothing. Among 33 respondents of 20-24 age categories, 21 prefer to do facebooking during leisure time, 3 watch movies, just only 1 read book and 8 respondents like to do nothing. Among 31 respondents of 25-29 age categories, 23 like to pass time in facebook, 1 watch movies, 1 read book and 6 like to do nothing. So, it is remarkable that, rate of facebook user in each age group is 69%. The shocking picture is, only 5% prefer to read novel or other book during leisure time.

5.27. Age of Respondents & Time Pass in Leisure Time

Age of Respondents		Time Pass in Leisure Time				Total
		Facebooking	Movies	Reading book	Doing nothing	
15-19	Count	25	2	3	6	36
	% within age of respondents	69.4%	5.6%	8.3%	16.7%	100.0%
	% within time pass in leisure time	36.2%	33.3%	60.0%	30.0%	36.0%
20-24	Count	21	3	1	8	33
	% within age of respondents	63.6%	9.1%	3.0%	24.2%	100.0%
	% within time pass in leisure time	30.4%	50.0%	20.0%	40.0%	33.0%
25-29	Count	23	1	1	6	31
	% within age of respondents	74.2%	3.2%	3.2%	19.4%	100.0%
	% within time pass in leisure time	33.3%	16.7%	20.0%	30.0%	31.0%
Total	Count	69	6	5	20	100
	% within age of respondents	69.0%	6.0%	5.0%	20.0%	100.0%
	% within time pass in leisure time	100.0%	100.0%	100.0%	100.0%	100.0%

The following table 5.28 shows the relationship between gender distribution and time pass in leisure time. Among 50 male respondents, 34 prefer to pass time during leisure or free time. Among 50 female respondents, 35 prefer to pass time in facebook. Male and female both are so addicted to facebook that, wirhout facebook life become just impossible for the young generation of today. Even when they pass their real time in college or university, they gossip about facebook events, facebook comments, sharings, likes, dislikes. Not only that, recent life style of young is so dependent on facebook that sometime their prime concern is to do real life event is to share it

in facebook. For example, now a days, almost everyone captures picture for sharing it in facebook and have opinion from the virtual friends.!

5.28. Gender & Time Pass in Leisure Time

Gender		Time Pass in Leisure Time				Total
		Facebooking	Movies	Reading book	Doing nothing	
Male	Count	34	3	3	10	50
	% within gender	68.0%	6.0%	6.0%	20.0%	100.0%
	% within time pass in leisure time	49.3%	50.0%	60.0%	50.0%	50.0%
Female	Count	35	3	2	10	50
	% within gender	70.0%	6.0%	4.0%	20.0%	100.0%
	% within time pass in leisure time	50.7%	50.0%	40.0%	50.0%	50.0%
Total	Count	69	6	5	20	100
	% within gender	69.0%	6.0%	5.0%	20.0%	100.0%
	% within time pass in leisure time	100.0%	100.0%	100.0%	100.0%	100.0%

The following table 5.29 shows the distribution of causes of increasing love affair between boys and girls. 14 respondents think the availability of communication technologies is the prime reason for increasing love affair. And huge 59 think facebook is the sole reason.

5.29. Causes of Increasing Love Affair

Increasing Affair	Frequency	Percent
Communication module-availablility	14	14.0
Bollywood fantasy love affairs	6	6.0
Get rid of loneliness	21	21.0
Facebook	59	59.0
Total	100	100.0

The following table 5.30 shows the frequency distribution of causes for loneliness among the urban youth. Recent young generations are infected with huge loneliness. Among 100, 65 think that generation gap is the main reason for loneliness. 20 thinks, it's nuclear family structure.15 thinks it's because of mechanized social life.

5.30. Causes of Loneliness

Causes of Loneliness	Frequency	Percent
Generation gap in family	65	65.0
Nuclear family	20	20.0
Mechanized social life	15	15.0
Total	100	100.0

The following table 5.31 shows the frequency distribution of recent leisure time can satisfy the young or not. Among all the 100 respondents, 41 agree that, recent leisure time activity like facebook can meet their satisfaction. And more 59 disagree with this. They are not satisfied with it. They want something more creative and productive.

5.31. Leisure Time Activity Meet Satisfaction?

Satisfaction	Frequency	Percent
No	59	59.0
Yes	41	41.0
Total	100	100.0

The following cross tab 5.32 shows a chi-square relationship between Time pass in leisure time and causes of loneliness. The degree of relationship between both is 67.638 and P-value is 0.000. So, It's a very good relation.

5.32. Chi-square test: Time Pass in Leisure Time & Causes of Loneliness

Time pass in Leisure Time	Causes of Loneliness			Total
	Generation Gap in Family	**Nuclear Family**	**Mechanized Social Life**	
Facebooking/chatting	59	10	0	69
Movies	1	0	5	6
Reading book	3	0	2	5
Doing nothing	2	10	8	20
Total	65	20	15	100

Here, Chi-Square value is 67.638. df value is 6. P-value is 0.000.

5.6. Some significant changes: Relating to youth entrepreneurship

The following table 5.33 shows the distribution of causes of online entrepreneurship. 31 think that lack of job is the reason. 54 think available job can't meet their demands. 15 think that online business is profitable.

5.33. Causes of Online Entrepreneurship

Online Enterpreneur	Frequency	Percent

Lack of job sectors	31	31.0
Available job don't fill desire	54	54.0
Profitable in online	15	15.0
Total	100	100.0

The following table 5.34 shows the distribution of causes for the popularity of cycling among the youth. Now a days, cycling is the most recent trends among youth both for boys and girls. Why? 63 respondents think Traffic jam in Dhaka is the prime reason behind this emergence. 14 think it is environment friendly. 23 think that it's just show off and time pass activity.

5.34. Causes of Popularity of Cycling

Causes	Frequency	Percent
Traffic Jam	63	63.0
Environment friendly	14	14.0
Show-off	23	23.0
Total	100	100.0

Shifting identies and postmodern chages in Dhaka: In an age of Globalization

Earlier chapter of critical discussion was analysed from the angle of the quantitative survey questionnaire. This chapter will try to analyze the shifting identities of younger generation of Dhaka city from different socio-cultural background. Four case studies will be described and critically analyzed in this chapter relating with The theories of postmodernism and the history of Bangladesh. Among the four case studies, three are students. Among those three, two of them have migrated to Dhaka for education purpose. Another one is born and brought up in Dhaka and from a middle class background. Last one is exclusive observation of an Young rising Photographer Zulfiker Sabbir. His interested area is: Urban Youth and changes. His observation is remarked as very important because Photography or Visual medium is of important dimension in this age of postmodernism. These four case studies will try to capture the shifting identiy formation and highlight the changes of preferences.

CASE 1: Tale of Susmita Sharif Kornia (Dhaka is a tale of multiple world)

Dhaka is such a city in the whole world that something must have to be said about it's unique characteristics. Here, in Dhaka city, every people is of different type. I think, original dhaka people number is very low. People from other districts of Bangladesh come here for a more solvent life, to be educated in a good educational institution and many other reasons. So, concept of modernity becomes enmeshed with this trend of migration and original dhaka born people. Those who are born and brought up in Dhaka, they think that they are modern and on the other side, those who have come to Dhaka from other districts they are also modern because they are now the residents of Dhaka city!! It is realy unique mental set up of Dhaka inhabitants. The local dhaka people show a type non-verbal don't care attitude to the migrants that, 'you are not modern, you are backdated'. Some of my friends in Dhaka is so conservative that, while going out from home they wear Borkha(curtain for muslim women) and outside home, they put it off

and under the borkha they wear shorts, tops, sexy slutty dress.(sometimes i thing what's the logic of Borkha then!!). to me, fashion means not only the sexy tight dresses, fashion can be practiced in many sobre ways. Those who come to Dhaka for higher education, their change is radical in a sense. They change their dress-up, food habits unintentionally. Five or six years ago, young generations style was to have an expensive mobile phone with high resolution camera. But now, facebook, DSLR camera(camera with high power lens), internet, smartphones are the most desiring items for the young. Facebook made the life of young so busy in virtual life that they can't give or pass their time of real time family members. Now a days, facebook has been a hazard in females lives. Some stupid boys open a fake account with lady picture and then make friends with other girls. Then they make affair and if the girl refused to accept him, then the boy blackmail her through some close pictures with him. Don't know when this type of rubishness will wipe out!! This is not that young of Dhaka are bad, but the environment of dhaka compel them to change themselves. There are so less places for roaming around. All is available is only the shopping malls and restaurants. The parks, lakes and the special visiting places become so overcrowded at spacial days that, roaming there becomes a curse for us. Shopping in dhaka is of great joy. Because there are every kind of commodities available and everyone can afford at any price :low or expensive. Fake formalities is very much in Dhaka city. Every one behave well but there has a fake side that, no one can behave with the people by heart. Social life in Dhaka is disasterous. Neighbours may die but the close one don't take any news and care for them. This is he scenary that shocks me a lot. To become modern young girls are taking cigarettes today. It's an stunning mentality that 'if you take cigarette, you will be modern'!!! In dhaka city, show-off competition is everywhere. To me, everyone should follow his or her own principles whether it may or may not applicable to Dhaka's environment. Every one should have the principle to tolerate the other people, people of other taste, other class, other locality. That way Dhaka can be a more better place for everyone.

Explaining critically 'Tale of Susmita Sharif Kornia'

The picture depicted by Susmita is easily understood that, she had come to Dhaka from a town city for completing her higher education. Her Dhaka is a city of different people of many type of background, groups, class etc. The concept of modernity is found in her statement. The local

dhaka (those who are born and brought up in Dhaka) thinks they are modern because they real inhabitants of Dhaka. The local dhaka thinks those who migrated to Dhaka, they are the 'backdated' sections of Dhaka. They lebel the modernity with being the inhabitants of a capital city. Capital city inhabitants means the citizens provided with best urban facilities, good life style and healthy cutural environment. To her, those who come to dhaka after college life their change is so radical that, none could beleive he/she was different 5 or 6 years ago. Facebook has become a part and parcel of our daily life reality that we can not avoid it but the social harassment created by the miscreant male users is realy shocking for the females of bangladesh. The places or spaces for roaming around in Dhaka city is too less. Only roaming places are the shopping malls and restaurants. The remarkable parks and gardens are always overcrowded during the festival days. So, it is impossible for anyone to take clear breathe in Dhaka city. The diversity and variations of products in Dhaka city is very significant and remarkable. In dhaka, the conservative mania is very dangerous. Inside the family space, females are tightly regulated by the elder restrictions for abiding by the rules of covering whole body, But females are not taking it from their heart. On one side, religious strictness is increasing, on the other side breaking the law tendency is also increased. Both tendency doesn't give a picture of a balanced society. Every boys and girls are so obsessed with decorating themselves with fashion and style items that sometimes this image building process strike beyond it's highest limit. Girls think that 'if you don't take cigarette, i am not modern', boys think that 'if i don't take alcohol, i am not smart'. The social life of Dhaka city is so fake that, none of the people don't behave from their heart. All attitude is so much fake. The only way to make Dhaka a suitable place for living is to tolerate the people of other values and respect the people of other background.

CASE 2: Tale of Farista Kamal Adhura (Dhaka is a city of masks)

DHAKA

I have come to Dhaka for doing my higher studies. After coming to Dhaka, i have observed, some are too smart, some are less smart. Some boys think that the girl with slim figure and hair rebonding are very sexy and smart. Those who dress up short they are the real smart girl-the boys want to make relationship with this type of girls so that, maximum girls want to be like that.

Todays boys are very bad, specially of Dhaka city. They are so inconsistent in their commitment, values and beliefs!!!i just totally hate the boys of Dhaka. They can't be trusted and can't be relied upon. In Dhaka, there is too lack of a spacious place to roam around. The parks or gardens are always crowded with bums, beggers, lower class filthies!!! so, it's impossible to take clear breathe in Dhaka.

Shopping malls of Dhaka are very spacious. It's very enjoyable to roam around in shopping malls of Dhaka city. In shopping mall, i can roam, i can buy my desired things, i can take tasty food from the restaurants and many things. Even chatting is also good in thsese shopping malls.

The most disgusting things about Dhaka is Traffic jam, and overpopulation. And people of Dhaka are so ruthless and careless that sometimes i just think why they are so ruthless. people of Dhaka are so busy that they don't have the time to look around for a short time.

Aside all bad things, people are bound to come in Dhaka because there are very good educational institutions. I have a dream that, every good institutions can establish their branch in other districts so that no one have to gather in Dhaka city. I want it from the core of my heart. I wish no one had to come in dhaka and experience this city of masks!!!!

FACEBOOK

Social network facebook is such a space now a days that, if you don't have fb account, then you are 'backdated'. So i am not gonna that 'backdated', so, i have a facebook id and i am a regular user. But truly speaking, i don't like facebook. Because, boys are always busy in facebook finding good profile pictures of female friends. If i don't give any good picture than the boys irritate me with lot of questions like "why you use facebook if you don't give profile picture?"!!!! when i change pro picture a lot, then they irritete me again with more rubbish questions like "what happened, stylish?do you need any boyfriend?(ki, boyfriend lagbey naki, eto ghono ghono chobi change koro keno?)". It's ok that, through Facebook people can find their old friends and can be connected in vurtual world. But many incidents took place in facebook that real friends become lost. This is a very bad thing about facebook. Facebook can create a fake world and create suspicioun among close friends. So, i hate this fakedness of facebook. Recently if any male friend

in Facebook is refused by a girl in love proposal, then the boy download the girl's picture from Facebook and block the girl. Then the boy create an account using the girl's name and picture and share very obscene status and things. So, people become confused about the girl's character and original identity. In fact, the girl's life become very difficult to run on. The boy also make some obscene editting to her picture. Lastly, the girl become lebelled as 'characterless' among her close friends and relatives. This darker side of facebook always make me tensed about my identity. I am a good girl. So, i want to be good to all.

Explaining critically 'Tale of Farista Kamal Adhura'

Farista is also came to Dhaka for higher studies. About Dhaka city, her perceotion is of traumatized with the instability or inconsistencies of the people's commitment, trust and humane qualities. To her, almost all the boys of Dhaka city is very inconsistent in their personality and commitment. The roaming places in Dhaka city city is so less. But the Spaicous shopping malls meet her desire in so many ways. Every thing she likes can meet in shopping malls. To her, Dhaka city life is very busy and ruthless. People of Dhaka city is so cruel that nobody cares nobody. This ruthlessness make a sense that, everyone in this world are very bad. To Adhura, if good institutions establish their branch in other districts, then no one have to come to dhaka and face the disasterous shocking life of Dhaka city. To her, Dhaka city is a city of 'masks'.

About Facebook, her main complain against the miscreant boys who blackmail the girls in so many bad ways. In fact, this harassment took it's limit beyond the pain of sexual harassment. Facebook can help to find many friends but it has become liable for the loss of many good real life friends beacuse in facebook people can fake themselves and destroy our life in a minute blackmailing.

CASE 3: Tale of Sumaiya Siddiqui Tonni (Dhaka is a heaven, migrants make it hazard)

Dhaka is a densely populated area. As it is the main capital of Bangladesh, it is the central of people's interest. For this, entertainment abounds in Dhaka. There are different types of entertainment source in Dhaka. Life is busy and rushes. People seek some way of recreation for

the monotony of their routine bound life. Every single person is busy in their own work. For example, student are busy in their educational institution like school, college, university and others institutions. Men and women are busy in their own workplace. So, people find it difficult to cope with the same busy routine. They prefer to go outside and take a break on holiday every now and again. Lifestyle in Dhaka is changing every now and then. For this, perception about fashion, food, clothing, fitness is also changing. As a young girl from Dhaka I will talk more about my lifestyle and my entertainment and people around me from my childhood till now. As a girl from the capital I received the first facilities of every style and trend. Having the latest trendy dress in my wardrobe is a great joy. I go out for shopping having snacks out there enjoying with my peer group like friends, classmates, cousin, friends of friends.

Though there are varieties of entertainment in Dhaka but I think it is less than the demand. Restaurant is a source of entertainment to me as I am a food loving girl. It is a place of meeting with people and I found it a place of celebration, spending time, getting together with old people, enjoying birthday party and anniversary of some important date etc. I prefer restaurant than home as it serves me different types of food like Chinese, fast food, Indian food, seafood, Japanese food, Malaysian and so on. I enjoy indoor games in some shopping mall or city centre like Saad musa city centre and Basundhara shopping mall. There are pool game, bowling, basket ball, video games, coin games and lots of games in those centre and mall. As there is small scope of entertainment place in Dhaka, people enjoy going to some newly made road, flyover, lake etc. there they enjoy some street food like fuska, jhalmuri, chanachur, special tea, coffee, cold drinks, ice cream etc.

People of Dhaka enjoy a yearly held fair as a source of entertainment. For example, International Trade fair is mostly famous among all ages. As it a source for getting international products people are very keen to go there and grab their favorite product. They feel proud to own product of some famous country as well as any other country. There is another fair which is truly based on our own culture is called Ekushe book fair. It is the fair of writers and readers. People take photograph with their favorite writer. Besides this fair there are some other fair too like Boishakh, nobanno, bijoy etc fair which remain in small place. Now-a-days young people like me enjoying a new way with watching movie either Hollywood or other countries to the Cineplex of some shopping mall. There are two famous park located in the same are in Dhaka

but a bit far from the main town provides different option of entertainment like adventurous ride and game. People are going there with their friends and families sometimes with some close one. Beside this, there is some garden or spot for people to enjoy natural beauty, people go there on a holiday picnic or some other programs. Different resort is located outside the city offering a free and relaxed time out there. They try to provide the turning enjoyment from routine bound city life in their own style. Sometimes mixing with friends and other people from other district causes some hazards. They have a negative and confusing perception about Dhaka city and its people specially girls. For this, I faced some peculiar experience as a city girl. Nevertheless Dhaka is a city of mixed culture and various people. United labor and culture will progress the country.

Recent economic boom is the main stream of Dhaka but there is a pre conception that Dhaka will give employment as it is the main economic attraction. In spite of that the load of the immigrant people can be reduced in a way which I think is decentralization of capital as well as everything. If everything is available in every district then people will find less interest in going Dhaka for betterment. It is a matter of hope that the process is in optimum wave. Though every facility is preparing in a way of decentralization inequality between Dhaka as a main capital and other district can never decrease because good turns better and worse turns good. Thus, hazard will remain hazard in a different way.

Explaining critically 'Tale of Sumaiya Siddiqui Tonni'

Sumaiya is born and brought up in Dhaka. To her, Dhaka could be perfect heaven for her, if people from other districts stop migrating. She thinks she has the favour of being the first receiver of latest fashion and trends because of living in a capital. Recent fashions, food, clothings all are changing in this age of globalization. Though there is very less entertainment in Dhaka but the shopping malls can meet all the demand she wants: indoor games, food, cineples etc. Also, the remote places like ashulia, fantasy kingdom are good places for roaming around. Dhaka is a city of celebrating national and traditional cultural festivals. So, Dhaka is a city like a heaven of diverse taste with Global trends and vogue.

JOURNEY TO POSTMODERNITY: JUMP OR WALK?- Tale of Young Photographer Zulfiker Sabbir

When I was in my early life of college, smoking used to be treated as daring move for a college student. I had my own bicycle and a nominal amount of pocket money that hardly enough for weekly friend's party in TSC. After almost 7 years from that era, suddenly I found things are drastically different now-a-days. Change is inevitable, change is requirement. But like every steps mankind took over the growth of civilization they managed their balance. While we are taking the leap forward to modernization like never before, the question is, are we even thinking about balance?

Bangladesh being religious country, keep its reputation for being conservative (at least in social angle). Dhaka being its capital, the biggest financial apex and outnumbered educational hub, attract millions from all parts of the country. There is a significant cultural difference between those who born and brought up in Dhaka and those who complete their school and college in othere districts. Dhaka is in true sense a megacity, all of us are in hurry, making money, buying stuffs. All of us? Biggest part of the city population aged between the age 18 to 35. highly energetic and all the time treated as powerhouse of the country. But one can say undoubtly that this is the generation that mostly ignored by the planners and staeman of the country.

Our weather which contains high humidity and temperature, prevents us from a long history of alchohol. But Dhaka young generation are specifically inclined to this alcholol. Easy availibilty of alchohol is supporting to the spread. Easy as in the way our society is percieved. Practically any one can buy alchohol from designated warehouse. Although by law anyone who wants to buy alchohol or consume alchohol needs to pertain a license issued by govt authority. One can ask any Bar authority by giving him only taka three thousand and there you have the license to drink (they will manage everything else) . Only a few pertain this license. Any given evening and specially thursday evening the bars Dhaka is over crouded with young guys aged between 21 to 30. There are different clubs for the young of high class society. And lastly there are private seller who sell alchohol privately. Police doesn't bother about those sources of alchohol. Bar

authourity gave enough bribe to the department to keep their customer out of trouble. In highly expensive city like Dhaka one can get 350 ml bottole of vodka with only 350 taka. For a student studying in any private university or average middle class young studying in public university, this is a good burgain.

Like alchohol, marijuana (gaja) has its own network. there are spots around the city where one can find marijuana for taka 30 to 500 easily. Public places like parks and other spots like rooftops are good spot for consuming marijuana. Even there are private sellers who sell brownies with marijuana which is famous in Europe.

Young generation doesn't consider a fellow who drink alchohol regularly (twice or once a month) and smoke marijuana as addicted. Drug additction is generally considered as taking Yaba, Heroine, cocain and other stuff. The way yaba is spreding throughout the city, I will not be stunned if that is dropped down from the list like the way young generation is getting okay with alchohol and marijuana.

For girls, desparation for breaking the circle, smoking cigarette, drinking alchohol and smoking marijuana is also higher than our society percieved. Of course they are not as exposed as guys around them, but still the number of girls is not ignorable. The traditional view we used see them is also falling apart. They are getting more and more individualistic and career oriented over the years, which is very appreciatable. But along side of this individualistic development the choice of drug and alchohol is also not ignorable.

Premarital sex, is common story for young generation now-a-days. Even a couple of year ago, the cultural shock was huge finding someone involved physically with opposite gender. But now its okay with almost everybody. Non commitmental sex, extra marital sex, multiple partners sex, these are the term not very unfamilar to young generation. Everybody seems okay with this.

Everybody seems okay with this means we are not being introsepective. We are becoming ignorant about so many aspects of modernization. One might argue that these scenario is true only for high or higher middle class society. Reality would strongly disagree with this argument. This is fact for most of our middle class society. This is even spreading to even lower middle class society. <u>The levels of classification in middle class society are huge. Everybody </u>wants to fit in regardless of their stand.

If I want to be more introspective about the current situation right now, what are the triggering events which changed the city face drastically over only five years? <u>We can not point out any single prominent issue but a few interconnected issues. first of all, this huge young generation is stuck in a megacity without having sufficient source of entertainment. Handful of public park are quite inaccessible due to flooding of people. What they do when they have free time? </u>

Technology is taking the leap, taking our lives into a different dimension, specially internet. People spend more time in facebook than with their family or friends. ten years ago we used write essay about harmful impact of satelite on our native culture. But the impact is now visible and unstoppable with internet. Anything is now accessable through internet. We are exposing ourself to western culture and modernization.

These are the good things actually. In my opinion getting access to alchohol or premarital sex or other current so called impact of modern living. But the problem is not being able to introspect. <u>The problem is taking a jump before learning to walk. </u>We have thousand years of cultural history behind us. We should be well equipped culturally. But since early 90's our RMG sectore providing us steady GDP, we are in general affluant than before. Which also mean that our middle class society is also growing fast. We are taking leap without proper fuel which might end up in a <u>unwanted destination </u>after ten years or before. The rate of changing culture is higher now. If the cultural change took place in 10 years, a decade ago, now it is happening within a

year. Young people are constantly adopting to this change. Without even realizing the current we are following the stream.

If we keep hoping that we will synchronize with world as a growing nation, we must synchronize with the base of the modern civilzation and city living before we end up standing in a wrong part of modernization.

Shifting experiences of Urban culture: Urbanism, Architecture and Social life

"Dhaka is one of the most 'ruralized' megacities in the world in terms of both physical appearences and socio-cultural characteristics. Religiosity, folk music and drama, rural accents and expressions, country food and dress are an integral part of its culture. In addtion, 'civic sense' is generally lacking among a large segment of the population. With a disproportionately large concentration of administrative, industrial, educational and cultural activities, Dhaka City is not only the destination of rural migrants but also attracts thousands of daily commuters and 'circular' migrants from neighbouring rural districts, giving the social environment of metropolitan Dhaka a peculiar mix of rural-urban traits" (Islam 1996a, Hossain and Humphrey 2002; Hossain 2006a).

Those above lines are the critical statements about Dhaka city's culture. Anthropological or historical studies shows that, The appeerence we see today in Dhaka is not the continual processes of 200 or 300 years construction. Rather it was always a rural type city. After 1971, Bangladesh state had reinvigorated with more administrative, military, and most importantly developmental process.

a) Growth of dhaka city as a Capital:

There is a history of continuous rise and decline about Dhaka. Under the control of East India Company, after the decisive battle of palassy in 1757, Dhaka city became a declining urban centre and between 1757 and 1864 it had a tremendous decrease in population and area (Taylor 1840; Hunter 1976, Hossain 2011). Dhaka city began to rise from a declining and stagnant condition after the transfer of power to the crown in 1858 by the British East India Company. The first local administration, The Dhaka Municipality, was established in 1864 by Mr. Skinner

(Taifoor 1956, Hossain 2011). After 1864, the lowland arear in the north of Islampur, Tantibazar, Kamrangir char, Goalnagar were gradually filed for urbanization and at the same time Wari, Old Cantonment (Purana Paltan), Narinda, Hazaribagh, Nawabganj, Race course green pastures and Rayar bazar were also brought under the town's jurisdiction (Geddes 1917, Hossain 2011). Thus the area of Dhaka city expanded to 17 sq. km. and the city started to flourish again, its population increasing to a total of some 90,000 in 1901 and reaching over 100,000 in the subsequent ten years (Asaduzzaman and Rob 1997, Hossain 2011). The growth of Dhaka city gained momentum again after 1947 (independence of pakistan). The influx of people from India on the one hand and the onrush of people to the newly established administrative, commercial, educational centre on the other contributed to an unprecedented growth of the city (Siddiqui et al. 2000, Hossain 2011). By this time Dhaka Improvement Trust (DIT) was created in 1956 (later transformed into RAJUK in 1987). Initially the needs for residential, official, educational and administrational spaces were fulfilled by the expansion of the city in Purana Paltan to Naya Paltan; Eskaton to Maghbazar, Siddihswari, Kakrail to Kamlapur through Raza bagh and Shanti Nagar, The segun baghicha, Azimpur, Mirpur, Mohammadpur, Sher-e-bangla-nagar, Tajgaon, Gulshan model town and other areas were acquired in the early sixties under the 1959-Master plan of Dhaka city and by 1961, The city population grew to 718,766 and the area at that time was about 125 sq. km. (BBS 1997, Hossain 2011).

After 1971 and independence of bangladesh Dhaka city's urbanization process gained strongest momentum and this process is still going on. Dhaka city faced its highest rate of physical and population growth during 1981-91, with the population doubling during that decade and the city expanding from 510 sq. km. to 1353 sq. km. The city now includes the surrounding areas of Gazipur, Savar, Narayanganj, Bandar Thanas, and entire thana of Keraniganj (BBS 1997, Hossain 2011).

b)Comparison with earlier entertainment and present entertainment:

The above description of Growth of Dhaka as a capital is a significant one Because the spatial expansion of Dhaka city can tell us well why Dhaka is attracted by more millions of people for making future, for betterment of life and for getting the best citizen service in the country. Growth of dhaka tell us some statistics of how many people had come to dhaka and how much areas have been expanded for integrating it's inhabitants. The above description don't tell us how

the inhabitants of Dhaka city lead their life, how their 'imagination' is mapped as a citizen everyday, how their perception of entertainment is changing day by day and most importantly, how the inhabitants of Dhaka city adapt mentally with the total city infrastructure. The most important discussion of this research is to explore a miniature picture of how the inhabitants of dhaka lead their cultural life. Description of cultural life can tell us the mental condition of the citizens and if cultural life is at its best, then the citizen of a country can remain well integrated to it's solidarity and spirit. Mizanur rahman in his book 'Dhaka Puran'(**ঢাকা পুরাণ**) stated about early 50's cinema halls (britannia, manoshi, mukul, rupmahal, lion, new picture house, tajmahal etc), theatre, zoo, park and most importantly the greenery beauty of Baldha barden and ramna park.

Compared to Mizanur rahman's nostalgia, young generations of today mostly prefer to go to Grand shopping malls like Bashunadhara city, Jamuna future park(this park is not of greeneries, it is a grand mall), Eastern mollika, Pink city, North tower, Eastern plaza etc. they prefer to go to cineplex, not cinema halls (in fact, cineplex is imitation of developed country's cinema hall with attractive infrastructure, modern sitting facilities, more than five cine theatre, with restaurant etc). Today's young generations mostly prefer visiting restaurants. The reasons for prefering restaurants are: it gives them a space of privacy in this city of crowd, restaurants are the safest place in the city in terms of no known people can see themselves, restaurants have a good environment for celebrating with other friends and families. Sometimes, it seems that, recent Dhaka's spatial management is highly occupied by restaurants and shopping malls. Then the significant question comes, why only shopping malls and restaurants? Here lies the answer of recent times commodity production, consumption pattern, food as a marker of global vogue, style icon and emergence of a 'consumer culture'.

According to Mizanur Rahman, another significant entertainment was 'Horse race' in Racecourse maidan (present Sohrawardi park). Horse race was the entertainment for all ages, all classes, all groups of society. This horse race was not divided among the upper-lower, progressive-conservative, old-young, male-female, hindu-muslim. It was the perfect integrative entertainment for all. In today's Dhaka, can we find such an integrative entertainment that contained in real physical space just like ramna or sohrawardi park?---The real answer is, no. Then what changes has taken palce about entertainment and it's spectator. Television and internet world doesn't need

any real physical space and physical spectator. Now, an internet concert or a televesion match can be shared by more than billion people right at the moment of it's broadcasting. It's the age of virtual entertainment. One example can give a clear picture of virtual entertainment. During the asia cup final in 2012, the crucial cricket match was Bangladesh vs. Pakistan. That day all the streets of Dhaka city was just clear empty and all the departmental stors were busy watching the final match on a mini TV screen. The whole city streets were empty because all the people were busy watching the final match! So, some important propositions must have to be formulated.

1. The 21st century's entertainment is one-way entertainment. It doesn't need the physical interaction between the hosts and the spectators.

 2. There is no question of being integrated to Join a programme, so there is no need to be together to enjoy it. All is needed is to have the necessary electronic device like Internet connection, Laptop/PC, ipad, iphone, smart phones (Nokia, Samsung, htc etc), television with sattelite connection, Mobile phone etc.

3. So, this is in a sense logical to the extension that, although there is no need to be integrated so there is little need for a spacious entertainment place for the citizens of Dhaka city.

Then the basis is established to find an answer to the question of the emergence of shopping mall and restaurants as prime bearer of 'consumer culture'. In literature review, it is made clear that There is a crucial connection to postmodern cultural shift and consumer culture. Harvey, in 'The condition of Pstmodernity' stated about USA, "The new waves of immigrants (such as vietnamese, Koreans, Filipinos, Central Americans, etc. that have added to the older groups of Japanese, Chinese, Anf all the European ethnic groups that have also found their culinary heritage can be revived for fun and profit) make a typical United states city such as New York, Los Angels, or San Fransisco (where the last census showed the majority of the population to be made up of minorities.) as much an emporium of culinary styles as it is an emporium of world's commodities. But here too, there has been an acceleration, because culinary styles have moved faster than the immigration streams. The whole world's cuisine is now assembled in one place in almost exactly the same way that the world's geographical complexity is rightly reduced to a series of images on a static television screen. This same phenomenon is exploited in entertainment palaces like Epcot and Disneyland; it becomes possible, as the US commercials

put it, 'to experience the Old world for a day without actually having to go there.' The general implication is that through the experience of everything from food, to culinary habits, music, television, entertainment, and cinema, it is now possible to experience the world's geography vicariously, as a simulacrum. The interweaving of simulacra in daily life brings together different worlds (of commodities) in the same space and time. But it does so in such a way as to conceal almost perfectly any trace of origin, of the labour processes, that produced them, or of the social relations implicated in their production." (David Harvey, 1990).

So, it can be assumed with caution that, following David Harvey's explanation, Dhaka city's restaurants and shopping malls are 'simulacrum'. All the spaces of restaurants and shopping malls are the showcase exhibition of different world of commodities in the same space and time. Obviously these comodities don't inform the young generations about the products origin, division of labour, circulation managmement, and the social relations implicated in the served thai/chinese/american/italian cuisine in the restaurant. The sampling unit of this research-the young section of Dhaka city are cinsuming all the historical, anthropological image with no account of critical understanding. They seek only satisfaction, the satisfaction which is achieved by accomplishing desire and demand triggered by the advertisement industry. Advertisement industry produce images. Why the production of images become so important this days?- In the age of flexible accumulation and radical shifts in organization of economic management and revolutionary technological changes, ephemerality of product type and diversity of products and services have emerged. So, this volatility of everything (according to Toffler) makes it extremely difficult to engage in any long-term planning. This means to become highly adaptable and fast-moving in response to shifts. To adated with this ephemerality, corporate management is shifted towards short-term planning. The average tenure of company executive officers has come down to five years and companies seek short-term gain through mergers , acquisitions or operations in financial and currency markets. According to Harvey,

"The tension of managerial performance in such an environment producing all kinds of side effects, such as so called 'yuppie flu' (a psychological stress condition that paralyses the performance of talented people and produces long-lasting flu like symptoms.) or the frenzied life-style of financial operators whose addiction to work, long hours, and the rush of power makes them excellent candidate for the kind of schizophrenic mentality that Jameson

depicts"(David Harvey,1990).

To stabilize or bypass the side-effects of ephemeral commodity market, mastering or manipulating the tases and opinion of diverse identities through fashon leader constructing a new sign systems becomes a postmodern condition. So, Advertising and media images have come to play a very much integrative role in cultural practices and the growth of late capitalism. Advertising is no more to inform about the qualities of the products, rather it creates or triggers desire and demand for the products. In a sense, advertisement now seduces the consumer through media images whether it is related with the product or not. Harvey stated:

"If we stripped modern advertising of direct reference to the three themes of money, sex, and power there would be very little left. Furthermore, images have, in a sense, themselves become commodities. This phenomenon has led Baudrillard to argue that Marx's analysis of commodity production is outmoded because capitalism is now predominantly concerned with the production of signs, images, and sign systems rather than with commodities themselves."(David Harvey, 1990).

Image industry today perform more other functions. Corporations, governments, political and intellectual leaders all value a stable image as part of their originality of authority and power. Image production is now loaded with symbols of wealth, status, fame, class and values-beliefs. Image has no relation with aura of materiality. Consumers feel no need to judge it's originality, depth. The effect is to make it seem as if we are living in a world of ephemeral created images. The psychological impacts of sensory overload is remarkable. Dhaka city's spatial management of restaurants and shopping mall displays a heterogenous world of commodities. Culture and entertainment here is completely a product. For example, Grameen phone and any other telecom corporation celebrating a national day fetishcizing the spirit of Independence. Their main target is to increase the number of the subscribers.

Food pattern of today's young generation are more global in taste and trend. They prefer foreign food more than the deshi items. One of the respondents siad that, 'Deshi food are all the same and a bit boring. But foreign food is all of diversity and of exotoc taste. Deshi food is good obviously but my hobby is to taste different food at different times.' So, it is clear that preferening a food for it's taste is not the sole reason in recent times rather to experience a new

taste has become the prime concern for the young generation. In fact all of the young like to got to Pizza Hut, KFC, BFC, FFC, XINXIAN, ...

Food has become a thing of experimentation and exoticness. Food pattern today not just meet the hunger but also work as the accomplishment of the desire for being westernized, adventurous, breaking the tradition and many trends. They don't care what is traditional what is not. In fact, Tradition--the word itself is so backdated to them.

c) Social life and changes:

Earlier in 1990s, there was some common trend in living areas to meet the neighbours at random. Neighbours were the best friends and they were more close than the relatives even. Friday prayer, Religious ocassion, national day celebration, were the real festivals that people celebrated with their neighbours and relatives. During the ramadan day, visiting the neighbours with lots of food items(iftar) was ocassion like.

What the picture of recent times? In fact, more than two-thirds of the inhabitants of Dhaka city don't even know who their neighbours are. They don't feel the need to meet the neighbours. They in fact fear their neighbours because living in Dhaka mean to them a secure privacy. So, they don't want to break the privacy. Meeting neighbours means maintaining lot of formalities to the inhabitants. Another factor is very important, that is, day by day dhaka city's population is increasing by the in migration of the people of other districts. Due to the economic centre and being a cultural leader in the country, every able, disable, affluent, non-affluent people think that, Dhaka is the city where he/she can make a good future. That's why the number of the people born and brought up in Dhaka is very low in recent times. So, it is very easy to understand why a good neighbourhood is not established in Dhaka city. Another significant matter is, people don't stay at a rented house for more than 1 or 2 years. People always shifts their House at random. The causes of this shifting is Changing of Jobs, Find a more suitable house to live, Find a house which rent is managable by the renter's income and many other reasons which are directly or indirectly involved with occupation, income, status, class, environment etc.Young generations just don't think about this neighbourhood. They don't need neighbourhood. They can remain busy with internet, university/college/school friends at online/offline, pass time by watching TV

serials, European Champions League and many other sources of entertainment. In fact, the shifting entertainment types has no need any neighbours to celebrate.

d) Leisure time activities and youth style:

Youth of today's style icons are not like earlier generations. During 1940s or 1950s people were less concerned about style and fashions. Their preferences of dress and other accesories were not remarkable like today. The scenarios of recent times is so drastic that, without style and fashion, leading a life is almost impossible. There has been a relationship between style and economics. Fashion and style is today and booming industry. Earlier in this chapter, the emergence of image production industry is related with fashion trend. Harvey explained it in this way:

"The image serves to establish an identity in the market place. This is also true in labour markets. The acquisition of an image (by the purchase of a sign system such as designer clothes and the right car) becomes a singularly important element in the presentation of self in labour markets and, by extension, becomes integral to the quest for individual identity, self-realization, and meaning. 'people make up their minds about you in around one tenth of a second these days.' says one image consultant. 'Fake it till you make it.' is the slogan of another." (David Harvey, 1990)

Image building is the soul reason behind today's style and fashion preferences. The boy who love Lionel Messi like to have a T-Shirt of Messi photograph. The girl who love shakira she loves to have Curly hair and colour hair. This is not only limited to sports and music. political beliefs, Literary figure, Activist, Celebrity actor/actress are also the brand of youth. This image building in fact don't give any material benefit to them. It's just the satisfaction they get by Imitating their dream icons. This satisfaction is the core capital of today's Fashion industry.

Earlier in Dhaka city, there were lots of playground and people used to play football or cricket at those ground. Today, playground is just a myth for the youth. They don't even want a playground to play. The pass their huge time in facebook. They don't want to play but love to watch play at TV channels and online. Facebooking is the perfect example for identifying today's youth

section. Maximum of the boys use fcabook for finding a girlfriend so that he can meet her and pass time at restaurant. Maximum of girls love facebook because they love to be praised by others for beautiful profile pictures and many other good comments from the virtual friends. Nuclear family pattern in fact is a main cause for the loneliness of the young boys and girls. But they don't feel lonely anymore. They can join their friends and dear ones at any time on skype video chat, facebook, google + and youtube. Facebook has become a prime factor in recent social, cultural, and individual life of almost all the young people. Facebook is a marker of connectedness among the boys and girls. Those don't use facebook, they are lebelled as 'backdated'. Facebook is not only a meeting place for friends and families. It has become a junction pot of people from dicerse and different ideologies. They write, share opinion about political problems, criticize national/international policies, debate about different philosophical views, share writing about different types of literature and so many. Recently, the revolution of Egypt, Syria, Tunisia, Bahrain had networked many revolutionaries to bring political change in their own countries. This is another side of Facebook. But this research paper is only highlighting Facebook as a leisure time activity of the younger generation. Relationship(love affair) has become a common trend among boys and girls. Even love affair has become also a timepass activities now a days.

This section has tried to describe the leisure time activities of the Dhaka city's Youth and related the image building industry with postmodernist shifting of sense of fragmented being in an age of instant ephemerality.

In conclusion, Harvey's four types of response to Postmodernism can be explained with importance. According to Harvey. 'Have the velocities of recent change been so great that we do not know how to trace their lines of force, that no sensibility, least of all narative, has been able to articulate them?'

First response according to Harvey is, This aspect of postmodernism has been reinforced by the activities of deconstructionists. The theories of justice, ethics, equality priciples all of the meta-theory things dissolved under the scrutiny of the deconstructionists as the only chain of signifiers which have no coherence at any level, to them. It thereby produced a condition of nihilism that prepared the ground for the re-emergence of a charismatic politics.

Second reaction is the denial of the complexities by the images and rhetorical meanings. This ends up confirming prejudices.

The third response is to find an immediate niche for political and intellectual life which spurns grand narrative but which does cultivate the possibility of limited action. This in some extent seen as the progressive side of postmodernism which calls for resistance to establish the rights of any community or locality, calls for political goals and actions. This may seem progressive but in this age of ephemerality this progressive political action is just a tiny world in the age of multiple world views. So, it has the possibilities to follow the route to parochialism. Nazism was the tragic example of this.

The fourth response has been to try and ride the tiger of time-space compression through construction of a language and an imagery that can mirror and command it. Jameson has brolliantly identified the schizophrenic psychology of the individual in this age. Deleuze and Guattari also stressed about this schizophrenic effects of today's world individual (Harvey, 1990).

Dhaka city and the shiftings of young generations life-style and culture goes with the tendency of consumer culture. This youth sections are obviously from the family background of high class and affluent society. This sections pass their daily life in dreaming of the disired commodity, high ambition, faces and enjoys the virtual life a lot. The postmodernism in general some

theorists or cultural theorists find it's finest relevance to globalization, consumer culture and commodified world. Harvey's postmodernism is a historical-geographical reality. The technology, economic restructuring acceded to the emergence of flexible accumulation have become a core reason for the emergence of postmodernism. Shifting identities, belonging to different subjectivities, desire of being as like as the image of Tom Cruise or Katrina Kaif, dreaming of a city just like as Las Vegas of New York, act like a lonely individual, shows indifference to others, carelessness, think cigarettes and alcohol as the component of smartness, defining the people smart and backdated based upon the fashions and style they live by, living in a world of virtual stuffs and many things. These scenarios are most common among the youth of Dhaka city. Their demands meet in the space of grand shopping malls, grand restaurants, desire fill up in brand new Batman T-shirt, Sherlock Hoody, Loreal(made in france), Lakme products, Vehicles of Ford, Porsche, Marcedez Benz, satisfied when huge number of facebook friends like their picture or status, Become 100 times happy after getting latest version of any online games and this kind of commodity stuffs.

Are these spaces of consumption engineered for meeting the young people satisfaction or some other reasons that this spaces are increasing and reproducing? The young people's desire to live in a world of commodity is the prime concern for the planners- or there is no way without these spaces of consumption to sustain the legacy of late capitalism. In fact, flexible accumulation, cultural mass, emergence of fashion industry, style market, commodity world full of meeting the desires for the youth is stimulating the different taste of food, values, mind is producing these spaces of consumption. This research paper has found Dhaka as a complete spaces of consumtion and people from other districts migrate here to sustain and reproduce that spaces of sonsumption. To some extent, Dhaka is not only city of affluent class and upper class people. In fact, the phenomenon of slums and squatters in Dhaka is as old as the city itself (Taylor, 1880; Abrams, 1964; Hossain 2011). Here is a significant picture of Dhaka city overall by Shahadat Hossain : "It is a city of extreme inequlaity with a stark contrast between the rich and the poor. The city faces serious problems in housing and in almost all areas of its infrastructure like electricity, gas and fuel supply, swerage and excreta management, solid waste management and so on. There is little provision of access to social services for health, education and recreation for the urban poor. The frequency and severity of floods and of drainage problems pose serious challenge to city dwellers, more particularly to the urban poor living in slums and squatter

settlements. Crime and violence have also developed as serious problems. Culturally the city has emerged as a 'ruralized' megacity. And overall, the city government of Dhaka has failed to play an effective role in its planning, implementation, administration and managment" (Hossain, 2011).

The dark picture described by Shahadat Hossain is in stark contrast with the lifestyle of the youth affluent sections of this research. Shahadat Hossain discussed about the 'The new wretched of the earth' that is about the urban informal proletariet who live and lead their life in slums. The slums and the squatters are another dimension of producing and reproducing spaces as spaces of neglegency of the city governance and state mechanism. This reearch has limited it's focus only highlighting the cultural shifts of urban youth related with the newly produced urban spaces relevant to postmodernist notions of consumer culture.

The responses Harvey identified has, to some extent, relevance with the shifting notions of identities of the youth in Dhaka city. Among the youths of Dhaka the third response of Harvey is very much present. Typical notions of politics of difference works rightly with different identities they hold in Dhaka. The 'Boys of bangladesh' is a rising gay organization in Dhaka city. They want to get free sexual rights and want constitutional rights from the state mechanism. The politics of identity becomes clear. Race, religion, class, community, different sexual practices- all has prioritized their politics of identity now a days. The It's not exceptional in Dhaka also. Harvey's third response has crucial consequences also. The politics of identity dissolves the politics of ethics. It stresses aesthetics over ethics and therefore notions of justice become so narrow and parochial that universality of human rights and ethics become lost. That's why Harvey calls for the new and reformulated politics of historical materialism. The orthodox marxism that avoided the question of 'culture' or was of 'little significance' is now gaining it's attention. Harvey listed four development that can be of greater significance in the philosophy of historical materialism. These are: 1. the treatment of difference and otherness 2. recognition of the production of images and cultural practices. 3. Recognition that the dimensions of space and time matter. 4. Historical-geographical materialism is an open-ended and dialectical mode of inquiry rather than a closed and fixed body of understandings (Harvey, 1990)

The restoration of historical-materialism into rigourous analysis of social change and politics of becoming, Harvey in fact calls for a just society where the equality and egalitarian distribution of

wealth and space will be the pillar of society. Dhaka city is now one of the most imbalanced city in every manner. In this research the findings and conclusions made is not criticizing any identity politics or criticizing any individualistic manner from a conservative standpoint. But the way capitalism made the circulation of commodities all over the world made ephemerality as a matter of tensions and conflicts. The problem is not in the tensions or conflicts but in the crisis management processes of capitalist economic organizations and its handling of technological inventions. The time-space compression and it's sensibilities in the life of Dhaka city affluent class's youth is not exception to the postmodern cultural shifts. The shifts and tensions found in their life styles are symptoms of not only in the national level but also on the global level. There may be some evolutionary process through modernity to postmodernity, there may not be any modern to postmodern route; but the truth is that rate of change among their lifestyle is huge. Where this journey of rapid change will end? Where the question of nationalism and internationalism can confront it's final conflicts? This is the most threatening question or situation Dhaka city may face in the upcoming ages. The state mechanism is not able to face or compromise these shifts or manage the equal distribution of space for it's citizens. Rather the question of justice is becoming louded all over the world.

Lastly, Harvey's words may give a hint to it's final countdown, "There are some who would have us return to classicism and others who seek to tread the path of the moderns. From the standpoint of the latter, every age is judged to attain 'the fullness of its time, not by being but by becoming.' (Harvey, 1990).

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Questionnaire:

(Dear respondents, My name is Ilias kamal risat. I am from Department of Sociology, University of Dhaka. This questionnaire is prepared for my Masters' Thesis. The topic is: "<u>Postmodernism and the production of new urban space in Dhaka city</u>". You can put your information here without any chances of embarassment. There is no need to expose your name and all necessary identity. You can tick multiple answer if you want. Thanks for taking such passion, dear)

Basic information:

1. Occupation: student/service holder/businessman/multiple/others

2. Age:

3. Family/living pattern: nuclear family/joint family/mess/hostel

4. Living area: Dhanmondi/Puran Dhaka/Gulashan-banani/ Others(..............)

Social Life:

4. Relationship with neighborhood:

   a)Good   b)Never met   c)so so   d)bad   e)others

5. Are the neighbors helpful?

   a)yes   b)no   c)complicated   d)others

6. Is there any regular arrangement in living community where you can meet your neighbors?

   a) yes   b)no

   if yes, what are the gatherings you can meet them?

   a)religious   b)national day festival   c)national cultural festival   d)others

7. Is there any club/organization(except political) in your area?

   a)yes   b)no

   If yes, what kind of club/organization?

   a)Sports   b)Cultural(e.g..music/drama/dance/poetry/cinema) c)Cycling   d)Others

   Are you a member of any of those club/organization?

   a)yes   b)no

If yes, why?

a)Hobby   b)Timepass   c)Passion   d)show-off   e)others

Food pattern:

8. Apart from daily meal at home, what type of food you prefer(outside of home)?

a)Deshi food   b)Indian food   c)Thai/chainese   d)American(Like KFC chicken fry)

e)Others

9. There are some deshi snacks like fuchka, chotpoti, bhelpuri etc. do you like them

a) yes   b)no

If yes, why you like them?

a) feel like deshi   b)taste change   c)bored with fastfood sometime   d)cheap   e)Others

10. Why you like foreign food very much?

a)feel western   b)exotic taste(newness)   c)media influence d)fascination to western

e)others

11. Now-a-days, young generations goes for so called treat(khanapina party), in those treat

what type of restaurants/food place do you prefer?

a) KFC type(pizza hutt/bfc/ffc etc)   b)Star kabab type(bangla/mughal food based)

c)Puran dhaka(nanna/mamun etc)   d)Grand type(Xinxian/gulashan area based
restaurants)   e)Others

12. What are the occassions that you go for/want treat?

a)Success in exams   b)Getting parttime/fulltime job   c)Birthday   d)Love anniversary

e)Bating(bazi)   f)Others

Fashion/Style:

13. Who is your style icon?

a)Movie star(hero/heroine)   b)Sports icon   c)Rock band   d)Activist(political/cultural

e)Others

14. If movie star, which industry they belong to?

a)Hollywood   b)bollywood   c)Tallywood(Kolkata)   d)Dhallywood e)Others

15. If sports icon----they are from

a)Foreign cricket team   b) Bangladesh cricket team   c)International club football

d)WWF   e)Tennis   f)Others

16. To you, style means---

a)Just dress pattern   b)dress and other look also   c)way of non-verbal attitude to others

d)Speaking,dress, look---all   e)others

17. Why style is so important to you?

a)To show others about my taste   b)To feel good impression about me

c)This is me the style i practice   d)Just feel comfortable(no big deal)

18. To you, what is the sobre(gentle) dress up pattern in urban setting(informal)

a) casual(normal)   b)gorgeous   c)Hip-hop/sexy look   d)varies from place to place

19. Do dress/style pattern has any relationship with the integration to urban setting?

a)yes   b)no

20. In a place where normal/casual look is viewed normal, what do you feel if you take

hip- hop/sexy look?

a)secure   b)insecure(because of eve-teasing/other causes?)

c)desparate/adventurous   d) Don't care

21. Do bangaldeshi shopping centres fulfill the demand of yours?

a)yes   b)no

If no, what is the lackings?

a)the number of foreign barnd is too less   b)culture doesn't permit all kind of style

c)Others

22. In dhaka city, there are only shopping malls and restaurants for outing(ghuraghuri), do you agree with that?

   a)yes   b)no

   If yes, what's the reason behind this?

   a)Selling is a profitable business now a days

   b)Shopping and food is the only desired item for todays young generation

   c)Lack of interest in other activities of our generation

   if no, what more places are available in your area?

   a)gym   b)indoor sports   c)library   d)dance party hall

Leisure time/pass time:

23. What do yoy do in your leisure time?

   a)Facebooking/online chatting   b)watching movies   c)reading novel   d)Online gaming e)Doing nothing   f)others

24. Do you see any changing pattern regarding the nature of leisure time activities compared to 10/15 years ago?what are the changes?

   a)Online/interneting was absent

   b)Video games was available in the living area

   c)football/cricket ground was available, now is full of plot/buildings

   d)others

25. Recently relationship(affair) between a boy and girl become more common among the youths. what are the causes?

   a)scope of communications have increased(internet/mobile)

   b)Bollywood dominated fantasy love affairs

   c)To get rid of the loneliness(loneliness is a big deal right now)

   d)Facebooking/mobile talking is a great passtime right now, so finding partner for that job

26. Why loneliness is a big deal right now?

   a)Lack of understanding with the family members(generation gap)

   b)Nuclear family

   c)Lack of people of same mentality

   d)Mechanized social life (college/versity/exam/job)

   e)others

27. Do recent leisure time activities can realy meet my mental satisfaction?

Recent social changes: Related to yong generation

28. Cycling is a very recent phenomenon among the young. What's your views on that?

   a)in a jam city like dhaka, it is a good sollution

   b)environment friendly

   c)just show off of some upper class sons and daughter

   d)others

29. Online entrepreneurship is becoming popular now a days(T-shirt sell,ornaments,blog,different kind of luxurious product online store). what do you think behind this?

   a)Lack of Job sectors

   b)The available jobs can't fulfill the desired salary

   c)It's easy in online and much profitable

   d)Just for adventure and experience

   e)others

30. Todays generations are much more prone to consumer class, not that much productive. do you agree with that? why?if no, give some reasons.

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31. Maximum of young today give a shit about mainstream politics, whereas earlier the younger generations were much more politically concerned.what the reason of this change?