

# **Changing Urban Culture: A Study of the Old City in Dhaka**

**MSS, 2<sup>nd</sup> Semester**

**Examination Roll: 4066**

**Registration No: H-5425**

**Session: 2012-13**



**Department of Sociology**

**University of Dhaka**

**December, 2014**

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The present Advanced Research Thesis is submitted in partial fulfillment of the requirements for the Degree of Masters of Social Sciences (MSS) in Sociology



**Department of Sociology  
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## Abstract

The historic root of Dhaka, usually called 'Old Dhaka', retains the traditional features it has inherited from a long history of urbanization influenced by various cultural phases. In order to understand the changing urban culture of old city in Dhaka, it is essential to understand the patterns of urban culture in the old city of Dhaka that makes it vibrant and impulsive even at present and the processes and context of its transformation. Therefore, The study tries to figure out how much it retains its traditional socio-cultural life and how much changes occur due to modernization and globalization and the generational changes with regards to values and ideas within this area of old city of Dhaka. The theories of cultural globalization are explained to analyze the cultural changes in this old city. Also the modernization theories and urbanization theories have been used for analyzing the current situation of urban life in a traditional city. The research method is qualitative with interview and observation in the area of old city in Dhaka and quantitative with field survey. The number of interviews in this research was sixteen and also one hundred and four surveys have been conducted by the researcher during two months of fieldwork in the area of study. The result shows that the culture of old Dhaka is becoming Westernized or McDonaldized and glocalized, or in other word hybrid and the most important elements which has brought changes within the tradition and culture of old city is modernization, cultural globalization and particularly media and the people who are more affected are young generation. The study found that more than 91 percent of younger respondents visit Chinese and Western restaurant whereas more than 71 percent of the elderly respondents never visit these restaurants. It has also been found that the older areas of Dhaka city still retain much of its traditional cultural practices and life styles as all of the respondents in this study like to take their traditional old Dhaka's food. Most of the cultural practices including social and religious rituals and festivals are still celebrated in traditional style. They still maintain strong kinship and neighborhood relationship as well as other social organizations. This study also shows that the ideas and values of elderly and younger generation differ mostly. In the study half of the younger respondents (50 percent) are influencing from watching Indian and Western films and TV programs whereas elderly group still bears traditions and cultures of old city of Dhaka.

## **Acknowledgements**

The process of writing this dissertation has been long, but also very rewarding. Even though I stand as the author of this work, I could not have done it alone. I am very grateful for the help I have received along the way.

First and foremost I would like to thank my honorable supervisor; this thesis would perhaps not have come to fruition without the interest, constant encouragement, patience, and invaluable criticism of him. I am profoundly indebted to him not only because he devoted so much of his time to me, but also because he has been the source of inspiration and motivation from the very beginning of this research to the very end. I cannot thank him enough.

I must also offer my sincere thanks to all of the informants who took part in this research, and who were most generous with their time during the collection of data for this study. It is a pleasure to acknowledge the helps and advices I got from my teachers and seniors and I also appreciate the support of the following institutions: Dhaka South City Corporation Bangladesh Asiatic Society, Bangla Academy, Dhaka university central library for providing me required information and necessary books and other resources.

My deepest gratitude goes also to my family and friends for their constant support, cordial help and inspiration. My studies would not have been possible without their endless support which helped me not to lose my hope despite all challenges and difficulties and gave me the courage to persist with this work. Finally the special thanks go to my Department of Sociology, university of Dhaka for offering the opportunity to conduct a research at post-graduate level.

December 2014

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## Abbreviations

<b>AC</b>	Air Conditioner
<b>AD</b>	Anno Domini
<b>CE</b>	Common Era
<b>BA</b>	Bachelor of Arts
<b>DIT</b>	Dhaka Improvement Trust
<b>DJ</b>	Disk Jockey
<b>DVD</b>	Density Digital Versatile
<b>ICT</b>	Information and Communication Technology
<b>IPS</b>	Instant Power Supply
<b>KFC</b>	Kentucky Fried Chicken
<b>LCD</b>	Liquid-Crystal Display
<b>LED</b>	Light-Emitting Diode
<b>MP3</b>	MPEG(Moving Picture Experts Group) Audio Layer 3
<b>MP4</b>	MPEG (Moving Picture Experts Group) 4
<b>RAJUK</b>	RajdhaniUnnayanKartipakkho
<b>SSC</b>	Secondary School Certificate
<b>TV</b>	Television
<b>UPS</b>	Uninterrupted Power Supply
<b>URL</b>	Universal Resource Locator

## Chapter One: Introduction

### 1.1 Background

Ever since the growth of human civilization, change has remained a consistent part of every society though there have been variations in its state and directions. At different phases of growth the processes of change have affected the various aspects of society. The processes of social change like modernization, globalization and urbanization have contributed a lot in changing the Society.

It is within a community that people usually have common attributes which are perpetuated via tradition, rituals and symbols. Such societies have groups of people which thus share common sets of values, norms and beliefs and therefore are said to possess a common culture. The culture of any society or community has a historical basis and is passed on from one generation to another. Today, the Internet and Bolywood-Hollywood through mass media facilitate cultural transmissions. This results in an increasingly homogenized culture, based mainly on Western and especially American culture and Indian culture in Bangladesh.

Fundamental changes in various aspects of the world have been noticed in the last two decades, where technology and the mass media play an important role in the appearance of such changes. The new communication system and the use of ICTs have increased the capacity of the present to absorb all kinds of cultural, social and political articulation, in a digital globe that is electronically communicated and managed. They are modifying all aspects of the life of cities, political, economic and cultural. Globalization which resulted from the use of ICTs affected the cities of the world; it has sharpened the basic conflict between the old and the new.

In old city of Dhaka, where once enriched traditions and culture were observed and where a myriad of tradition, beliefs and artifacts have existed which define things *Dhakaiya*(aboriginal), these are now playing second fiddle to the invasion of the cash nexus. There are many elements which impact on the values and norms of this particular culture and these elements are to a large extent influenced by Indian and Western culture in particular.

The history of Dhaka city is over four hundred years old. Since 1608 CE Dhaka was the centre of political, cultural and social life and that was promoted by the Mughals. From the very beginning, the historic old part of this city has been famous for its spontaneous socio-cultural structure and lively urban life. In its evolution, the urban culture of old Dhaka city as well as the indigenous geomorphic pattern of the old city with its heterogeneous character and subculture has gone through rapid alterations along with the economic and political changes. Due to rapid urbanisation, modernization and globalization, the social structure, cultural practices, social construction and built form have also changed. However, in comparison to the Dhaka city as a whole, this changing culture influences a little in the physical pattern of Old Dhaka and the spatial structure remains almost homogenous over the period of four hundred years. It has been observed that, in contrast to New Dhaka, the older areas still retain their traditional lifestyles. Therefore, it is imperative to understand the socio-cultural premises of such urban area, because the societal aspects of a city are important to understand its indigenous social and cultural life.

There is a significant relationship between modernization and cultural change as well as globalization and cultural change. Modernization, Globalization and culture is a live-wire theme in continuous fluctuation in lifestyles, cross-cultural encounters, global-local relations, music, media, movies, fashion, cuisine, and so forth. As the dynamics of globalization change, and in the twenty-first century they are changing significantly, even dramatically so do not just the tides but the shorelines of culture. These trends show us that we are facing massive flows of cultural globalization in the world; which could have consequences on the whole world in general and on old Dhaka in specific.

In general because of cultural globalization people all around the world are going to be more linked during the time, even that they do not want to be connected. The goods and services which are available one part of the world then increasingly available all over the world. Technology in all aspects has now created the possibility and even the probability of a global culture. Satellites, TV, Internet are removing cultural boundaries.

In this thesis, I will explore these situations with regard to old city of Dhaka. I will analyze what is happening to old Dhaka and its people because modernization, globalization and media technologies like internet, satellite, television, as well as new forms of consumption have created new conditions in old Dhaka during the past two decades. Along with these new conditions, global cultures and new globalized subcultures emerged. Modernization and

globalization have brought changes in the social and cultural life of people in old city of Dhaka. But old city still does not lose its traditional way of leading social and cultural life in much more.

## **1.2 Statement of the Problem**

Culture is never static. Every now and then we are being transformed culturally. It changes exactly the same way as human being changes. In recent time or over some decades the situation which has been manifesting in old city of Dhaka makes it clear that something new has been happening in the socio-cultural system of old Dhaka. Thus, it becomes comprehensive to study urban culture of old Dhaka from sociological perspective. The old city of Dhaka is a cultural zone in urban center of Dhaka. Many factors affect urban culture which is associated with modernization and globalization process. The traditionally enriched urban culture of old city is now becoming mixed up with modern culture due to the widespread use of technology and satellite channels. People's beliefs, ideas, values, customs, rituals and all other practices are now becoming hybrid or homogenized. Even the built environments of this old city are also in transition from traditional to modern form. The traditional architectural design that bears the hundreds years history and tradition of old Dhaka is now shifting in modern architectural form. This study therefore is going to investigate the effects of globalization, modernization on the urban culture of old city in Dhaka. One of the core issues of this thesis is to examine the generational changes in terms of ideas and values since young people are quickly mingling with the process of cultural homogenization and hybridization. Although elderly people are trying to maintain and preserve their old traditional culture but could not keep themselves out of these changing processes for many days. On the other hand the process of modernization brings new ideas and values that change beliefs and attitudes of people of both younger and older generation. But despite the cultural changes in old city of Dhaka, it retains much of its tradition in the midst of slow changes. People are following foreign culture besides their own. Many elderly people are still practicing their traditional culture. They are habituated with speaking in *Dhakaiya* language, likely to eat traditional foods and maintain traditional practices in different ceremonies or occasions. But there is no sociological study on such a traditional urban culture of old city in Dhaka and how it is changing, therefore, the present study aims to explore the changing urban culture. This study attempts to explain changing urban culture

under the umbrella of a theoretical framework with a particular reference to cultural globalization, modernization, and urbanization theories.

### **1.3 Objectives of the Study**

This study focuses on the comprehensive understanding of changing urban culture of old city of Dhaka to get a sociological point of view to explain such a traditional urban culture in Bangladesh. More specifically, the study attempts to highlight general shifts and trends that have taken place in the area. In doing so, the objectives of the study have been divided into two portions to make a clear concentration of the study.

#### **Broad Objectives:**

- I. To study the patterns of urban culture in old city of Dhaka
- II. To examine the impact of modernization and globalization on the urban culture in the old city of Dhaka
- III. To explore the generational changes in values and ideas in the old city of Dhaka.

#### **Specific Objectives:**

Some specific objectives are designed with the above objectives to have a complete understanding are:

- I. To assess how much the traditional culture of old Dhaka persists
- II. To examine who are the bearer of this culture
- III. To find out how this traditional culture is changing
- IV. To understand if the process can be described as modernization or globalization

### **1.4 Rationale of the Study**

This thesis offers a sociological explanation of changing urban culture of old city of Dhaka bridging with the theoretical perspectives of modernization, globalization and urbanization which are considered as the major change agents of changing the traditional urban culture. This study presents a historic and traditional socio-cultural profile of old city of Dhaka. The differences between two generation i.e. older and younger people in terms of their ideas and



values are also studied. Old Dhaka is a traditional urban center with an enriched socio-cultural tradition, but it has already been begun to lose its tradition. Much of its social system, cultural practices, lifestyles and built environment are mixing up due to modernization, globalization and their exposure to foreign culture. Despite these situations, it has been still retaining its traditional culture. There is no sociological study on such a traditional urban culture, therefore this study examines the factors that lead to changes in old city of Dhaka and considers the effect of modernization and globalization on the urban culture of old city of Dhaka and how much its traditional culture still persists and who are the bearer of this culture. This thesis represents both qualitative and quantitative explanation of the problem so that a detailed and in-depth description as well as an accurate or exact scenario of the patterns of urban culture of old Dhaka will be drawn. Thus the present study gives a holistic picture of it. Therefore, it will be useful to any reader, student, scholar and researcher interested in urban culture.

## **1.5 Basic Concepts**

### **1.5.1 Urban Area**

An urban area is an area with an increased density of human-created structures in comparison to the areas surrounding it. An urban area is more frequently called a city or town.

The definition of what constitutes a city changes from time to time and place to place, but it is most usual to explain the term as a matter of demographics. In Japan urbanized areas are defined as contiguous areas of densely inhabited districts using census enumeration districts as units with a density requirement of 4000 people per square kilometer. The United States, for instance, uses urban place to mean any locality where more than 2500 people live.

According to Paurashava Ordinance 1997, the Government of Bangladesh shall not declare any rural area to be an urban area unless it is satisfied that:

- I. Three-fourths of the adult male population of the area to which it refers is chiefly employed in pursuits other than agriculture.
- II. Such area contains less than fifteen thousand population
- III. An average of not less than two thousand inhabitants per square mile

### **1.5.2 City**

A city is the venue of a complex network of human institutions, relations and phenomena as well as the scene of highly developed social division of labor. This model of settlement is characterized by a heterogeneous educational, social, professional, and economic structure of its inhabitants, but also by various religious, political, sexual, and other orientations of the people. It can also be assumed that social and environmental mobility offer to their inhabitants greater possibilities to take part in various interest-based social groups, while they also offer better perception of distinctions (as a result of meeting and mingling of individuals from different cultural groups). Still, they can offer more possibilities of choice of social and cultural values. So the town is marked with various changeable and mediated lifestyles (Petkovic, 2007).

Louis Wirth defined the city “as a relatively large, dense, and permanent settlement of socially heterogeneous individuals” (1938: 8).

In this study I have used the concept ‘city’ like this way.

### **1.5.3 Culture**

The concept culture is used in this study following the subsequent definitions. When people think of culture, they often tend to do so in very simple and more monolithic way. Culture is not only about dancing, it is not limited only to music; it is not about costume alone. It is beyond pattern of social celebration, rituals pertaining to birth and marriage, cuisine or sport. Beyond that and this is important, culture is about people’s total way of life; the way people live, eat, worship, produce, create and recreate. It is the totality of a set of bequeathed ideas, belief system, values and norms, which constitute the common bases of generally agreed social action (Arowolo, 2010).

Culture is not enduring and static body of value systems that remain unaffected by social change; rather it is dialectics and incorporates new forms and meanings while changing or reshaping traditional ones. Thus, it is conceived as a coherent body of beliefs and practices which are dynamic and changing within particular historical periods.

### **1.5.4 Urban Culture**

The concept urban (town) culture is based, first of all, on the observance of a specific way of life of urban society, as well as typical ways and forms of communication they practice. In this study, following definitions are used to refer to the meaning of urban culture concept.

“Urban culture presents just the right sum of contents, which are formed in specific conditions of a huge human congestion and biggest possible heterogeneity” (Pusic 2003:13).

Milosevic provides a definition of urban culture:

“Smaller or greater differentiation of social structure of the town and its corresponding cultural bases have influenced and are still influencing the destruction of constraints and the pressure of patriarchal rural isolation, self-sufficiency and cultural uniformity, so the town appears as the social centre in which differences are respected, but also as the base of multiculturalism. That is the reason for the most significant modernistic processes to be connected with the city” (Milosevic, 2003:31 cited in Petkovic, 2008).

### **1.5.5 Globalization**

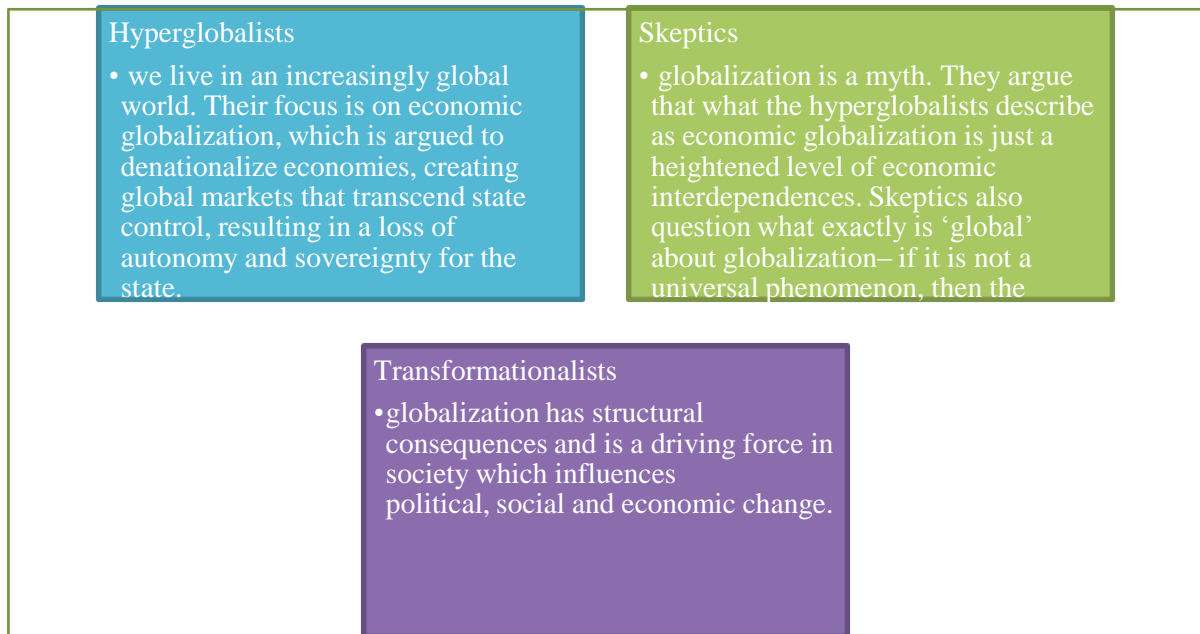
Globalization is a phrase used to explain the multifaceted and interconnected nature of today’s world. This includes the shifting nature of social relationships as affected by changes in the world’s social, cultural, economic, and technological forces. No single definition of globalization exists; as with all core concepts in the social sciences, its precise meaning remains contested. The following definitions are used to refer to the meaning of globalization concept in this study.

David Held and Anthony McGrew’s definition of globalization denotes “the expanding scale, growing magnitude, speeding up and deepening impact of transcontinental flows and patterns of social interaction” (2002:1).

Giddens describe globalization as “the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa” (2003: 60).

Held and McGrew (1999) also provide a useful framework for analyzing globalization. They discuss three main schools of thought in globalization research: the hyperglobalists, the skeptics and the transformationalists which are shown in following figure 1.1.

Figure 1.1 Three Main Schools of Thought in Globalization



Source: Adapted from Held and McGrew, 1999.

Globalization offers different definitions which instantly surface the tensions in describing a process that is so multifaceted. Nevertheless, most definitions of globalization address at least three common elements of globalization: economic, cultural and political. In this study only cultural globalization has been referred to the meaning of globalization concept.

### 1.5. 6. Modernization

Modernization is popularly used to describe a process of societal change from 'primitive' to 'developed'. 'Developed' is usually equated with 'westernized'. Generally, modernization is a type of social change which is both transformational in its impact and progressive in its effects. It is also as extensive in its scope. As a multifaceted process, it touches virtually every institution of society. Further, attempt has been made by the modernization theorists for definitional inclusiveness. The study uses modernization concept as likely following definitions.

Wilbert E. Moore defines modernization as the total transformation of a traditional or pre-modern society into the types of technology and associated social organization that characterize the advanced, economically prosperous, and relatively politically stable nations of the Western World.

According to Neil J. Smelser, the term modernization refers to the fact that technical, economic and ecological change ramify through the whole social and cultural fabric.

Modernizing means simply giving up old ways and traditions to recent or most recent ones. The general features of a developed society are abstracted as an ideal type and so a society is called 'Modern' to the extent it exhibits modern attributes. The general configuration to highly modernized societies may be judged from the high column of indicators of economic development and social mobilization. In some respects, these advanced societies may appear to have completed the process of change. In other words, these advanced societies are characterized by various indicators of modernization such as nationalist ideology, democratic associations, increasing literacy, high level to industrialization, urbanization and spread of mass media of communication (URL: 3).

## **1.6 Limitations of the Study**

Conducting a social research on urban culture of a traditional indigenous community was not so easy; therefore the author passed a difficult path with a variety of obstacles during study which are the limitations of this study as following:

- I. First and foremost, the author fell in a deep sea since there was almost a dearth of sociological study on such an issue. Therefore, I was able to review only a few numbers of literatures.
- II. Since the respondents of this study were only two age group one was elderly and another was younger therefore the elderly group was physically incapable most of the time to talk with me for a long time. Besides as an outsider of this community it was very difficult to me to understand the local language used by elderly people. Therefore I had to take one of the familiar local people with me during interview.
- III. The people of old city in Dhaka are very much conservative to stranger; they did not try to understand the importance of my academic research so they did not want to talk with me. Many times I was refused by them to take their some time. But I have tried several times through revisiting an area and became familiar to them and finally I succeed to convince them.

- IV. Since there are many people living in old Dhaka now who are not the original inhabitants of this community therefore it was tough to find the original old Dhaka's people i.e. the respondents of this study. Therefore I used purposive sampling to overcome the limitation.
- V. Time frame for such an important research was too narrow to take a large number of in-depth interviews. Besides due to academic curricula I faced severe time constraints.

### **1.7 Structure of the Thesis**

This thesis is structured within nine chapters. Each of the chapter is designed with respect to the data and demand of this study as following:

The first chapter presents the background of the study that includes problem description, objectives, significance, scope and limitations of the study. This chapter offers to a reader an overall understanding of the foundation of the study.

The second chapter reviews the relevant literature on the urban culture to get an idea about the research problem and to build objectives, hypothesis and research question and more importantly to critically explore the gaps of those studies as well as to investigate those issues in this thesis work.

The third chapter discusses the theoretical perspectives through which the urban culture can be explained more sociologically. For this I have taken urbanization theories, modernization theories and cultural globalization theories considering these are the factors that have brought changes in urban culture of old city in Dhaka. The approach of homogenization and hybridization are discussed in cultural globalization theories as well as under the modernization theories, Theory of Levy, Smelser, and Parson are described whereas some older and modern theories are included in the theories of urbanization. Therefore this chapter has a broad theoretical framework to understand patterns of changing urban culture.

The fourth chapter provides an overview of methodology of this study where the rationale of choosing mix methodology, hypothesis and research questions, rationale of selecting study area, study population and study unit sampling procedure, research methods, process of analysis and interpretation, reliability, validity and finally the ethics of this study are presented with detail description.

The fifth chapter describes the fieldwork region with a complete profile of the historical and socio-cultural tradition of old city of Dhaka. A detailed description of the old city of Dhaka under pre-Mughal, Mughal, East India Company and British period are presented. In addition to the social structure, lifestyles and rituals and cultural practices of old city are discussed in this chapter that will provide holistic insights of culture of old city of Dhaka.

The sixth chapter analyzes the quantitative findings of changing urban culture of old city of Dhaka where the recent changes in socio-cultural practices are explained with quantitative information. Besides it represents the examination of the impact of modernization and globalization on the urban culture of old city as well as the exploration of generational changes in values and ideas in the old city of Dhaka.

The seventh chapter explores the social and cultural life of indigenous people old city in Dhaka through presentation of case studies which were conducted by in-depth interview. These case studies were guided through particular issues of people in old city of Dhaka such as, family forms, marriage rituals and practices, religious beliefs and rituals, food habits, dress patterns or fashions, kinship, neighborhood, access to technology, exposure to Indian and western films and TV programs, romantic affair, health seeking behavior etc.

The eighth chapter provides a discussion of the quantitative and qualitative findings with reference to theoretical framework that means in this chapter the findings are related with theory. It is also determined whether hypothesis of the study will be accepted or rejected as well as whether the findings of the research give the answers of the research question which were pre-determined.

The final chapter discusses the changing urban culture in relation to modernization and globalization. It examines the hypothesis of the study with the study findings and finally it presents a summary of the study.

## **1.8 Conclusion**

This study is a very exciting task as it is very interesting to explore the changes in a traditional urban culture of old city of Dhaka. Old city of Dhaka has a historical socio-cultural life and it is full of cultural rituals and customs, values and ideas which are still continuing by its people. Therefore this research will contribute to understand the pattern of traditional urban culture of old city in Dhaka and how much it still persists and the changes in it with generational differences.

## Chapter Two: Literature Review

### 2.1 Introduction

Reviewing the previous accumulated knowledge about a topic is an essential step in the research process. The purposes of this literature review are: to demonstrate a familiarity with a body of knowledge and establish credibility; to show the path of prior research and how the present study is linked to it; and to learn from others and stimulate new ideas (Neuman, 1997). There is a lot of literature on urban culture, but most of them deal with the issues of physical growth and spatial transformations, changing built environment due to globalization, urban identity, urban redevelopment and spatial plan etc, which are not relevant to this thesis. A very few literature with relevance to sociological analysis of urban culture are found. This chapter reviews some relevant works to urban culture in the context of Western countries, African countries, Middle East, South Asian countries including Bangladesh to conduct a sociological study to understand the changing pattern of urban culture in old city of Dhaka.

### 2.2 Review of the Literature

El-Ela (2003) investigated Cairo, a traditional urban city, through describing the effect of globalization on the life-style of its people. He described the changes on the urban form. He argued that The TV is the first device which is responsible for the introduction of global culture at home in Cairo city. Many American TV shows, such as Dallas, the Bold and Beautiful, Friends and others have been shown through local TV channels which influenced Egyptians' culture. Besides, some local radio and TV Programs are broadcasted in English in Cairo city. He said that although the globalization of Cairo is not a recent phenomenon it started last century when Hollywood films have been dominant in the global cinema market. The author founds that the local Cairo turned out to be home to be one of the largest AID missions, a number of branches of US multinational corporations, a number of American fast food chains as KFC (36 branch), Pizza Hut (22 branch), and McDonald (26 branch), in addition to American outfits series as Nike, Timberland and others. Moreover Cairo is also home of several Western educational institutions and imported English newspapers and magazines can be easily found out at newsstands in any corner. El-Ela (2003) asserts that Cairo is taking wide steps towards its westernization, where its culture is being homogenized through the cultural flows. The author just focused on how globalization changes a traditional



urban city, Cairo, but did not consider modernization process in changing urban culture which will be explored in this study.

Elbendak (2008) studied on urban social and cultural transformation in the city of Tripoli, the capital of Libya, which is an old city and also a modern city. He stated that during the past number of decades, the pattern of life in Tripoli has been transformed, with particular focus on local culture which has felt the impact of global culture. These changes have brought about new aspects and patterns to life in the city. The author argued that transformation has occurred in some aspects of life such as food and music. Elbendak (2008) examined this urban transformation within the context of globalization. He said that Tripoli undergoes a transition from traditional and modern to a global state. The music culture of Tripoli has been influenced by modernization, as young people can be seen singing and adapting to modern music. 84% of Tripoli's population listens to music, some of which are sourced abroad. Most young people listen to modern secular music that has influenced their lifestyle. Equally, modernization and awareness of foreign lifestyles have altered the traditional cuisine. Meals are served as a collection of traditional and modern food. The restaurants offer a wide variety of food, and fast food restaurants have become popular. Elbendak (2008) noted that most restaurants in Tripoli are designed in a modern fashion and are located around the city center. Traditional activities are in decline especially in the young generation in Tripoli. Despite the influence of modernization, religious influence is still well-rooted in society and this encourages good neighborly relationships and friendships as well as kinship. Some people still maintain traditional characteristics within the culture of the city, which is unique of Libyan cities. The author explored the changes only caused by modernization process and avoided the impact of globalization on the culture of Tripoli city and he did not find the generational changes which will be find out in this thesis.

Kutsal (2012) studied how modernization as changing built environment was responsible for the changing of lifestyle with changing in urban identity in historical Yedikule district of Istanbul. He argued that Modernization took place in Turkish society, as transformation, from agricultural society to industrial society and Yedikule district was directly affected by the globalization process. Kutsal (2012) said that after the proclamation of the republic, as a result there changes in the country, the lifestyle of the people changed, and began to prefer apartments rather than traditional houses. The urbanization plays important role in changing the form of the city and in the changing of socio cultural structure in Yedikule of Istanbul. For Kustal (2012), the people who change the lifestyle shaped the city for a new lifestyle. He

saw that industrialized urban area has lost its original values and character, and the traditional historical towns and urban identity became under the pressure from high rise buildings. The author asserts that the lifestyle of the people who live in apartments changed, and this changing process provided to changing in the urban identity. Apartments have, also, led to weakening the concept of social relations in the city. The people, who are not able to establish a relationship with their environment, lose their sense of belonging and become insensitive to environment. In fact the author was mainly concerned with the changes in built environment and urban identity with modernization and globalization process and he gave less emphasis on the changing norms, values and ideas of people in society.

Precious (2010) critically assessed the impact of globalization on culture of Nigerian Igbo community in Africa. He concluded that Africa is fast running the risk of cultural atrophy consequent of the current logic of globalization. Thereafter he proposed strategies for stemming the tide of cultural atrophy of the African culture in the midst of the purported rise of a global culture. Nigerians in particular are now cultivating the materialistic and individualistic habits and values previously associated with western culture. The culture of individualism is fast eroding the values and ideals of the extended family system which Nigerians are known for. He found that excessive materialism has changed the religious character of the traditional Igbos (of Nigeria). The traditional Igbos was a truly and deeply religious people of whom it can be said, as it has been said of Hindu, that they eat religiously and drink religiously. But certainly, today, the reverse is the case; the texture of the modern Igbo cultural life is excessively materialistic. The glory of a religious cultural aura and vision of life, which characterized the traditional life, has disappeared from the characterological features of modern Igbo life. The change, as observed from a cultural anthropological point of view, has been a radical switch over from one extreme of a deeply religious social character to another of excessive materialism. In this chaotic run for wealth, the quest for profit with the desire for prestige has accelerated the desire to consume. For the present day Igbo, what gives meaning to the worth of any human person is not "what he is" by virtue of his education, but "what he possesses". All these have come as a result of the structural change in the world economy; globalization and the alarming increase of goods dumped on African countries that are market by mass seductive advertisement which is blatantly superficial but nonetheless successful in creating desires in peoples of traditional societies. Precious (2010) asserts that it has not only affected the kind of food the traditional Igbo community eats, it has also affected the kind and mode of their dressing. He also mentioned that today in

Africa, most women dress half-naked while their male counterparts braid their hairs, put one earrings and nose-rings and wear torn clothes or rags all in the name of fashion. Generally, globalization has brought about the decline of the traditional world, the undoing of the old cultural set-up, and the rapid erosion of old values. Finally, Precious (2010) argued that The African culture therefore, is fast running into extinction. But the author did not find out the generational changes in ideas and values of Igbo community.

Morgan (2010) described about the urban change in London during 1870-1914 and the factors he argued brought about this change were science and technology. He stated that London was an ancient city and it had become a center for skilled artisanal and small-scale industrial work. Over the course of the nineteenth century, industry continued to expand with the growth of the city. The author suggested that different groups and types of scientists and technologists influenced the shape of development in London. He also emphasized on certain themes as characteristic of London's culture of change: enthusiasm for technological modernity achieved in a progressive evolutionary manner, the key role of private enterprise and the importance of local autonomy, and a devotion to historic community. There were architectural developments in London and consequently familiar landmarks disappeared overnight. The author asserted that much new construction during this period revealed a commitment to modernity and change; this was especially true of buildings for scientific technical education. The writer showed how science and technology changed 19<sup>th</sup> century's London city while stayed away from explaining changes in people's lifestyle.

Hessler (2010) also discussed about Berlin's culture of change around 1900 because it was a fast-changing city. The economic and social structure of the city was substantially changed, urban infrastructures were reconfigured and everyday lives changed as Berlin's citizens adopted modern, hygienic, science-based behaviors. The author argued that science and technology and a network of scientists, engineers' entrepreneurs and politicians would play a pivotal role for making Berlin as a modern hygienic city fostering a scientific lifestyle. These actors were concerned with constructing the present by changing the urban environment, by founding new institutions and establishing new urban technologies and by spreading scientific knowledge and a rational, scientific lifestyle. But the author pointed that Anthony Sutcliffe had described that the inhabitants of Berlin were not ready for the modernization process. Finally Hessler (2010) argued that the process of transforming Berlin into modern city was simultaneously a huge education project, undertaken in order to transform rural

people into modern city dwellers. The author did not regard the generational changes in values and ideas of people in the beginning of new, modern, and scientific lifestyle.

Paquin (2000) examined the consequences of globalization for the cultural, social and physical composition of Seoul in South Korea. He studied urban culture in different respect as he argued that globalization is a process containing social and cultural potential and it makes possible new social, cultural and identity spaces. Seoul city is today the product of its place in a global network of flows, though local difference persists. He said that, to some observers, the visual evidence of Western style weddings in Seoul speaks to the cultural domination of the West. Western style weddings entered Korea via Japan as well as via Western missionaries, but the popularity that such wedding practices were to achieve was the outcome of local cultural politics as nationalist groups saw new style weddings as symbolically useful to their agenda of cultural reform. Hence, the popularity of Western style weddings lays not so much in the efforts of Westerners or in the strength of Western cultural hegemony. Paquin (2000) asserted that, instead, certain Koreans viewed Western style weddings as symbolically useful in their efforts to modify what they thought to be destructive cultural practices: difference in this case was not a detriment to local culture in this case but a tool for its reconstruction. The author argued that in recent decades there has been a return to traditional wedding practices, which suggests that what was taking place was not so much an erasure of local traditions but their reworking. A return to traditional weddings in recent decades thus signifies a healthy process of cultural reflexivity made possible by crosscultural intersection. The author found that in Seoul even though globalization includes problematic economic aspects, and brings a layer of homogeneity to much of the world, it is also the case that local diversity is enhanced by globalization in that it brings an array of distant elements into local orbit. That is, globalization facilitates a growth in intra-local diversity even when it may erode some forms of inter-local diversity, which come lead to new cultural and subjective spaces.

Long (2011) also studied on changes of Hanoi urban culture. The author has clarified characteristics and factors influence on culture; analyzed and estimated actual changes in lifestyle of people here since 1986 up to now; Since the year 1986, especially in the middle of 1990s, these changes in culture in Hanoi in particular and in Vietnam in general basically depends on the advancement of industrialization, modernization and international integration under socialist oriented market mechanism. Long (2011) found that the Changes of urban lifestyle especially in Hanoi have been occurring comprehensively under such manners:

reserving and promoting historic values combining with renovation and updating new information. This process appears in most of aspects of social life, from daily activities as eating, clothing, housing, traveling; using leisure times, consumption, enjoying cultural items to transformation in personality (mental, perception), communication, behaviors in family, responds to friends, colleagues, teachers, elderly, behaviors outside society, towards environment. The author asserts that there are some “standard deviation” and negative matters such as: 1/ A part of Hanoi residents openly express their practical individualism; 2/ The development of illegal career orientation; 3/ Superstitiousness is popular and affect to quite a few Hanoi residents; 4/ Cultural services are enjoyed under complicated manners leading to appearance of “bad culture”, “illegal culture”, “underground economy”; 5/ Behaviors of a part of residents in Hanoi are influenced much by spontaneous and competitive market economic mechanism; 6/ Social conditions, especially infrastructural conditions during changing process of lifestyle in Hanoi are not suitable with modern and civilized urban lifestyle. The author did not regarded generational changes in Hanoi city and how much it retains its traditional culture and these factors will be considered in this research.

Najjarzadeh (2011) examines the effects of cultural globalization on people lifestyle in Isfahan city and its rural areas around it as the case study. Globalization and media technologies like internet, satellite, television, video, cinema and radio as well as new forms of consumption have created new conditions in Iran during the past two decades. Along with these new conditions, global cultures and new glocalized subcultures emerged. His research method was qualitative with interview and observation in both areas. The researcher has done one hundred interviews and also fifty observations. He shows the most important element which has affected people lives is media and the social groups who are more affected are students, young people and who have the ability of speaking English. Najjarzadeh (2011) claims that the process of glocalization is especially apparent among young people and students in particular, due to the production of culture industry and media imperialism. The author states that the people who understand foreign languages, more specifically, English and students who use more globalized media are more affected by this process and have more globalized lifestyle. They are more familiar with global media, and global clothing brands. In addition their religious views are more open minded in comparison with the other social groups in the society; the way of spending their leisure and free time is also more globalized. They are going to more fast food restaurants and coffee shops to experience different atmosphere and enjoy their time in a pleasant gathering place. The author shows the effect of

cultural globalization on the lifestyle of young generation in Ispahan city of Iran but he did not try to find out the generational differences in respect to the effects of globalization which is one of the objectives of my study.

Swadzba (2011) examined the changes in values in the traditional Silesian communities under the influence of openness and globalization. She showed that the value system of young people changed and young people appreciate work. But for the young generation besides work, leisure is also very important. She stated that globalization factors seem to have somewhat affected the value of religion. There has been an abandonment of institutional religiosity by the young generation, especially men. However, the core of religiosity remained intact and even expanded in family celebrations. She argued that the values of work, family and religion are changing under its influence. However, they do not change simultaneously on the same level with equal intensity. Swadzba (2011) found that the highest percentage of residents of the old traditional communities adopt the external forms of global culture (clothing, lifestyles, consumption), but at the same time preserving and continuing their traditional values. She asserted that this also applies to both older and younger generations. Among some young people there is a full acceptance of global culture. This means the rejection of traditional culture and a fascination with consumption. A small part of well-educated residents of traditional communities involve participation in the local culture and preserving traditional values, especially family and religion, while, at the same time, assimilating the universal cultural code and participating in global culture.

Yasin et.al (2011) conducted a study in Multan city of Pakistani on the major value changes in society due to rapid development of globalization along with other change agents. They mainly conducted a sample survey of 200 with stratified sampling technique. They found that changes were reflected in the existing value system through the process of globalization and media communication. The researchers also found that changing value system is reshaping the family structure where obedience of children changes to negotiation. Besides this young people are particularly vulnerable to this change due to many reasons such as freedom of choice, growing materialism, blind imitation to western culture and changing family structure. Yasin et.al (2011) concluded that the religious and traditional values of Pakistan are changing into modern form due to globalization, innovation, technological advancement, modernization and westernization. They also state that although globalization claims to produce homogeneity in the society but in reality it is producing heterogeneity. Media is the major change agent which has changed the mentality of youth to be engaged in modern

patterns of life. The author found that the Western and Indian culture is penetrating in Multan's strong and religious value system. The importance of family networks becomes obstinate for providing support to the adjustment of the individual's socio-economic and cultural backgrounds. The market-oriented media-driven Western influence has affected strong ideological patterns of Pakistan with respect to its traditional values. Yasmin and other researchers (2011) gave more emphasis on the change agents that changed the value system in Multan of Pakistan. They did not focus on the values which specifically changed.

Myers (1992) identified that in the modern era the family trends are changing. Nuclear family system is becoming a norm in society and the concept of joint family system is becoming obsolete. On the other hand the value of collectivism is replaced by individualism. The people are becoming self centered and they focus on self fulfillment. Young children are taught to be self-sufficient, while adolescents move away from the family home and set up their own living arrangements. Elderly parents move into retirement homes or hostels apart from their adult children. Thus the researcher argued that overall the family trends are changing in the society and the traditional values are replaced by the modern lifestyles. The author only focused on family and avoided other significant elements of social structure that will be considered in this study.

Kumar (2012) conducted a study which has been carried out on the Bengali community situating in the lowlands of the Udham Singh Nagar district of Uttarakhand and the effect of Modernization and Globalization on their family structure on this community. He argued that due to the influence of Modernization and Globalization, there has been definite change in the family structure. The nuclear family has become the fashion and is taking the place of joint family system. In the younger generation nuclear family system is practiced at larger scale. He found that in the present time the family size has been changing rapidly. Kumar (2012) asserted that in the process of globalization, the relationship between husband and wife has also undergone change in this community. From the research survey, he noticed that in the modern times most of the women do not consider their partners as *parameshwar* (Everything) or like God and are keen on accepting them as companion. The social and cultural function of the family has also undergone a change and that modernization has replaced traditionality, influence of information revolution, increasing importance of money, impact of modern education and impact of western education, culture & ideology have caused tremendous changes in family structure in this community. There has been lessening of mutuality and cordiality in relationship in the family. In the Bengali families, the impact of

globalization and the nature of relations are much evident. This community has it neither altogether given up its traditional practices nor has it totally accepted modernization in regard to family structure. The social functioning is operational in between the background of globalization and family values. It also reflects that the family structure has been incapable in following its traditional collectivity in the modern scenario, but even then the basic characteristics of traditionality is existent and it has kept the family together and one. In brief, Kumar says that the traditional values are gradually losing their importance and the place is taken by the modern values. As a result, the Bengali community is prone to change in its family structure due to the impact of globalization which can also be referred to as transitional phase of society. But Kumar (2012) only took changes in family structure into his consideration; there were many other effects of modernization and globalization on social and cultural system that would have been considered in my study.

In regard to Dhaka city, there are, unfortunately, very rare studies about its changing urban culture. A study is conducted by Touhid and Mallick (“N.d”) on changing socio-cultural interactions among the apartment dwellers of Dhaka city. They attempted to incorporate mostly all the possible ways or means of interaction among people. As it was not a field based study, it could not provide any statistical databases of interactions or the psychological circumstances of the people concerned. They found that there existed very less scope of interaction by heart of the apartment dwellers. They also argued that the structure of the building where the people live and the tremendous pressure of city life upon individuals were creating an unbalanced society full of socio-psychological problem among the kids and adults as well. Society is always supposed to move forward. In this endeavor, old traditions in many cases lost their ways. New values come and create new traditions. Attempts are also seen to reshape the old traditions. Here the authors emphasized on the man-made urban structure for lessening socio-cultural interactions among people but they rather avoided the macro structure of society affected by today’s modernization and globalization process.

### **2.3 Conclusion**

Although there is a lot of literature on urban culture but there is a lack of sociological explanation of the factors behind the changing pattern of urban culture. Although it is clear from discussed literatures that modernization and globalization, particularly the widespread use of media technologies are the main change agents of affecting people’s lifestyle, norms and values and overall transforming the culture of city or urban culture. The theoretical framework that could explain these factors will be discussed in the next chapter.

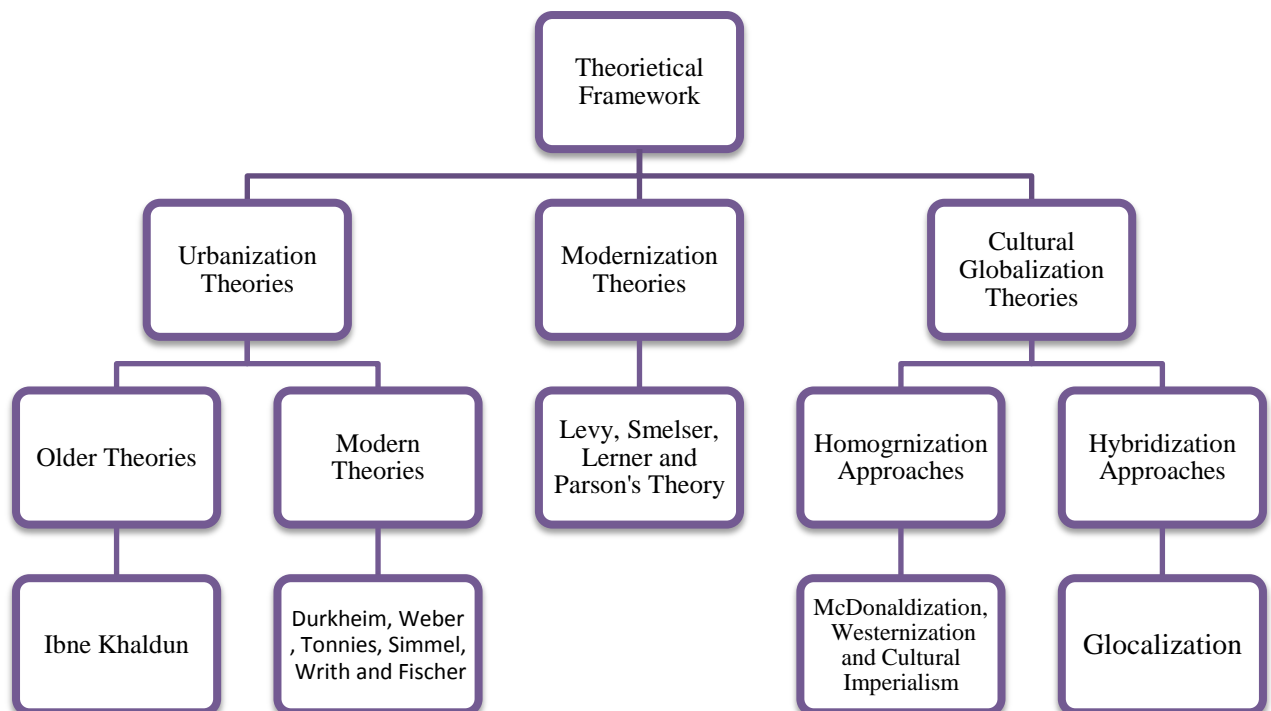


## Chapter Three: Theoretical Framework

### 3.1 Introduction

This study uses a theoretical framework, to explain social and cultural practices of old city of Dhaka with the help of theoretical approaches, which is a combination of three major theoretical area of sociology including urbanization, modernization, and globalization since the aim of this thesis is to explore the patterns of changing urban culture and it has been assumed that these are the major change agents of changing urban culture. All these areas are also composed of a number of theories but I have tried to pick up those theories which are significantly related to the objectives of this study and, since this study mainly focuses on urban culture, so it is imperative to discuss urbanization theories of those which are significantly related to culture. Similarly, modernization theories will be elucidated because modernization is one of the major factors that lead to transition from traditional culture to modern culture. Besides, in case of globalization, the homogeneity approaches and hybridization theories under a broader framework of cultural globalization will be explained for understanding the effects of globalization on urban culture. In fact, urbanization is one of the aspects of modernization and modernization is also an aspect of globalization, thus three are interrelated which together brought changes in an urban culture.

Figure 3.1 Theoretical Framework of the Study



### 3.2 Major Theories of Urbanization

Urban theory has become accepted in academic circles for the purpose of interpretation of phenomenon in the city and aims to provide a general understanding of city life in different ways, focusing on the essential characteristics of the urban life and experience in the urban environment. All urban theories deal with one or more aspect as follows: culture, consumption, conflict and community. Hence, culture includes systems of belief, together with the physical built environment (buildings, bridges, streets and parks), the contents and means of communication (newspapers, books, television, radio, the internet), as well as traditional cultural production (art, theatre, literature, orchestral music) and popular culture (movies, fashion, comic books, popular music)( Elbendak, 2008). To explain old Dhaka's city life and urban culture, a number of older and modern theories of urbanization such as Ibne Khaldun, Durkheim, Weber, Simmel, Tonnies, Writh and Fischer's theories are drawn into consideration.

#### 3.2.1 Older Theories of Urbanization

Many thinkers have shown interest in different aspects of the issue of urbanization throughout the world. Urbanization is as ancient as cities whose growth dates back to ancient civilizations, most of which predated modern European civilization. World philosophers like Aristotle, AL-Farabi and Aflaton had reflected on urbanization. Many world authors contributed to urban theories while the Arab philosopher Iben Khaldun (1377-1406) can be described as the father of sociology. He defined the foundations of sociology more than four centuries before Auguste Comte defined them. Iben Khaldun proposed that society is an organism that obeys its own laws. Iben Khaldun, a fourteenth-century historian and sociologist who resided in North Africa, studied the changing facet of Arab civilization of his time and phased this study of changes in terms of social behavior. He started from the early stages of civilization, whose integrity and prosperity he understood in terms of religious and tribal solidarity. (Iben Khaldun, "N.d" in Elbendak, 2008). The city is necessary for urban life. Therefore, urban lifewould not exist without the city. Iben Khaldun looked to the city as urban life in his book *Muqaddimah* Completed in 1377; his theory is referred to as the Science of Human Civilization(Elbendak, 2008).

Iben Khaldun sees history as a constantly changing cycle, with two main groups of individuals: nomads and townspeople (urban people), with peasants in between. He

characterized each group thus: nomads are rough, uncultured and their presence is adverse to civilization. However they are also hardy, frugal, uncorrupt in morals, freedom-loving and self-reliant, and so make excellent fighters. In addition, they have a strong sense of “Asabiya” (translated as group cohesion or social solidarity), which greatly enhances their military potential. Towns, on the other hand, are seats of crafts, sciences, arts and culture. Yet luxury corrupts them, and as a result they become a liability to the state, like women and children who need to be protected. Solidarity is lost; the arts of combat are forgotten, and they are no matches for conquering nomads (Iben Khaldun, 1377: 400-401, in Elbendak, 2008).

In Iben Khaldun’s theory of society, the distinction between the rural and urban world is thought to be a consequence of passage from the ‘necessary’ to the superfluous, from the ‘simple’ to the ‘complex’. Rural society, satisfied with the necessary, develops only the simplest of the arts, for example, clothing and agriculture; it has no knowledge of writing and science. (Iben Khaldun 1377: 20, in Elbendak, 2008).

### **3.2.2 Modern Theories of Urbanization**

Lerner (1958) described the process of urbanization as flowing along a continuum from traditional to modern along a gradient progressing from traditional, which has the least amount of change, progressing to modern or urbanized at the other end of the continuum, which demonstrates complete or near-complete change. However, many of the world’s societies are clustered between traditional and modern.

A number of thinkers (Karl Marx, Durkheim) wrote about the conditions of city life and the characteristics of urban life. They discussed city roles from the perspective of traditional and moral systems. However, Durkheim developed a model of contrasting types: mechanical solidarity and organic solidarity. Mechanical solidarity refers to social bonds that are constructed on likeness, on common belief and custom, on common ritual and symbolic, organic solidarity. On the other hand, he describes a social order based on individual differences which are characteristic of modern societies, especially cities. Organic solidarity depends on a complex division of labor, in which many different people specialize in many different occupations. In this complex division of labor, Durkheim saw the possibility of greater freedom and choice for all of society’s inhabitants. Tonnies’ views are similar to those of Iben Khaldun, who saw the city as bound to decay; Durkheim, on the other hand,

saw the possibility of continuing social cohesion and furthering human development (Macdonis and Parrlled 1999).

There are also classic approaches to urban research, such as the foundation of modern urban theory in the work of Weber, Simmel, Tonnies, Wirth and Fischer. They appear to have little in common. Undoubtedly, each writer was attempting to seize whole the transformation of the city wrought by the advent of modernity. Most urban thinkers like Weber and Simmel discuss the urban character of the city (called the metropolis), as a historical development. Weber's purpose was to identify the general characteristics of urban life. Unlike Weber, however, Simmel constructed his vision of metropolitan society by observing micro level behavior; thus, Simmel tends to focus on the consciousness, personality, and character of the individual social actor (Brody 1982, in Elbendak, 2008).

Max Weber's contribution to urban theory was in the late nineteenth and early twentieth centuries. Weber does refer to aspects of urban organization in other parts of the economy and society such as the division of labor, bureaucracy and religion. In addition, the organization and reproduction of status and interest groups in the city. Weber makes use of a multi-dimensional ideal-typical approach. Weber also gives the city its special character as being principally the existence of commerce and trade, together with all the activities associated with it such as market establishment and exchanges. Hence Weber's idea centred on the city as market settlement. Weber's 'City' essay helps to understand how this process of urbanization leads to the bureaucratic economic complexes of modern capitalism, which forms the subject of economy and society (Weber, 1958 in Elbendak, 2008).

In a famous article, "The Metropolis and Mental Life," (Simmel (1902) 1950) Simmel argued that there were certain features of the modern metropolis that rendered it different from all prior forms of social organization. In particular, life in the metropolis requires that people engage in social interactions with large numbers of different people. It also requires that they carry on their social life with a good deal more rapidity than other forms of settlement. The characteristic type of relationship in the metropolis, he suggested, was the relationship between the customer and clerk in a business exchange. Both treat one another not as intimates but, rather, simply as people engaged in business with one another. The impersonal and instrumental qualities of such relationships were, Simmel argued, essential features of the modern metropolis. Moreover, these features extended to life throughout the metropolis. People tend not to know one another as individuals but, rather, as passersby or mere

acquaintances. The consequence of all such relationships was to give life in the modern metropolitan air of anonymity. Money, not interpersonal trust, lies at the heart of the metropolis, so Simmel insisted (Oram, 2004).

Unlike Simmel, who cast this argument in terms primarily about the modern form, that of the metropolis, Tönnies developed a theoretical polarity between what he termed *Gemeinschaft*, on one hand, and *Gesellschaft*, on the other. The former represents the close-knit community, whereas the latter refers to society. *Gemeinschaft* suggested intimacy, warmth, and human closeness, whereas *Gesellschaft* clearly suggests impersonal exchanges, based on forms such as business exchanges (Oram, 2004).

According to Tönnies, while community has “real organic life” and “means genuine, enduring life together”, “a living organism in its own right”, by contrast society is “a purely mechanical construction, existing in the mind”, “a transient and superficial thing”, “a mechanical aggregate and artifact”. The natural foundation of community, according to Tönnies, is represented in three relations: Mother – child; Man – woman (mates/couples); and Brother and sister (siblings) (Wagner, 2001).

Tönnies outlined his concept of community on the basis of certain types of family relationships that evolved in the 19th century in Western Europe. Out of this seemingly natural basis, Tönnies further explains the evolution of community into a wider social area: “Community by *blood*, indicating primal unity of existence, develops more specifically into community of *place*, which is expressed first of all as living in close proximity to one another. This in turn becomes community of the spirit, working together for the same end and purpose.” With this, he characterized the main forms of community: Kinship, Neighborhood and Friendship or Comradeship (Wagner, 2001).

In this study of changing urban culture, I will concentrate on the cultural perspective, thus I tend to favor the Chicago School’s emphasis by Louis Wirth (1938) on the place of the individual and urban behavior, termed urbanization. The central theoretical argument about the nature of urbanization, the metropolis, in particular, is to be found in the writing of Chicago sociologist, Louis Wirth. In a famous article, “Urbanism as a Way of Life,” Wirth (1938) amplified themes that first appear in the writing of Simmel and, to a lesser extent, Tönnies. Wirth insisted that urbanism, or urbanization, produced any of several important social consequences among people: (1) impersonality and anonymity in everyday

life, (2) loss of trust among people, and (3) various forms of social disorganization, as in higher rates of crime than in rural areas (Oram, 2004).

Sociologist Claude Fischer challenged the Wirth and Simmel's interpretation of the city. Fischer argued that the city was not characterized by impersonality and anonymity but, rather, by a variety of social ties and subcultures that connected people to one another. Fischer found the characteristic form of urban life in the neighborhood, not, as Wirth and Simmel had, in business or economic exchanges. Thus, he insisted, cities are not sites of impersonality but, rather, sites of trust and friendship: Such relationships are to be found in the neighborhood, not in the department store (Oram, 2004).

### **3.3 Major Perspectives of Modernization**

During the 1950s and 60s American and European social scientists sought to use Weber's ideas to explain the disparities between western and non-western societies and to chalk out road maps for modernizing or developing the latter. Their approach was a model of development that perceived change as the transformation of traditional social order through a process of modernization. This meant the changing of values and attitudes, institutions and societal orientation to those prevailing in the industrialized liberal democracies of the West. Modernization essentially meant Westernization (Naidu, "N.d.").

Modernization theory is not a single, homogenous theory, but rather a collection of several theoretical approaches. In this study, under the theoretical perspectives of modernization are included Levy's relatively modernized societies, Smelser's structural Differentiation, and Learner's theory. In general modernization theories from the different social sciences stressed the significance of changes in values, norms and beliefs and individual motivations. These changes had fostered industrialization and development of mass consumption societies in Europe and North America. With suitable changes in values, institutions, leadership, technology and rates of savings, post-colonial societies could follow (Naidu, "N.d.").

#### **3.3.1 Levy's Relatively Modernized Societies**

How is modernization defined? Why does modernization occur? How do modernized societies differ from relatively nonmodernized societies? And what are the prospects for the modernization of Third World Countries? These are the central questions that run through Levy's (1967) work.

First, how is modernization defined? For Levy, modernization is defined by the extent to which tools or inanimate sources of power are utilized. Obviously, there is no society totally lacking in tools and inanimate sources of power, so modernization is only a matter of degree. Based on this premise, Levy distinguishes relatively modernized societies and relatively nonmodernized societies as two locations at the opposite ends of a continuum. Levy considers Great Britain, Japan and the United States to represent relatively modernized societies, and China, and India to be examples of relatively nonmodernized societies.

Second, why does modernization occur? One factor that Levy points out is contact between relatively modernized societies and relatively nonmodernized societies. For example, once the members of a relatively nonmodernized societies taste American Pepsi and Coke, they will want to go back to tasteless tap water.

Levy treats modernization as a universal social solvent:

The patterns of the relatively modernized societies, once developed, have shown a universal tendency to penetrate any social context whose participants have come in contact with them.....The patterns always penetrate; once the penetration has begun, the previous indigenous patterns always change; and they always change in the direction of some of the patterns of the relatively modernized society (1967:190).

Third, how do relatively modernized societies differ from relatively nonmodernized societies? According to Levy, the differences between relatively modernized and relatively nonmodernized societies are shown in following table:

**Table 3.1 Levy's Theory of Modernization**

	Relatively nonmodernized Societies	Relatively modernized Societies
<b>Specialization of organization</b>	low	High
<b>Interdependency of Organization</b>	Low (high level of self-sufficiency)	High
<b>Relationship emphasis</b>	Tradition, particularism, functional diffuseness	Rationality, universalism, functional specificity
<b>Generalized media of Exchange and market</b>	Less emphasis	More emphasis
<b>Bureaucracy and family Consideration</b>	Precedence of family norm (nepotism as a virtue)	Insulate bureaucracy from other contacts
<b>Town-village Interdependence</b>	One way flow of goods and services from rural to urban contexts	Mutual flow of goods and services between towns and villages

Source: Levy, 1967:pp. 196-201.

Finally, what are the prospects for the Third World latecomers in their modernization efforts? Levy points out that there are both advantages and disadvantages for these countries, On the one hand, they possess the advantage of knowing where they are going; of being able to borrow initial expertise in planning, capital accumulation, skills, and patterns of organization without the cost of invention; and of skipping some of the nonessential stages associated with the process. On the other hand, the latecomers face problems of scale (that they must do certain things from the very outset on a fairly large scale); problems of conversion of resources, materials, skills, and so on from one use to another; and problems of disappointment (such as the frustration of trying harder and harder only to fall further and further behind).

### **3.3.2 Smelser's Structural Differentiation**

Another sociological approach is that of Smelser (1964), who applies the concept of structural differentiation to the study of Third World Countries. For Smelser, modernization generally involves structural differentiation because, through the modernization process, a complicated structure that performed multiple functions is divided into many specialized structures that perform just one function each but the functions are performed more efficiently in the new context than they were in the old.

The classic example of structural differentiation is the family institution. In the past, the traditional family had a complicated structure-it was large and multigenerational, with relatives living together under one roof. In addition, it was multifunctional. In the modern society, the family has undergone structural differentiation. It now has a much simpler structure-it is small and nuclear. The modern family has lost a lot of its old function as well.

Smelser argues that although structural differentiation has increased the functional capacity of institutions, it has also created the problem of integration that is of coordinating the activities of the various new institutions. The traditional family institution, for instance, was largely spared the problem of integration. Many function such as economic production and protection, were carried out within the family. Now the children need to go to outside the family to find jobs.

According to Smelser, new institutions and roles have to be created to coordinate the newly differentiated structures. For instance, to facilitate job hunting, new institutions such as college placement offices and newspaper advertisements needed to be created to bring the



family institution and the economic institution together. In addition to, there is the issue of values conflict. A new structure may have a set of values that are different from and in conflict with those of the old structure.

### **3.3.3 Lerner's theory**

In an essay entitled "The passing of traditional society", Daniel Lerner (1958) describes how an old culture is substituted with a new culture. The case study is from the Middle East, and the new culture which emerges is heavily influenced by western culture. The mass media convey new ideas and thoughts to the inhabitants. Lerner argues those who cannot see themselves in the shoes of others will not develop. The mass media according to Lerner plays crucial role in the modernization process. He notes, "As people are more exposed to media, the greater is their capability to imagine themselves as strange persons in strange situations, places and time than did people in any previous historical epoch" (1958: 52).

Lerner assumed that exposure to media messages and images from the West would help people in the postcolonial world replace old traditional ways of thinking and doing with modern ways of thinking and doing. Lerner considered mass media to be a multiplier and enhancer of the modernization process. No nation was destined to be traditional and backward. To be modern, a nation's citizens had only to emulate the actions and ideas of people in the Western nations that had earlier moved away from tradition bound backwardness and into the modern world. Western experts, such as Lerner, could provide the knowledge and illuminate the path toward modernity. People (and nations) unwilling or unable to accept Western tutelage and adapt to the "new ways" of the modern West were not deemed naturally or genetically incapable of change but thought to be hobbled by backwardness characterized by traditional cultural practices.

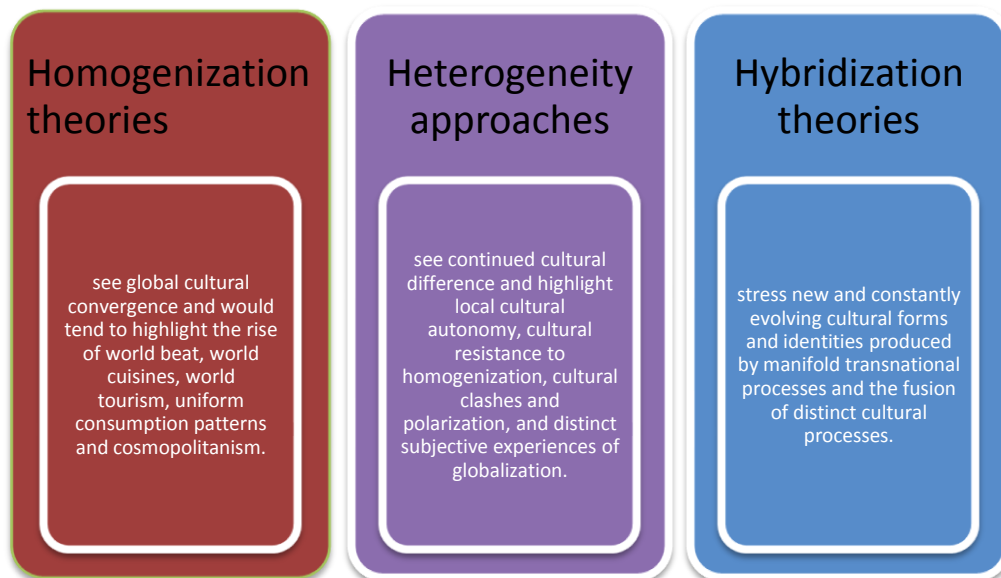
## **3.4 Major Theories of Cultural Globalization**

Cultural globalization refers to "the emergence of a specific set of values and beliefs that are largely shared around the planet" (Castells, 2009:117). It is cultural globalization that occurs through the media. Throughout the developed world the globalization of media is often argued to be tantamount to the globalization of culture. Indeed, cultural globalization is familiar to almost everyone; prominent icons of popular culture, like Coca-Cola and McDonalds, are common examples that can be found everywhere.

Various scholars have made the case for focusing on cultural globalization. Anthony Giddens defines globalization as “the intensification of worldwide social relations, which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa” (1990:64). Giddens views globalization as the spread of modernity and discusses time-space distancing, referring to the way in which instantaneous electronic communication erodes the constraints of distance and time on social organization and interaction. Some scholars, such as Robertson (1992), talk of a global culture and ‘global consciousness’. Martin Albrow (1996) moves further, arguing that globalization results in a ‘world society’. He defines globalization as all those processes by which the people of the world are incorporated into a single world society, global society.

Cultural theories of globalization tend to line up along one of three positions (Tomlinson, 1999; Nederveen Pieterse, 2004) which are explained through following figure 3.2

Figure 3.2 Three Positions of Cultural Globalization



Source: Adapted from Tomlinson, 1999 and Nederveen Pieterse, 2004

These three theses certainly capture different dimensions of cultural globalization but there are very distinct ways of interpreting the process even within each thesis.

### 3.4.1 Cultural Homogenization Theories

The most influential paradigms of cultural homogenization focus on cultural convergence or growing sameness in world's society. Homogenization arguments crystallize, somewhat ironically, in a variety of theories such as those relating to cultural imperialism, synchronization and Americanization (Tomlinson, 1991; Robertson, 2003b; Ritzer, 2004).

#### ***3.4.1.1 McDonaldization***

George Ritzer gave the theory of McDonaldization. Ritzer (2004) explains there is nothing new about globalization. Globalization is merely a complex of ideas and practices that have been confined to the Western ideology and homogeneity. As a result, local culture is disappearing and being replaced by Northern ideas and principles. More than before, the global culture is moving toward the homogeneity packaged by the dominant models of consumption. The world has become more and more standardized and has eventually led to the globalization of nothing.

Ritzer (1993, 2002) coined the now popularized term 'McDonaldization' to describe the sociocultural processes by which the principles of the fast-food restaurant came to dominate more and more sectors of US and later world society. Ritzer, in this particular homogenization approach, suggests that Weber's process of rationalization became epitomized in the late twentieth century in the organization of McDonald's restaurants along seemingly efficient, predictable and standardized lines, an instrumental rationality (the most efficient means to a given end), yet results in an ever deeper substantive irrationality, such as alienation, waste, low nutritional value and the risk of health problems, and so forth. This commodification and rationalization of social organization spreads throughout the gamut of social and cultural processes, giving us 'McJobs', 'McInformation', 'McUniversities', 'McCitizens' and so forth (Ritzer, 2002). Ritzer's McDonaldization thesis is part of a broader motif in critical approaches to the cultural homogenization thesis that emphasize 'coca-colonization', hyperconsumerism and a world of increasingly Westernized cultural uniformity (indeed, 'McWorld') (Najjarzadeh, 2011).

#### ***3.4.1.2. Westernization***

Some writers view globalization as the worldwide spread of "westernization". This view is either erroneous or contains only partial truth. For Najjarzadeh (2011), Modernization and Americanization are the newest forms of westernization. If colonialism delivered Europeanization, neocolonialism under U.S. hegemony delivers Americanization.

From a superficial point of view, various processes outwardly seem that the world is, indeed, becoming westernized. One could see the popularity of the western music, movies, and “McDonalds” as examples of westernization. More and more countries are seeing the opening of McDonalds. More and more countries playing the top chart of the pop list of USA and Hollywood movies and US-made television serials (such as, *Friends* and *The Simpsons*) are becoming ubiquitous to the extent that some writers even use the term “Americanization” to describe these processes of cultural transmission. However, a closer look will reveal that these cultural goods have different meanings in different societal and cultural contexts with uneven impact on classes and age groups. Some of the products are consumed without any modification, others are modified and indigenized to suit the local contexts and there are exceptional situations where the intentions are completely inverted. In the past, many writers found it necessary to distinguish modernization from westernization (Khondker, 2014).

Westernization as a term is not equivalent to globalization. Nevertheless, westernization can be seen as an aspect of globalization. Certain institutional features and cultural traits that originated in the west were put in place in many other geographical regions lock stock and barrel under the framework of global interconnections and diffusion or forced implantation under colonial age. Yet, over time these institutions and practices mutated and assumed new meanings. Therefore, westernization can be seen as the beginning of the process. The cultural features borrowed or imitated themselves mutate in the source countries. Thus, westernization as a category has limited conceptual value. One can associate certain literary forms, genres, and traits as part of the cultural zone we vaguely call “the west”, yet these are mere influences as one can see in artistic, literary, architectural styles (Khondker, 2014).

### ***3.4.1.3 Cultural Imperialism***

The best known model of cultural globalization is cultural imperialism theory. The Frankfurt School and the homogeneous school of thought identify the dominance model, which proposes that globalization leads to homogenization of culture through media and cultural imperialism. This theory emerged in the 1960s as part of a Marxist critique of advanced capitalist cultures, including their emphasis on consumerism and mass communications. Building on ideas from world-systems theory, the theory argues that the global economic system is dominated by a core of advanced countries while Third World countries remain at the periphery of the system with little control over their economic and political development (Tomlinson, 1991: 37). But the strong version of cultural imperialism theory refers to the

imposition upon other countries of a particular nation's beliefs, values, knowledge, behavioral norms, and style of life (Salwen, 1991 cited in Crane, 2004). Cultural imperialism is defined as a kind of cultural domination by powerful nations over weaker nations. It is viewed as purposeful and intentional because it corresponds to the political interests of the United States and other powerful capitalist societies (Crane, 2004). The effects of this type of cultural domination, reflecting the attitudes and values of Western, particularly American, capitalist societies, are viewed as extremely pervasive and as leading to the homogenization of global culture.

### **3.4.2 Cultural Hybridization Theories**

“Cultural hybridization refers to the blending of Asian, African, American, European culture: hybridization is the making of global culture as a global *mélange*” (Nederveen Pieterse, 2004: 83). The concept of hybridity has been increasingly used to make sense of the relationship between globalization, global media and culture. Flew notes that the concept of hybridity “suggests the possibility that identity formation in the context of globalization may not so much be suppressed as in fact proliferate” (Flew, 2007:162 cited in Movius, 2010). This echoes Tomlinson's argument that “far from destroying it, globalization has been perhaps the most significant force in creating and proliferating cultural identities” (2003:16). The concept of hybridization allows for more nuanced approaches in analyzing global/local interaction, while taking into account how the local, global and national interaction can lead to new hybrid forms of media and cultural products. Indeed, there is a need to move beyond a local and global binary and instead examine the complex processes at work in these interactions.

#### **3.4.2.1 Glocalization**

The theory of glocalization is from Roland Robertson who is a professor in University of Aberdeen. He was the first scholar that developed this concept in Globalization discourses. Robertson's (1995) concept of ‘glocalization’ is a useful theory, as it takes into account the subtle and complex processes of globalization and media (Najjarzadeh, 2011).

According to the Oxford dictionary meaning, the term “glocal” and the process noun “glocalization” are “formed by telescoping global and local to make a blend” (The Oxford Dictionary of New Words, 1991). The word was modeled on Japanese word *dochakuka*, which originally meant adapting farming technique to one's own local condition.

In the business world the idea was adopted to refer to global localization. The word as well as the idea came from Japan (Robertson, 1995). According to the sociologist Roland Robertson, glocalization describes the tempering effects of local conditions on global pressures. At a 1997 conference on “Globalization and Indigenous Culture”, Robertson said that glocalization means the simultaneity (co-presence) of both universalizing and particularizing tendencies.

Glocalization involves blending; mixing adapting of two or more processes one of which must be local. It is a concept that explains the interactions between global and local dimensions in any strategy i.e. political governance strategies, business marketing strategies, media and communication strategies etc. This notion also elucidates the failure of some strong strategies, as they do not consider the effect of cultural diversity and strength of local dimensions. It is considered as creation or circulation of products or services intended for a global or transregional market, but customized to suit local laws or culture. Glocalization to be meaningful must include at least one component that addresses the local culture, system of values and practices and so on. The concept of glocalization is used to analyze the ways in which social actors construct meanings, identities and institutional forms within the sociological context of globalization, conceived in multidimensional terms (Najjarzadeh, 2011).

Glocalization processes have significant implications for consideration of the local. We assume that local cultures do not simply mark themselves off from each other. Rather, glocalization also includes the construction or the invention of local traditions or forms of particularity (Robertson, 1995: 29).

### **3.5 Conclusion**

Finally, according to these paradigms that I have used as theoretical framework for the thesis, the study will find out the process that is happening now in Old Dhaka society. On the one hand, there is truly a process of homogenization and hybridization that is happening now in Old Dhaka society in general; or on the other hand there is also the process of cultural mixing and the fact that is visible now in old city of Dhaka is the integration of this society in a globalized world. In the final chapter the study will illustrate the point of thesis; it also uses other theories for the sake of clarification to show current situation in old city. Modernization theory is used in retrospect in order to shed some light on the processes that have been taking place over time. The theory is used to give insight into how the culture of

Old City of Dhaka has been changing. The basis of modernization theory is a shift from traditional to modern. The culture of old Dhaka reflects the transition from traditional to modern. Urbanization theories are used with a view to explaining changes or current situation of social solidarity, kinship and neighborhood of old city in Dhaka.

## Chapter Four: Methodology

### 4.1 Introduction

Methodology simply refers to the strategy that explains how, when and where data are to be collected and analyzed (Parahoo, 1997). The procedures which are followed to carry out the research are described in this chapter. Although emphasizing more on qualitative, this study has attempted to employ both qualitative and quantitative method for getting detailed description, analysis and interpretation of the related issues and more specially to make the study more reliable and valid. For the sake of this study, both primary and secondary data have been used. Secondary data were available mainly from books, articles, journals and internet search. Such information was very useful for the literature review. Thus, primary data were collected through field survey and case study method including the observation and interview method.

### 4.2 Rationale of Mixed Methodology

Wherever we choose a research method, we must justify why we prefer this particular method over the others. Thus when we speak of research methodology, we not only talk of research methods but also keep in view the logic behind the method we use in the context of our research undertaking. In this thesis I have used mixed method, because this method is suitable for collecting data for my research.

Mixed method includes both qualitative and quantitative approach in the design, data collection and analysis. It is designed as complementary to provide information related to research questions, it answers with a different methodological approach. The use of multiple methods of data collection and analysis allow a researcher to benefit from the advantages of each model that they use while trying to minimize the impact of their individual weakness.

Bryman (2004) summarized approaches to combining and that summary is produced here ----

#### **Logic of triangulation**

The findings from one type of study can be checked against the findings deriving from other type. The aim is generally to enhance the validity of findings.



**Qualitative research facilitates quantitative research**

Qualitative research may help to provide background information on context and subjects, acts as a source of hypothesis and aid scale construction.

**Quantitative research facilitates qualitative research**

This means quantitative research helping with the choice of subjects for a qualitative investigation.

**Structure and process**

Qualitative research is especially efficient at getting to the “structural” features of social life, while qualitative studies are usually stronger in terms of “procession” aspects. These strengths can be brought together in a single study.

**Research and subjects perspectives**

Qualitative research is usually driven by the researchers concerns where as qualitative research takes the subjects perspectives as the point of departure, these emphases may be brought together in a single study.

In fact, mixed method of data collection and data analysis help me to explore various aspects of the same topic, looking at it from different sides or angles. The advantage of quantitative method is that reliability and validity of the collected data is higher than qualitative methodology. It is less biased and is easy to test hypotheses in quantitative method. Besides, in qualitative method it is possible to give an insight view about such hidden issue. Because of this reason, I have used mixed methodology as a research procedure.

**4.3 Hypothesis and Research Question**

The hypothesis of this study is:

“Urban culture in the old city of Dhaka retains much more of its tradition in the midst of slow changes”.

The research questions are:

- I. Does urban culture in the old city of Dhaka retain of its tradition?
- II. How much this traditional culture still persists in old Dhaka’s urban life?

- III. What are the impacts of modernization and globalization on the urban culture of old city of Dhaka?
- IV. What are the generational changes in values and ideas in the old city of Dhaka?
- V. How much the changes of this urban culture are reflected in the social structure, people's lifestyles and cultural practices of old city of Dhaka?

#### **4.4 Rationale of Selecting Study Area**

For the purpose of carrying out the study and to attain the objectives, the old city of Dhaka was selected. Because the city was first established in the Mughal period and also developed and used as an urban center its many years before. Now it is expanding day by day, therefore, a new Dhaka has been developed but the city also retains its old part with so much of changes. Since old city of Dhaka has its traditional and historical socio-cultural background it is more logical and relevant that the study will find changes in this urban culture with the process of modernization and globalization because it is also more rationale to argue that both modernization and globalization has influence, first and foremost, on a traditional city and its culture.

#### **4.5 Study Population and Study Unit**

The study population for primary sources of data is people of old Dhaka, the original inhabitants. The study covers both male and female population from both younger and elderly group ranged in age from 15-29 and 60 & above. Study unit was drawn purposively from both sex and age group. Each respondent of different groups was a possible study unit of this study.

#### **4.6 Sampling Procedure**

The field research concentrated primarily on the people of old city of Dhaka. The study area is old city of Dhaka although, but data were collected from only some purposively selected areas of old Dhaka including Chankharpul, Tatibazar, Lakshmi bazaar, Shakari bazar, Lalbagh, Narinda, Kaettuli, Chowkbazar, etc. These areas were selected purposively since there is no authentic academic and administrative map of the old city of Dhaka. The sample of survey included 104 people, divided into two aged group one is between 15 to 29 years called young generation and another is above 60 years that means old age group, the original inhabitants of old city. The totals of 16 case studies and 104 surveys have been done in this

study. Among total number of case studies and survey, 8 case studies and 48 surveys were conducted from young generation and another 8 case studies and 56 surveys were carried out from old age group including both male and female. For carrying out survey, the households from old Dhaka area were selected purposively. For interview, judgmental or purposive selections of people from the old Dhaka area were interviewed. The people interviewed and the household surveyed were selected purposively by the interviewer because it was difficult to find out the original inhabitants of old city of Dhaka since many people living in old city nowadays are the migrants from outside of Dhaka and they are not the part of this traditional city and its socio-cultural premises. Besides this there was not any source of information that would help me to select sample old Dhaka's people through simple random or stratified sampling technique. The sample was designed in such a way that exotic culture and variety of characteristics of this culture would be analyzed for the city as a whole as well as changes in two generation would be interpreted.

#### **4.7 Nature and Sources of Data**

The nature of the collected data is of both qualitative and quantitative, and descriptive. Qualitative data were collected in the form of the field notes and also from the notes on interviews; written documents, including reports, articles as well as the recorded observations of the researcher including photographs. Basically, qualitative data was collected from the observations taken over a period of two months, often in the very ordinary environments which characterize the homes, workplaces, and public settings in which people normally conduct their daily lives.

In terms of qualitative data, religious rituals, marriage practices, traditional customs, cultural norms and values, social structure and traditional and modern functions of family through in-depth interview, observation, discussion and interaction has also been taken into account as qualitative data. Similarly, in terms of quantitative data, socio-economic data, and demographic status of people and their lifestyles were collected from household survey for covering the lack of qualitative data. Lastly, it is descriptive in the sense that all socio-cultural characteristics of this urban community have been described graphically.

Two different sources of information were consulted for this study, namely primary and secondary. The primary sources comprised the cultural practices and lifestyles of local people through interviews and surveys. The secondary information comprised books, journals,

research reports and internet sources on the historical and socio-cultural profile of old city of Dhaka and other available literature despite the paucity of research in the area of changing urban culture in Bangladesh..

Two types of questionnaires were used: Open-ended questions (i.e. interview guidelines) and closed-ended questions (i.e. survey questionnaire). All questionnaires included common questions on background characteristics, social and cultural lifestyles, rituals and practices and generational changes.

## **4.8 Tools of Data Collection**

A variety of research methods were used in the study, making it more or less a triangulate one, which involves the use of multiple methods of research. It means learning from different methods, disciplines, individuals, groups and locations as well as obtaining information relevant to a topic or issue from several sources of information (Robson, 2002). For example, information gathered at an interview is crossed-checked with other pieces of relevant research. This improves the quality of data and consequently the accuracy of the findings and it is particularly valuable in the analysis of qualitative data.

### **4.8.1 Case Study**

The case study method was served as the main data collection method of this study. Some survey was also conducted to gather quantitative information. To start the case study, I have selected two methods: observation and interview.

#### **4.8.1.1 Observation**

Kitchin & Tate (2000) describe observation as a less intrusive research method than interviews. You step back and watch as the world unfolds before your eyes. Observation focuses on people's behavior, and the researcher can then work to uncover the meaning behind such behavior. When observing, one does not have to see people in a contemporary setting in order to discover their behavior.

The research value of observation lies in the directness of the observation. Instead of speaking to people and asking them questions about their actions, one can use observation to see what is actually done. Observation of actual events secures a high degree of validity. In interviews and in questionnaires people can answer what they think would be more correct. When observed, actions may become clearer.

I chose to use of a notebook and a camera. The observations took place over several days. I visited the areas on different days and I also varied the time of day for my visit. Through visits performed on different days and time of day I could uncover how the areas changed. I walked around, carrying a notebook and my camera. I would take notes when seeing something of interest, and I would take photos of interesting features. I did not leave the field when I left the study areas, but always had my notebook with me. When walking around other areas of Old Dhaka for other purpose I could see similarities and differences between the study areas and the rest of areas.

#### ***4.8.1.2 Interview***

For the goals of this research, I have also chosen to conduct interview. I used a interview guidelines as well as semi-structured questionnaire in my field work (attached to appendices) In the case of my fieldwork, the interviews are the central factor of the case-study, as they are the main issue and topic in my thesis, that is, they constitute the core of my study. The interviews, through the questions I asked to others, responded to the questions I asked myself, e.g. my problematic and my object. They are part of the idea of immersion of the researcher in the field: hence, by listening and also observing to the subjectivity of people, by using the form of ordinary dialogue, interviews allowed me to familiarize myself to people's culture, people's contrasted and people's lifestyles.

The information from the respondents were collected through face-to-face interviews. Before most interviews, I explained to participants who I was and where I was doing the research. The duration of each interview was one hour on average, though some interviews lasted for two hours because there a need to record additional information into a study to render it comprehensible to the interviewee. The interview covered numerous variables. The majority of the interviews took place in the houses of the interviewees, others, in their place of work.

#### **4.8.2 Field Survey**

Field survey is essential to get some specific information based on quantitative numbers. I also carried out the survey to collect the data/information on demographic and socio-economic status, their lifestyles and socio-cultural practices with the help of semi-structured questionnaire. Before collecting data through field survey, a questionnaire was constructed under the direct supervision of the supervisor. Then a pre-test has done for finalizing the

questionnaire through a pilot study with a small set of respondents corresponding to those in the selected cases of this research.

#### **4.9 Reliability and Validity**

Validity is a measurement of how well the theories and indicators are suited to elucidate the research question one has chosen (Berg & Mansvelt, 2000). Validity is an important feature since qualitative methods are more personal and subject to individual interpretations than quantitative methods. Hence validity is important in order to establish an understanding of how you have chosen to approach the research question. I chose family forms and functions, kinship, people's lifestyle, marriage and religious rituals and practices, traditional local festivals as an indicator to describe changes in urban culture and approaches of modernization and globalization to explain changes in urban culture. Besides it was the observation analysis through which the changes in urban culture were tried to make clear in this paper. Moreover, data were collected from both young age group and old age group that would show the generational changes in values and ideas. And the presentation of tradition and history with the contemporary socio-cultural practices of old Dhaka's people included in this paper was also in order to ensure changes in urban culture of old city of Dhaka.

Reliability is closely connected with the interpretation of one's findings. In qualitative studies it is hard, if not impossible, to reproduce the results of an earlier research project. Hence it is important that the researcher states how the conclusions are reached. In this thesis I have presented my findings and analysis of both qualitative and quantitative is undertaken in chapter 6 and Chapter 7. Such a presentation of findings and analysis should enable the reader to see how my findings are used in the analysis, hence illustrating how my conclusions are reached. Besides, while collecting data I made use of different techniques. One can compare findings from the different techniques in order to check for reliability. If the findings from the different techniques point in the same direction this is an indication that the conclusions are the same as other researchers would have found. Therefore, the researcher compares information sources to test the quality of the information, to understand the complete picture, and ultimately to put the whole situation into perspective. Triangulation check of data/information helps maintain reliability of the research. It is a research technique to evaluate comparable items and levels during the data analysis. The collected data was broken into separate themes, such as, family, kinship, rituals, ideas, beliefs, and practices etc. Based on the above themes, triangulation method was used in analyzing information obtained through interviews and later, the common or verified data from triangulation was generalized. This has improved the quality of the data and the accuracy of the research findings.

#### **4.10 Data Processing**

After completing survey data collections, it was processed, and presented in tables and graphs to facilitate data analysis and interpretations. The interpretation of primary data was carried out keeping in mind the overall perspective of research study and by comparing and correcting, whenever needed. Firstly, the data have been edited and then have been coded and tabulated. Since a few numbers of surveys was conducted it was processed manually. Editing was undertaken to ensure that the data were accurate, consistent, with other facts gathered, uniformly entered and as completed as possible. Though most of the questions in questionnaire were close-ended, the whole questionnaire was left for appropriate post-coding.

After completing the interviews, the respondents' replies were noted down recorded in mobile phone. Each conversation with respondents was in Bengali. After writing down respondents' dialogue, unnecessary views and comments of the respondents were deducted and interrogates of respondents were translated into English. Then the qualitative findings of the study were presented following its specific objectives.

#### **4.11 Data Analysis and Report Preparation**

The purpose of this section is to provide an insight into various aspects of the methodological framework that have been followed, both during fieldwork and throughout the process of analysis. The present study is an analysis based upon fieldwork in an urban culture over a period of two months over the year of 2014. Prior to this, I spent two months collecting data on the methods of field research appropriate to the study of urban culture. Additional data on selected cases and issues were also gathered after the end of the fieldwork period, through occasional visits, correspondence and interviews.

The researcher has examined the co-existence of several cultures and the social histories of old city in Dhaka. In addition, the study pays attention to modern movements in global culture; for example, moving from place to place or from traditional to modern manners. Above all, the aim of this study is to understand the changing pattern of urban culture from sociological perspectives. The research focuses on the factors of modernization and globalization that ultimately lead to transformation urban culture, especially having observed social aspects of the people that have clearly changed with time. Behavioral patterns of city people have been modified over time by global culture. Moreover, the study gives more attention to the urban environment as a domain of visual urban culture. Urban environment includes elements such as habits and descriptions of urban people.

The collected data was divided into different themes. All the collected data/information is analyzed descriptively. Quantitative data from the study was analyzed using Excel. The quantitative data is explained and analyzed through simple cross tabulation, whereas

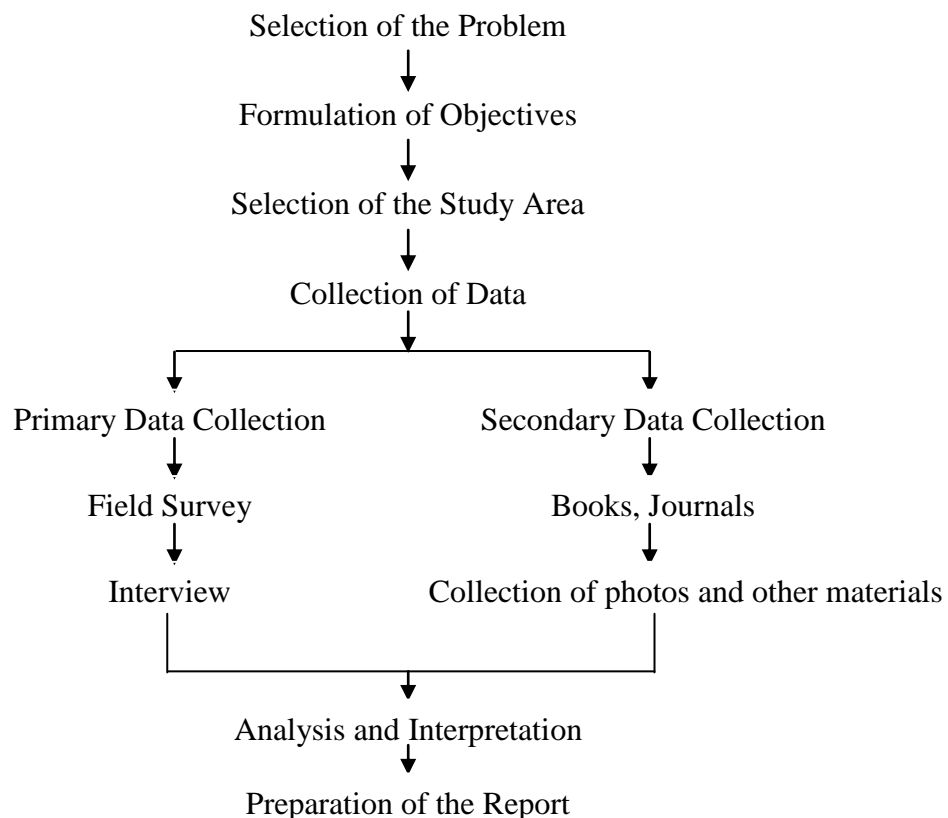
qualitative data is presented descriptively/interpretatively. Qualitative research focuses on the meaning of the phenomenon and tends to be concerned with words rather than numbers. It describes and explains phenomena and produces social explanations which can be generalized in some way, while the quantitative data is analyzed comparing and contrasting with the theory and perspective of modernization and globalization. Subsequently, different statistical as well as descriptive tools are used to analyze the information in this study. Consolidating both analyzed quantitative and qualitative data, a structured report is prepared.

#### 4.12 Ethical Considerations

Social researcher must consider the rights of the respondents involved in any study. Thus to carry out a research project the ethical aspects of study must be taken into consideration. During conducting this study, ethical standard had been tried to maintain in every stage of this research project. At first consent of the respondents was taken. Confidentiality of information was ensured by removing personal identifiers from the completed questionnaires. Respondents were protected from any possible adverse repercussions of participating in the study. In the questionnaire and interview guideline, there was no personal question came in the course of taking their views, the researcher asked it with prior consent of the respondents.

(The process which is followed in the study summarized in the following figure 4.1).

**Figure 4.1: Flow chart of methodology**





### **4.13 Conclusion**

The research methodology used in this research is both quantitative and qualitative. Both secondary and primary data were used in the study. The understanding of changing urban culture is just possible through analysis of both qualitative and quantitative data. The detail and depth information about old Dhaka's people and their culture was taken from interview and observation. This study emphasizes more on qualitative and although conducted quantitative with a small number of survey for making data more reliable and valid. The respondents for survey and interview were selected purposively. Ethical standards are maintained with leaving no stone unturned.

## Chapter Five:

# The Old City of Dhaka: A Socio-Cultural Profile with History and Tradition

### 5.1 Introduction

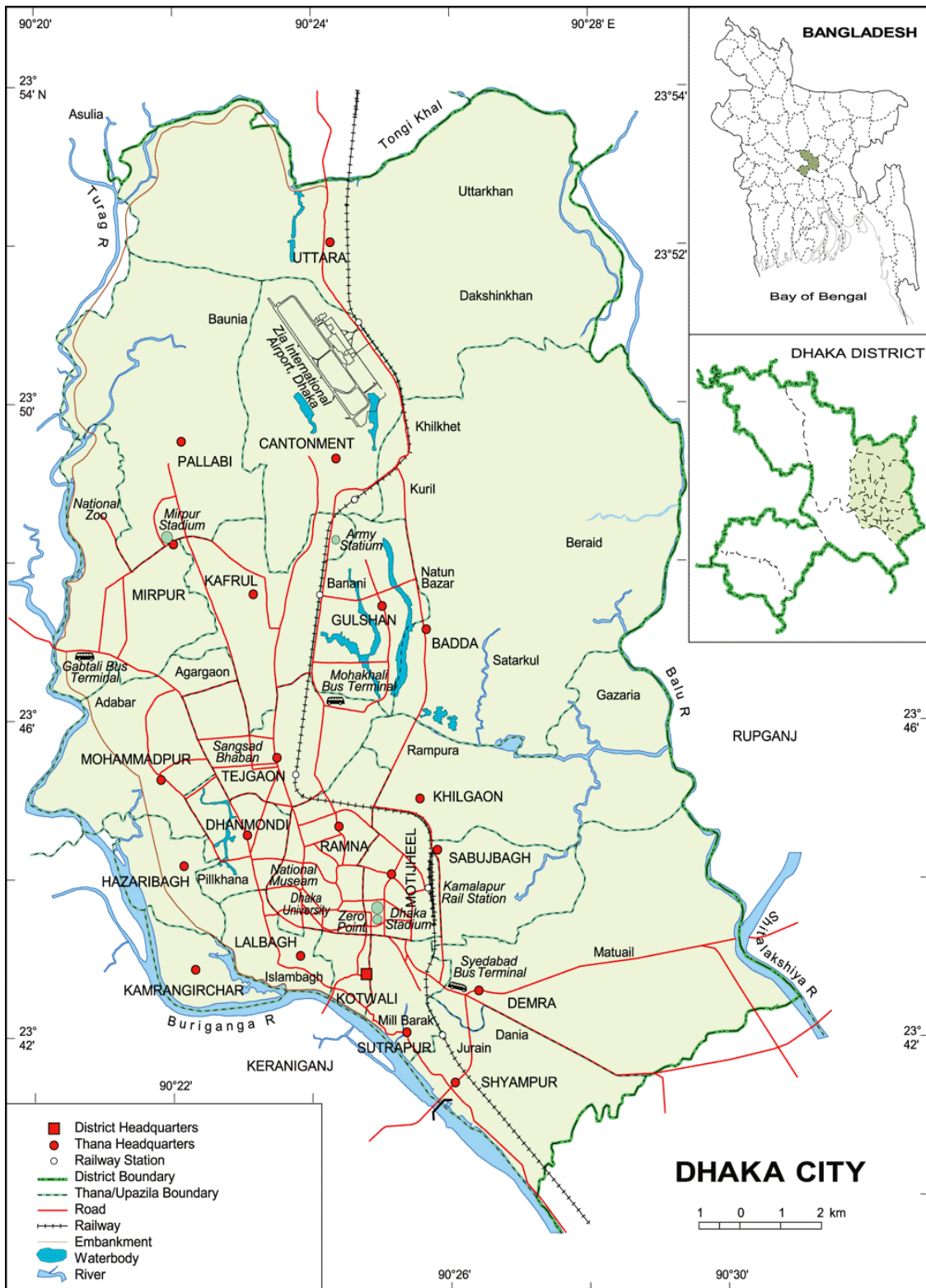
*Puran* (old) Dhaka, more commonly referred to as Old Dhaka, is the unique part of the bustling Dhaka City. Old Dhaka dates back to the 7th century, when the area was under the control of the Buddhist kingdom of Kamarupa which ruled for almost 800 years between 350 and 1140 AD. Age-old traditions and a sense of community among the residents of old Dhaka have remained particularly strong as the rest of the city continues to modernize. Many agree that the customs of the residents of this ancient settlement are different from general Bengali culture and to explore the culture of Old city of Dhaka is to take a long drive.

Consisting of eight metropolitan thanas – Lalbagh, Hazaribagh, Chowkbazar, Bangsal, Gendaria, Kotwali, Wari and Sutrapur – Old Dhaka has a number of vibrant market centers well worth exploring. These include Shankhari Bazar, Lakshmi Bazar, Tanti Bazar, Kumartuli, Patuatuli, Goal Nagar and Bania Nagar. The historic center is also the venue for many of the colorful festivals celebrated by Bengalis, with arguably the most famous being *Poush Sankranti* (last day of Bengali month Poush) and the annual kite flying festival. Attractions in Old Dhaka include Lalbagh Fort, the Pink Palace, Khan Mohammed Mridha's mosque, Ruplal House, the Armenian Church, and Tara Masjid in Bangsal.

### 5.2 Geographical Location of Old City of Dhaka

Dhaka is located in central Bangladesh at 23<sup>0</sup>42'0"N, 90<sup>0</sup>22'30"E, on the eastern bank of the Buriganga River. The city lies on the lower reaches of the 'Gangas' Delta and covers a total area of 8015.85 square kilometers (315 sq mi). It consists of seven principal thanas—Dhanmondi, Kotwali, Motijheel, Paltan, Ramna, Mohammadpur, Sutrapur, Tejgaon—and 14 auxiliary thanas. In total the city has 90 wards and 725 *mohollas* (neighborhoods). Dhaka district has an area of 143.60 square kilometers (565 sq mi); and is bounded by the district of Gazipur, Tangail, Munshiganj Rajbari, Nrayanganj, Manikganj (URL: 1).

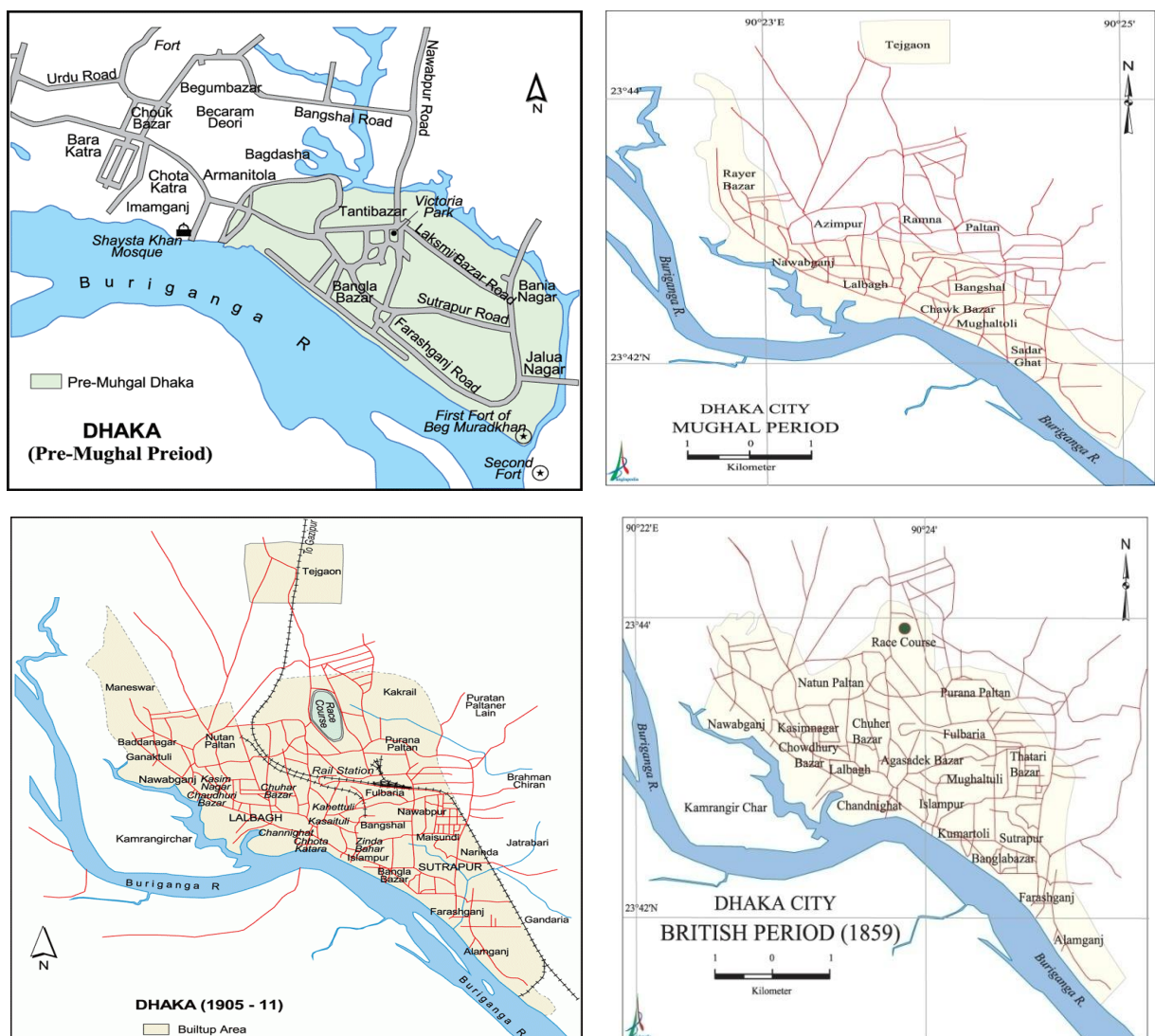
Figure 5.1: Map of Dhaka City



Source: URL: 5

Old Dhaka (*Puran Dhaka*) is a term used to refer to the historic old city of Dhaka, the capital of modern Bangladesh. It was founded in 1608 as Jahangir *Nagar*(city), the capital of Mughal Bengal. It was one of the largest and most prosperous cities of the Indian subcontinent. Old Dhaka area presently consists of 8 metropolitan thanas- Hazaribagh, Lalbagh, Chowkbazar, Bangsal, Kotwali (Dhaka Sadar), Wari, Sutrapur and Gendaria under the administration of Dhaka South City Corporation. It is bounded by the areas of Mohammadpur on the west, Dhanmondi, New Market, Shahbagh, Ramna, Motijheel and Sabujbagh on the north, Jatrabari and Shyampur on the east (URL:2).

**Figure 5.2 Maps of old city of Dhaka at different historical period**



Source: URL: 4

### 5.3 A Brief History of the Naming of Dhaka City

There is also dispute on where the name Dhaka, previous spelled “Dacca”, comes from. The word means “covered” in Bengali. Its name is said to refer to the ‘Dhakatree’ (*Butea frondosa*), once common in the area. The word *Dhaka* is also said to refer to ‘Dhak’, a huge membranophone instrument from South Asia which was beaten by order of *Subahdar* (governor of a province) Islam Khan I while inaugurating the capital in 1610. The name Dhaka may also have originated from *Dhakeshwari* (The Hidden Goddess), she is the 800 years old deity of the Divine Mother, whose shrine is located in the south-western part of the city. Some references also say that it was derived from a *Prakrit* dialect called *Dhaka Bhasa*(language); or ‘Dhakka’, used in the *Rajtarangini* for a watch-station; or it is the same as ‘Davaka’, mentioned in the Allahabad pillar inscription of Samudragupta as an eastern frontier kingdom. The Romanized spelling of the Bengali name was changed from Dacca to Dhaka in 1982 (Mamun, 1993).

### 5.4 Historical Background of Dhaka city

Historians disagree on when the city of Dhaka was founded. The official date is 1610, when it was turned into a capital of the Bengal province by Mughal rulers who once controlled most of what is modern-day India. Previous to that, there had been other various Hindu, Buddhist and Muslim kingdoms (Mamun, 1989).

Dhaka carries a very long history dating back from the 7<sup>th</sup> century A.D. to present times (Ahmed, 1991). The city actually faced a dramatic historical traditional turn-up from its beginnings as a small city with few people and exciting cultural life, to the tremendously expanded structure it is today with distinct cultural characteristics.

Under Mughal rule in the 7<sup>th</sup> century, the city was also known as Jahangir Nagar, and also both a provincial capital and a center of the world-wide Muslin trade. The modern city, however, was developed chiefly under British rule in the 19<sup>th</sup> century, and soon became the second largest- city in Bengal after Calcutta. With the partition of India in 1947, Dhaka became the administrative capital of East Pakistan, and later, in 1972, the capital of an independent Bangladesh.

To understand the pattern of the changing urban culture of old Dhaka City, it is necessary to go through the overall stages of history.

#### 5.4.1 Pre-Mughal Dhaka (Before 1608)

Dhaka was under the Buddhist kingdom of Kamrup in the 7<sup>th</sup> and 8<sup>th</sup> centuries. From about the 9<sup>th</sup> century A.D. it was governed by the Sena Kings of Vikrampur. Some indications of human habitation of the area of the said period have been discovered which provide the evidence of existence of this town or settlement (Dani, 1962, 2009).

It is around that time the name of Dhaka originated from the name of “*Dhakeshwari Temple*” which was built by *Raja*(king) Ballal Sen. Dhaka of that time was identified as Bengalla and was probably a small town (with “fifty two bazaars and fifty three lanes”) lying between the river and what is now the Dulai Khal with its center near the present Bangla Bazar (Birt, 1906:94).

The town consisted of a few market centers like Lakshmi Bazar, Shakhari Bazar, Tanti Bazar, and a few localities of other craftsman and businessman like Patuatuli and Kumartuli, Bania Nagar and Goal Nagar (Islam and Khan, 1964).

#### 5.4.2 Dhaka City under Mughals (1608-1764)

In 1576, much of Bengal came under the control of the Mughal Empire. At the time, Dhaka emerged as Mughal military base. The development of townships and housing had resulted into a significant growth in population, as the town was proclaimed the capital (Rajmahal) of Bengal under Mughal rule in 1608, during this time many mosques, forts and universities had been built and Muslims were excused from paying taxes, this allowed many Muslims from surrounding areas to swell up the town transforming it into a city, it was at this time Dhaka was known as a city rather than a town or Fort. Mughal documents record *Subahdar* Islam Khan as the first administrator of the city. Islam Khan named the city “Jahangir Nagar” (*City of Jahangir*) in honor of Emperor Jahangir, although this name was dropped soon after Jahangir’s death. A major expansion of the city took place under the direction of a general Shaista Khan on orders from the Emperor Aurangzeb in the 17<sup>th</sup> century. The city then measured 19 by 13 kilometers (12 by 8 mi), with a population of nearly one million people and over 100 universities and hundreds of mosques. Mughal rule was severely weakened after the death of Aurangzeb and control of the Bengal switched hands once more, however it is noted that Mughal expansion and influences can still be seen in the region, as it was under Mughal rule that Islam came to be dominant. Lalbagh Fort (also Fort Aurangabad) is an incomplete 17<sup>th</sup> century Mughal fort complex in Dhaka, Bangladesh. The construction was

started in 1678 AD by Mughal *Subahdar* Muhammad Azam Shah who was son of Emperor Aurangzeb and later Emperor himself (URL: 1).

Islam Khan (1608-1764) was appointed the first Mughal Viceroy of Bengal in 1608. He shifted his capital from Rajmahal further eastward to Dhaka in 1610 with a view to subjugate the disturbing landlord of Bengal. Islam Khan renamed the new capital as Jahangir Nagar. After the name of the ruling emperor Jahangir (Taifur, 1956)

During the rule of Ibrahim Khan (1616-1620), Dhaka attained great commercial importance and became a trading centre of the whole of South East Asia. The European traders started to come to the city from 1616. In the 1640s the capital was shifted back Rajmahal by Shah Shuja and in 1600 the old robes were returned to Dhaka with Mir Jumla as the Viceroy (Islam Khan, 1964).

However the greatest development of the city took place under Shaista Khan (1662-1677 and 1679-1689). The city then stretched for 12 miles in length and 8 miles in breadth and is said to have nearly a million people (Islam and Khan, 1964).

The European settlers came in the late 17<sup>th</sup> century. They were largely Portuguese, Dutch, English and French traders. In 1717 the capital was again shifted from Dhaka to Rajmahal (Murshidabad). In a result Dhaka started to decline and experienced a long sleep of more than a century (Islam and Khan, 1964).

**Administrative Areas:** The Old Afghan Fort, reconstructed by Islam Khan, became the administrative headquarters of the Mughals.

**Business culture:** The Chauk, which was to immediate south of the Fort, served as the central business district and was, called Badshahi Bazar (Royal Market). This was rich in merchandise and colorful in appearance. The Chauk was well located to serve both the upper class and the lower class residential areas. It was also close to the Buriganga River, which served as the principal means communication. Another commercial centre was located at Bangla Bazar. This was the main shopping centre before the Mughals, but yielded its supremacy to Chauk in the Mughal period. It however, continued to cater to the needs of people living around it and also the European factories situated close by (Islam and Khan, 1964).

**Economic culture:** An important aspect of the city's economic life was the cottage industries. They were located largely in the area falling between the two shopping centers, Bangla Bazar and Chauk. The artisans also lived there. In most cases, the same house was used for the factory and the residence. Within the industrial area different localities specialized in different crafts. Some of the names, which persist until today, speak of the different types of specialized industries that then flourished. Some of the names of this localities are Sankhari Bazar (shell cutter's locality), Kumartoli (potter's locality), Patuatuli(jute-silk painters areas) Sutrapur(carpenter's area), Tanti Bazar (weaver's market), Bania Nagar (trader's area), Jalua Nagar (Fiherman's locality), Churi Hatta (bangle market), and SanchiPandar (betel leaf market).

### **Social stratification:**

**Low Class Residential Areas:** All these specialized industrial and trading areas and some localities which were surrounded by the Dulai Khal and the Buriganga River used to house the major part of the city's low class population consisting of artisans, laborers and petty traders. Pill Khana (elephant stable) and Mahuttuli used to be the other low class areas of the time. Here lived the keeper's of the animals.

**High Class Residential areas:** The upper crust of the society during the Mughal times comprised of the ministers, high civil and military officials, landlords and wealthy merchants. They preferred to live in a different area from the low class people.

**Location Pattern:** The old Fort formed the nucleus around which the high officials lived. Thus Bakshi Bazar houses the residences of provincial ministers and secretaries (Taifoor, 1956:41). The Fort itself houses a place (Dani 1962:48). Rich but comparatively ordinary citizens who often could be identified with the Mughal nobilities and who owned large palatial buildings, used to live close to the ministers quarters. Such areas were in close proximity to the low class residences and thus they formed a barrier between the Mughal nobilities and the poor artisans and laborers. The most prized residential area was the riverfront. The Buriganga River, at that time, had a more northerly course through Lalbagh and Nawabganj. The princes, Nawabs and Ameer (wealthy aristocrats) all coveted to have a house near the riverside and had built palaces along the river front about six miles westward from Chotokatra (Islam and Khan, 1964)



The European settlement in Dhaka city started with Portuguese who established their mission here as early as 1616. After them Dutch, English, French, Americans and the Greeks came. Of them the English, French, and Dutch traders had factories at the riverside for the ease of transport. The low paid workers lived in the factories or close by and carried their business. The entrepreneur however, lived in spacious bungalows in Tejgoan. The Europeans preferred to live in brick-built structures mainly as a measure of protection than of ease (Islam and Khan, 1964)

### **Material culture:**

**Built environment:** During Mughal days there was no well-developed system of roads in Dhaka City. The city was divided into a number of *mohollas* (neighborhoods) which was a cluster of houses webbed with intricate narrow lanes. The *mohollas* were interconnected with dirt roads, which were paved with bricks in 1677-79 (Dani 1962: 75). There were two principles roads: one running parallel to the river from Victoria Park to Tejgoan. The roads had no name but the *mohollas* had the names. The roads were named after the establishment of Dhaka Municipality in 1864. During the Mughal days, there was very little of vehicular traffic in Dhaka city. This accounts for the absence of any well-developed road system. The traffic mainly consisted of pedestrians. Horses formed the chief means of conveyance. On festive and ceremonial occasions elephant-ride was preferred by the nobles.

The Buriganga River and the Dulai Khal served as communication lines. Country boats used to ply on them goods and passengers (Islam And Khan, 1964).

**Housing Type:** During the Mughal times in Dhaka, the nobles used to live bungalows built with bamboo and grass and decorated with elegant designs. Due to heavy rainfall and high temperature, these bungalows required repair every year and had a maximum life span of about 15 years (Islam And Khan, 1964).

The Katras were built as the resting-place for the caravan (Dani, 1962). There are two Katras in Dhaka. *Bara* (big)Katra was built in 1944 by Abul Qasim and *Choto* (small)Katra was built in 1964 by Nawab Shaista Khan. They were located at the bank of the Buriganga River near Chauk. The two Katras are identical in architectural design and layout but *Choto* Katra is smaller in size than *Bara* Katra.

The Forts were meant either to house the soldiers or were used as palaces for the Viceroy or the nobles. Some remnants of Lalbag Fort in the form gateways and southern boundary walls remain to speak of its Mughal architectures with minarets, domes and arches (Islam And Khan, 1964).

#### **5.4.3 Dhaka under the East India Company (1764-1858)**

The British East India Company in 1765 gained the right to collect revenue (*Diwani right*) on behalf of the Mughal emperor. East India Company became the imperial tax collector. As company's influence grew, East India Company later took on governing in 1793 when the Nawabs of Bengal were forced to relinquish all their authority over Bengal, Bihar and Odisha, and the city passed on to total control of East India company. The city's population shrank dramatically during this period as the prominence of Calcutta rose, but substantive development and modernization eventually followed. A modern civic water supply system was introduced in 1874 and electricity supply launched in 1878. The Dhaka Cantonment was established near the city, serving as a base for British and Bengali soldiers (URL: 1)

At the tail end of Mughal rule and the inception of British power around 1765, Dhaka began to decline in importance and contract in size. The city experienced disastrous famines, floods and fires. Calcutta was growing in importance and it was difficult Dhaka to compete with Calcutta, which as the capital of British India enjoyed the patronage of the rulers (Islam And Khan, 1964).

The fate of Dhaka was determined as a declining urban centre under the control of the East India Company after decisive battle of Polashi in 1757. During that time (1757-1864), being an old centre of trade, Dhaka witnessed a tremendous decrease in population and its area. The population of Dhaka which was estimated to be nearly two lakh in 1800 dropped to about 68,038 in 1838 and 58,636 in 1867. The urbanized space started to encroach towards north on the high lands during this time mainly for residential and recreational purposes (i.e. Ramna, Paribag and Shahbag areas) (Islam And Khan, 1964).

#### **5.4.4 Dhaka City under the British (1858-1947)**

Dhaka city, by the end of 19<sup>th</sup> century, was hemmed in between the River and the railway line. The extension of the city to the east went up to the eastern fringes of Gandaria and to the west up to Nawabganj. But a phase of revival came when Charles Dawes, the Collector, began to

take interest in the development of Dhaka city. He laid out the Race Course in Ramna in 1825. Subsequently in 1929, some roads within the city were widened and new buildings were created for administrative and educational purpose near the Victoria Park. Finally with the transfer of power from the east India Company to the Crown in 1958, Dhaka started to go more rapidly.

Dhaka was connected for the first time with the Narayanganj by railways 1885 and later in 1886 the railways extended up to Mymenshingh. Dhaka city was for the first time electrified in 1878 and facilities of water supply started to be offered to the residences since 1874. (Islam and Khan, 1964)

After the annulment of the partition in 1911 Dhaka reverted back to the status of a district town. The establishment of the University of Dhaka (1921), which came to occupy most of the new buildings in the Ramna area, was only important event in Dhaka's history till 1947, when Dhaka again attained the status of provincial capital.

**Administrative Areas:** The Fort, which during the Mughal times formed the administrative nucleus, was turned into a jail by the British. The new district grew up near the Victoria Park.

### **Social Stratification**

**Low Class Residences:** The lowclass residences of the Mughal times continued to be low class and expanded to swallow some part of the surrounding areas. Some high class areas like Nawabganj also deteriorated to low class. The cause of demotion of Nawabganj to low class was the shifting of the river southward (Islam and Khan, 1964).

**Middle Class Residences:** Areas with middle class residences were located mainly at Bakhshi Bazar, Dewan Bazar, Nawab Katra, Aga Sadeq Road, Begum Bazar, Armanitola, Bangla Bazar and Laksmi Bazar. These areas were primarily inhabited by local people of respectable means.

**High Class Residential Areas:** Ever since the Mughal times, the riverbank was a prize location for high-class residences. The charm of the riverfront continued up to the beginning of the present century and the most important high-class residential areas at the bank of the Buriganga River for half a mile from North Brook Hall to the Ahsan Manzil.

High European civil officers used to live there. Three upper class residential areas at Gandaria, Wari and Purana Paltan were developed by the local population (Islam And Khan, 1964).

**Road Pattern:** The layout of Ramna area consists of two roughly concentric roads at the center which is the Race Course. To the south is a somewhat irregular road pattern which serves the main buildings while to the north-east is a number well planned parallel residential streets.

The grid pattern of road was introduced in Dhaka city for the time in Wari and Gandaria. Roads in these areas were wider than those in the Mughal Dhaka but not as wide as those of the Ramna Civil Lines.

**Housing Types:** The European houses near the waterfront were all done in western pattern. They had wide-open compound spaces and gardens. The houses were massive in structure with huge pillars and sometimes with round towers and verandas.

The residential houses in Raman had the best available contemporary living facilities. In construction design they had the peculiar colonial look. But with these houses red brick began to appear against the old Grey and also against the green foliage all around (Islam And Khan, 1964). The houses in Gandaria and Wari were large buildings with high and thick compound walls and open spaces. Architecture showed combination of Mughal and European styles.

#### **5.4.5 Dhaka as the Provincial Capital of East Pakistan (1947-1971)**

Pakistan was created on the 14<sup>th</sup> August 1947 and Dhaka was made the capital of province of East Pakistan. Dhaka was thus suddenly called upon to shoulder many responsibilities. Needs to officials, the business communities and above all the residential needs growing out of a sudden onrush of people to the new provincial capital contributed to the growth of the city. The arrival of large number of Muslim population from India led to increase of population, which in turn led to new settlements in the vacant areas within the city as well as in the outskirts (Hasan et.al, 2008).

Dhaka's urban area increased from 6 square miles in 1947 to 25 square miles within two decades 1962. Initially the official needs were fulfilled by appropriating the government buildings in the Ramna area. The University was allocated the whole of Nilkhet and a part of

the ShahBagh for its own development. The construction of government quarters started in the Dhakeshwari, Polashi Barrack (established by the English in the Post-Sipahi war period) and Azimpur areas. The construction of the New Market was completed in 1954. The areas of Purana Paltan to Naya Paltan; Eskaton to Mogbazar; Shiddheswari and Kakrail to Kamlapur through Rajar Bagh and Shantinagar; the Shegun Bagicha-all came to be occupied. The sudden inflow of people in the post-1947 period created the new Dhaka in the available highland north, north-east and north-west of Ramna. The old Dhaka of the Mughals, nourished by the Nawab family in the late 19<sup>th</sup> and early 20<sup>th</sup> century, reverberated with life (Hasan et.al, 2008).

Motijheel, once desolate and on the fringe of marshes and swamps, came to be earmarked as the commercial area in 1954. By that time the area north of the Nawabpur Railway crossing up to the Purana Paltan was developed as an open area with the stadium (present Bangabondhu National Stadium) forming the nerve centre of sporting activities and the Jinnah Avenue (now Bangabondhu Avenue) was laid to form the main thoroughfare by the western side of this expensive area (Hasan et.al, 2008).

In the 1950s for the first time a dual carriageway was built along the Jinnah Avenue and expended up to the airport. Several other roads were broadened. The Baituil Mukarram, the national mosque, was built as a landmark in the area in the early 1960s. During the Pakistan days some other landmarks of this area were the DIT Building, the seven-storied Adamjee Court, the office of the Pakistan International Airlines, and Pakistan Industrial Development Corporation building (Hasan et.al, 2008).

To cater to the ever-increasing residential needs of the new capital, Dhanmondi was developed as a planned residential area after 1955. The Mirpur road formed an axis and the high land on its either side came under a residential belt right up to Mohammadpur and Mirpur, and these two localities came to be developed by the government in mid 1960s mainly to accommodate the migrant Muslim population. The Tejgoan Airport and the Tejgoan industrial area came under governmental schemes in the early 1950s (Islam and Khan, 1964)

The rich Muslim businessman found accommodation in the newly built Ispahani colony and Bilalabad. Then came the turn of Eskaton Gardens, where on one side private houses and on the other government flats were built right up to the ladies Club. Still ahead the Holy Family

Hospital was found in March 1953 forming a new generation of modern medical facilities in the city (Hasan et.al, 2008).

About the same time the government started building staff quarters in Rajar Bagh for the Police and for employees of post and Telegraph and other in Shantinagar. The public came along to fill the gaps, and the whole area of Shiddeswari, Kakrail, right up to Kamlapur, grew up into a large residential colony.

In the second half of the 1900s the decision to locate a second capital of Pakistan at Dhaka was taken and Sher-e-Bangla Nagar was established in the area west of the Tejgaon Farm and the Airport. The project, designed by Louis I. Kahn, though started in the sixties was finally completed in the mid-1800s. The 400 hectares area of Sher-e-Bangla Nagar is beautifully landscaped with tow takes and wide tree-lined avenues. The most characteristics feature of the whole area is that it is typically low rise except for the massive Sangsad Bhaban (Parliament House), a landmark in Dhaka modern architecture (Hasan et.al, 2008).

With the creation of the Dhaka Improvement Trust (DIT) in 1956 [transformed into Rajdhani Unnayan Katripakhay (RAJUK)/ Capital city development authority in 1987] it started planned development of the city. DIT developed the Gulshan Model Town in 1961, Banani in 1964, and Uttara in 1965 and Baridhara 1972 (first conceived in 1962). The Dilkusha Gardens, adjacent to Motijheel, came to be engulfed by the ever growing commercial needs. It is noticeable tat in selecting the sites of Gulshan, Banani, Baridhara and Uttara the method of picking the highlands along the Dhaka-Tongi axis road was followed.

Actually the government entered into the scene with piece meal planning of the city: an industrial district in Tejgaon, a shopping centre at Azimpur, a stadium at Zinnah avenue, a commercial area next to the stadium, flats for government employees at Motijheel and Azimpur, and high class residential area for the public in Dhanmondi. No attempt was made to evaluate the future growth of the city. No land use survey was conducted to find the available land, their present use and their future utilization.

In the mid-1960s the railway track was shifted; in turned eastward after Tejgaon and rejoined the old track near Swamibagh-Jatrabari cutting through Rajarbagh, Kamlapur and Basabo. A new railway station was built at5 Kamlapur. The old railway track has since been transformed into a link road connecting Karwabazar with Jatrabari through Nilkhet, Polashi,

Fulbaria and north of Wari and Narinda, bearing the name of Sonargaon Road. All these developments in the north brought about a fundamental change in the character of the city.

The old Mughal city remained most of it as before with narrow and winding streets and crowded dwellings, shopping centers and bazaars and sharp contrast to the spacious and planned new extensions in the north. This contrast made Mughal Dhaka the 'old Dhaka' and the northern extensions the 'new Dhaka'.

#### **5.4.6 The Bangladesh Period (From 1971)**

The creation of the independent state of Bangladesh (in 1971) bestowed on Dhaka, the glory and prestige of the capital of a sovereign country. This led to Dhaka's phenomenal growth. The earlier planned areas of Gulshan, Banani, Baridhara and Uttara came to be fully occupied, leaving very little open space.

The growth of Dhaka city in the 50's could very well be termed as slow and gradual, in the 60's the pace picked up and in the period after the emergence of Bangladesh, it could be said to be phenomenal. Recently Nikunja has been added to the list of RAJUK developed area and Uttarahas been further extended to the north up to the Tongi River and leftwards towards Ashulia. Nikunja occupies the low-lying area between the Kurmitola cantonments and the new airport and earth filling had to be undertaken to make it habitable. The airport had to be shifted to its new location to the southeast of Uttara in the early 1980s (Hasan et.al, 2008).

Low lying areas on the East- Jurain, Goran, Badda, Khilgaon, and Rampura and on the west- Kamrangir Char, Shamyoli, Kollayanpur-allwere brought under habitation. Dhaka's growth picked up tremendous pace since 1971 and private initiative played a dominant role in the private sector growth is noticeable recently in the area east of Baridhara-the Basundhara, where considerable low-lying areas were raised for housing (Hasan et.al, 2008).

Since 1971 the pressure on Dhaka has been enormous. The city registered a steady growth in the number of residents. Along with it there is large floating population, the pressure of which has resulted in the growth of slums in all vacant pockets in between the built-up areas.

However the expansion of Dhaka city is constrained by physical barriers such as the low-lying flood prone areas around the city. Also, valuable agricultural and forested land will have to be sacrificed if the built-up area is to increase. The population of the city is increasing very rapidly due mainly to rural-urban migration.

The recent phenomena of high rise buildings, both in the commercial and residential sectors, clearly manifest that highlands within the city have been exhausted. To cope with ever-increasing pressure Dhaka has started going upwards, an inevitable and common phenomenon in all modern cities with dense population and little scope for horizontal expansion due to topographical reasons.

Dhaka is on the verge of a change in its urban character, vertical growth taking the place of horizontal expansion. Thus from a small suburban town Dhaka has emerged as a mega city in course of about four centuries.

## **5.5 Social Structure of Old City of Dhaka**

### **5.5.1 Family**

Family is the core of social life. Patrilineal ties dominated the ideology of family life, but in practice matrilineal ties are almost as important. The old Dhaka's people live in a joint family structure in a household. A joint family is composed of a husband-wife, their unmarried children and their adult sons with their wives and children, and the grandparents as well as patrilineally related brothers, cousins, nephews and nieces may be present. They live together by generations although joint family is transforming into nuclear family slowly. The oldest man is the authority figure and the oldest women may exert considerable authority within the household. Children raised in joint family learn that following order is expected on the basis of age. An adult and old child's command must be obeyed as sign of respect.

### **5.5.2 Marriage**

Monogamous marriage is most common among people in old Dhaka. Polygynous marriage is practiced only by Nawabs although rarely. Marriage is almost always an arranged affair and takes place when the parents, particularly the father, decide that a child should be married. Men marry typically around age twenty-five or older, and women marry between ages fifteen and twenty. Muslims allow polygynous marriage, but its occurrence is rare and is dependent on a man's ability to support multiple households. A parent who decides that a child is ready to marry may contact agencies/brokers, go-betweens, relatives, and friends to find an appropriate mate. Of immediate concern are the status and characteristics of the potential in-law's family. Generally an equal match is sought in terms of family economic status, educational background, and piety. A father may allow his child to choose among five or



six potential mates, providing the child with the relevant data on each candidate. It is customary for the child to rule out clearly unacceptable candidates, leaving a slate of candidates from which the father can choose. An arrangement between two families may be sealed with an agreement on a dowry and the types of gifts to be made to the groom. Among the educated the dowry practice is no longer prevalent.

### **5.5.3 Kinship and Neighborhood**

Old Dhaka has the culture of strong kinship bonding and neighborhood relationship. *Moholla* is another name of neighborhood. Neighbors can be called any time of crisis including solving disputes to financial crisis. All neighbors live like a family. They come forward for each other whenever needed. The neighbors celebrate every functions and festivals together.

### **5.5.4 Social Organization (The *Panchayat*)**

Not very long ago, only fifty years from today, local administration of the various neighborhoods (*moholla*) of old Dhaka city was organized through a system of *Panchayats*. The *Panchayat* system is one of the most remarkable instances of Dhaka's particularly for the manners and customs of a bygone age (Azam and Hollander, 1990).

The system of social organization known as the *Panchayat* system of the Muhammadans of Dacca is pre-eminently an eastern Bengal institution. The *panchayat* is a body which under the guidance of a *Sardar* (headman) (otherwise called *Mir-i-Mahalla*) looks after the social and moral well-being of its members. Ceremonies relating to important domestic occurrences such as birth, marriage, death, in the family of any of its are regulated and conducted by the *panchayat*. On the other hand the *panchayat* take charge of funeral (Azam and Hollander, 1990).

Moreover the *panchayat* is a court of arbitration where disputes are settled and offenders against social and moral law brought to book with remarkable promptitude. It is generally believed that the *panchayat* system had its birth during the time of Muhammadan rulers of Dhaka. It is essentially a form of self-government, in fact a sort of protest against autocratic government. A *panchayat* is a body appropriate to each *moholla* consisting of all the Muhammadan residents of that ward which looks after the social and moral needs of its members and adjudicates disputes arising between them. The office bearers of this

association are a *Sardar*, a *Naib Sardar* and a *Gurid*. The *panchayat* has certain duties to perform during the *Muharram* and the *Fatiha-i-Dowazdaham* (Azam and Hollander, 1990).

Today, these *Panchayats* are gone but they have left their imprints on the lives of the citizens of old Dhaka. The *Panchayat* enchained its members in such a close bondage that each shared in the other's sorrows and joys, knew each other intimately in an unparalleled solidarity (Azam and Hollander, 1990).

The old Dhaka had another distinct system of *Panchayats*. These were the *Panchayats* or associations of the trades and professions, and might be called the Muslim trade guilds. Each trades and professions had a *Panchayat* of its own, designed solely to look after the professional and trading interests of its members (Ahmed, 1986).

## 5.6. Celebration of Religious Festivals

### 5.6.1 Muharram

One of the greatest festivals that have always large section of Muslim populace is *Muharram*, celebrating during the first ten days of the month of *Muharram* (Arabic month) in commemorating of the martyrdom of Hasan and Husain, the two sons of Hazrat Ali. This celebration had a special attraction in old Dhaka as the city had a large number of *Shihah* (follower of Hazrat Ali) population but here it is participated both by *Shihas* and *Sunnis* (follower of the sunnat-ul-jama'at sect) (Dani, 2009).



Photograph 5.1 Tazia Rally Muharram

The center of *Muharram* celebration is known as *Imambara* or *Husaini dalan*, and the kernel of the celebration consists of the annual mass mourning (*matom*) for the sad death of the beloved sons of Hazrat Ali. The local ceremony tries to express the *matom* with all the acceleration of age-old customs incorporating some of the features of the *Karbala* tragedy and other local details borrowed from the usual festivities observed in old Dhaka (Dani, 2009).

The *Muharram* mainly divides itself into three parts – the first is the reading of *marsiya* (mourning songs) in Husaini dalan, the second is the taking out, in procession, of the symbolic tomb, called, *Taziyah* and third is the distribution of *Sharbat* (sweet water) and *Khichra* (a preparation of rice mixed with gram) in memory of the scarcity of drink and food on the day of Karbala tragedy (Dani, 2009). The *Muharram* ceremony starts immediately after seeing the moon of the month of Muharram. From this very night the *naubah* (music) is played in the *naubah-khana* (the main gateway of Husaini dalan). The *majlis* (morning parties) also start from this moment. The first three days celebrate along with these *naubah* and *majlis*. From the fourth day the ceremony assumes full swing. People crowd in the verandahs of Husaini dalan to hear the *bhatiali marsiya* (the morning songs in the bhatiyali tune of Bengal). The fifth day of *Muharram* shows the *Bhishtas* (water carriers) out in procession in the streets and they undertake it in fulfillment of a desire). On the sixth day all these *bhishtas* must come to Husaini dalan, or at least send their sticks, which are placed scissorwise in the field. The seventh day is great of *julus* (procession) when Husaini dalan is well lighted. Thousands of persons throng to see the people mourning by beat of chests. On the eighth day ladies start *jari* songs from the afternoon called *dopahriya matom* (afternoon mourning). On the ninth day the celebration starts in the evening with the *alam* taken out from *bibi ka rauza* in procession followed by elephants and *bhishtas*. On the tenth day, called *ashura* and also *manzil* (today is the last day) a great fair is held in azimpura (Dani, 2009).



**Photograph 5.2 Matom at Muharram**

### 5.6.2 Shab-e-Barat

*Shab-e-barat* is one of the significant religious festivals of Muslims. It is celebrated at the fourteenth or fifteenth day of the Arabic month Shaban. The Nawabs in old Dhaka celebrate this religious festival with great stature. At the day of *shab-e-barat*, the *khatam-e-Quran* (recite the entire Quranic text) is performed in every mosque and the mosques are decorated with light astonishingly at *magrib* (sunset) time. The female members at home prepare

*halwa-roti* and distribute among neighbors. After the whole night praying, *polao*, *biriani*, and *sirni* are distributed by mosque committee (Rafiq, 2008).

### 5.6.3 Eid-e-Miladunnabi

*Eid-e- miladunnabi* is one of the memorable days in human history. Mohammad (sm) was born on this day before fourteen thousands year. The rulers and every Muslim people have been celebrated this day from ancient time with significance. NawabSalimullah celebrates *eid -e-miladunnabi* on the 12<sup>th</sup> day the Arabic month of Robiul Auwalas the birth day of Holy Prophet Hazrat Muhammad (sm). The shops and markets of the city are decorated for this day. *Milad-mahfils* (party on religious sermon) are arranged in each area under the *panchayat* committee. The Muslims family performs *khatam-e-Quran*, organize *milad-mahfil* and distribute food among poor people (Rafiq, 2008).

### 5.6.4 Ramadan

The Muslims begin to prepare for Ramadan after *shab-e-barat*. The religious *Dhakayia's* delighted with seeing Ramadan moon and begin its celebration. The Ramadan was celebrated with great importance in old Dhaka in Mughal period. In this month the younger work for waking up people *forsehri* with singing *hamd, nath* and *kasida* (Islamic songs). There is a competition of *kasida* song and the best singer is rewarded at eidday (Rafiq, 2008). The housewives become more active in their kitchens. They made various items for *sehri* and *iftar*. Not only at home, there are special arrangements of *iftar* for Muslims in every mosque. The *iftar* items are also bought from *iftar* market. The biggest *iftar* market was in



**Photograph 5.3 Iftar Market at Chawkbazar**

Chawkbazar. Chawkbazar is synonymous to *iftar* market where thousands of *iftar* items are sold such as various types of *morobba*, *kabab*, *chira*, *okhra*, *faluda*, *sheermal*, *nimakpara* etc. During Ramadan, sending *iftars* to special guests is a custom for old Dhaka. Different types of *iftar* items are sent through adorning number of *dalas* (a flat basket with high rim) (Kayium, 2008).



### 5.6.5 Eid Festival

Eid was celebrated with splendor in old Dhaka during mughal and pre-mughal period. The rich people go to eidgah wearing expensive new dresses making a rally and distributing gifts and money among the streets people (Rafiq, 2008).

The most important attractions of eid celebration in old Dhaka are eid rally and eid fair. The eid fair is organized in Ramna and Chawkbazar. The eid fair in Chawkbazar is still maintaining its tradition. The eid rally starts from the gate of Nimtali palace (at present at the back side of Asiatic society). It turns round many streets, Chowkbazar, and Husaini dalan and ends at the beginning place. The rally was decorated pompously with elephant, camel and *palki* (palanquin). *Naer-Nazim* sits on the front elephant. The spectators wait in queue at two sides of road and on terrace of home (Mamun, 1989).



Photograph 5.4 Eid Rally in old city of Dhaka

Eid festivals starts with the looking of first moon of the month of *shaawal* (Arabic month), people exchange *salam* (salutation) with each other and give *mubarakbad* (greetings) and make sounds of gun and cannon. The big attraction of old Dhaka's eid was its food. *Torabondi* was the most famous food of eid day in old Dhaka. At eid day, homemakers of every house prepare different kinds of delicious food for guests and family members (Kayium, 2008).

*Eid-ul-adha* is the second big religious festival of Muslims. *Eid-ul-adha* is celebrated with same grandeur but through *Qurbani* (sacrifice) of domestic animals for God's satisfaction. After the *Qurbani* a large portion of the meat is given to the poor people.

The important attraction of this festival is sending the meat of qurbani to relatives and the most special thigh of cow is sent to weeded relatives on a big *dala* (a flat basket with rim). The *Dhakaiya*'s prepare different types of food with the meat of *Qurbani* such as various *kofta* and *kabab* (Kayium, 2008).

### 5.6.6 Fateha Yazdohom

The death anniversary of great saint Hazrat Abdul Quader Zilani (rh) is celebrated with religious enthusiasm in old Dhaka as *Fateha yazdohom*. Besides in the Arabic month of Razab, an *uras mobarak* (a religious celebration) is celebrated for Khaza Moinuddin Chisti through organizing *milad-mahfil*, feast, and *kaoli* in different area and house (Rafiq, 2008).

### 5.6.7 Janmastami

Celebrating *janmastami* is one of the oldest festivals in old Dhaka. It is known as a holy day for Hindu community as Shree Krishna (lord of Hindu) was born in this day and it was month of Bhadra. The main attraction of this festival in Dhaka city was the rally of *janmastami*. This festival is known as *Tati's* (who make clothes) festival.



Photograph 5.5 Lord Krishna

### 5.6.8 Durga Puja

The five day long *Sharadiya Durga Puja* (*shasthi to dashami*) is the biggest religious festivals for the Hindu community that celebrates worship of the Hindu goddess Durga across the old city of Dhaka. The *puja* (worship) begins at the sixth day of *Ashwina sukla paksha* and ends at the tenth day of *Ashwina sukla paksha*. The days are called



Photograph 5.6 Worship of Goddess Durga

‘mahalaya’ (5<sup>th</sup>), ‘sasthi’ (6<sup>th</sup>), ‘moha soptomi’ (7<sup>th</sup>), ‘moha ostomi’ (8<sup>th</sup>), ‘moha nobomi’ (9<sup>th</sup>) and last day that means *durga puja* is called ‘bijoy doshomi’. Idol of goddess *durga* immersed in river on last day of *durga puja* and with this ritual day of *durga puja* concluded.

### 5.6.9 Saraswati Puja

Among the most important Hindu celebrations are *Saraswati Puja*, dedicated to the deity Saraswati, who takes the form of a swan. She is the patron of learning, and propitiating her is

important for students. In old Dhaka, every Hindu family arranges *Saraswati puja* in their house for getting blessings of knowledge and learning from goddess Saraswati. The students keep their books in front of goddess and take *anjali* at morning. Besides, *saraswati puja* is arranged also in temple. People also go to temple, do worship and singing holy songs.

#### **5.6.10 Kali Puja**

*Kali Puja* is called the Festival of Lights and honors Kali, a female deity who has the power to give and take away life. Candles are lit in and around homes. *Kali puja* is performed in kali temple in old Dhaka. People go to temple and worship the deity.

### **5.7 Celebration of Traditional Social Festivals**

#### **5.7.1 Marriage Ceremonies**

Marriage is the most splendid social ceremony in old Dhaka. People of this city celebrate a marriage function with a lot of rituals from before to after marriage. At first, *pan-chini* (betel leaf-sugar) ritual is performed when a group of people from groom's side comes to bride's family with marriage proposal and determines *den-mohor* and other *dan-dehaz* (grant) on that day. These are determined through professional broker most of the time. The groom side's people bring lots of sweets and *pan-supari* (betel-leaf and betel-nut). After *paka-kotha* (finalize the proposal), the bride's family distributes those sweets and *pan-supari* among the relatives and neighbors with the good news (Kayium, 2008).

Higher class people in old Dhaka had the tendency of showing their affluence in case of giving dowry or *dan-dehaz*. All furniture and household materials and luxurious products are sent to groom's house before the day of marriage (Kayium, 2008).

Relatives begin to come before 3 or 4 days of marriage because of *gae holud* program of bride and groom. In a *Gae holud* ritual bride or groom is rubbed with *holud* (turmeric) or oil before taking bath. Usually the people from groom's side go to bride's house first with gifts and sweets and articles of *gae holud*. These articles must include doi and two large sizes of fish. A cigarette is given in the mouth of one fish indicating groom and another fish's mouth is covered by a cloth indicating bride. Some money is given in the fish as gift for cutter of fish. These two fish's fries are served in front of groom's people (Kayium, 2008).





**Photograph 5.7 Gae holud ceremonies in old city of Dhaka**

Before marriage, the bride takes last meal in her virgin life as a ritual called *kumari-bhat* (rice for virgin girl) and it is celebrated ostentatiously. At the previous time, invitations were not given through invitation card. The invitation was given going to invited house (Kayium, 2008).

In the day of marriage, the groom's party comes by *tomtom* cars and horse cars visiting the surrounding area 3 or 4 times. The marriage function is performed in mosque after praying. The deed of marriage contract under Muslim law (*Kabinnamah*) is written at mosque. Then the groom's party is served by special meals. After marriage, another ritual is celebrated called *firolda* when the bride and the groom together come to bride's parent's house (Kayium, 2008).

The dhakayia's maintain this new relation with love and affection. In different season they send different food items and seasonal fruits full of baskets from both families to other (Kayium, 2008).



**Photograph 5.8 the groom is served by special meals**

### **5.7.2 Sunnote Khatna (Circumcision)**

The religious ritual of *Sunnote khatna* (circumcision) of a Muslim boy child becomes a festival in old Dhaka as people here celebrate a function after one month of circumcision in grand manner. A *milad-mahfil* is organized in the previous day of this function (Rafiq, 2008).



In the first day the bath of the boy is celebrated magnificently and this ritual is called ‘giving water on head’. All relatives and neighbors are invited in function. After feast of the function, the boy child, whom *sunnote khatna* is done, is dressed like groom. Then the boy makes traveling the city on horse car and with band parties. Music is played on loudspeaker in the whole day (Kayium, 2008).

### 5.7.3 Kan Forano (Ear Piercing)

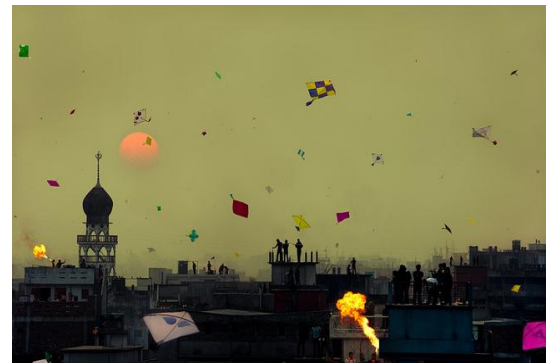
A girl’s ear is pierced at the age of 6-8 years and a function for this ritual is organized after 15 days or one month. A *gae holud* program is celebrated at the previous day of function with a lot of enjoyment. This *gae holud* program becomes enjoyable like a marriage program. The girl child is dressed like a bride (Rafiq, 2008).



**Photograph 5.9 Ear piercing of a girl**

### 5.7.4 Kite Flying

Another important festival of old Dhaka is kite flying celebrated for the occasion of *Chaitrasankranti*(the last day of the twelfth month of Bengali calendar). The preparation and arrangement of kite flying festivals continues for one month. The strength of kite’s yarn is enhanced by silicate’s powder to easily cut another kite’s yarn. The *dhakaiyas* called it ‘manza’. The fight of kite flying is organized in large open field and terrace of the house. All younger boys join this kite flying festivals. The sky becomes colorful with various colors of kite (Kayium, 2008).



**Photograph 5.10 Kite flying festival in old city of Dhaka**

### 5.7.5 Pahela Baishakh

*Pahela Baishakh* (the 1<sup>st</sup> day of Bengali New Year) falls annually on 14 April and is popularly celebrated across the city. Large crowds of people gather on the streets of Shahbag, Ramna Park and the campus of the University of Dhaka for celebrations wearing traditional clothes. Usually on *Pahela Baishakh*, the home is thoroughly



Photograph 6.1 Morning Procession at Pahela Boishakh

scrubbed and cleaned; people wash early in the morning sunshine and dress in fine clothes. Special dishes are prepared at home in this day. They spend much of the day visiting relatives, friends, and neighbors and going to the fair where various household materials, traditional handicrafts, toys, cosmetics, as well as various kinds of food and sweets are sold. The fairs also provide entertainment, with singers, dancers and traditional plays and songs. Horse races, bull races, bullfights, cockfights, flying pigeons, and boat racing were once popular.

### 5.7.6 Halkhata

*Hal khata* is an age-old business tradition of the Bengali nation. Old Dhaka's business as per tradition opens the new ledger book, the new halkhata (new accounts of the year), at the last day on the Bangla calendar year. They make sophisticated preparations to welcome New Year. The shops are cleaned and decorated with flowers. Traders in old Dhaka town treat their clients to sweatmeats; a custom dates back to from the days of the emperor Akbar.

### 5.8 Conclusion

The traditional culture of old city of Dhaka is incredibly exhilarating and it is really matter of pleasure to find out its socio-cultural practices. Therefore, this study presents a socio-cultural profile of old city of Dhaka and it will shown the changes occurred in this traditional culture and how much persists its traditional culture in the next two sections through quantitative and qualitative findings.

## Chapter Six:

### Changing Social and Culture Life in Old City of Dhaka: The Quantitative Presentation of Findings of the Survey

#### 6.1 Introduction

This study attempts to understand the changing urban culture of old city of Dhaka through emphasizing qualitative method since the exploration of the cultural pattern of old Dhaka and the effect of modernization and globalization on this specific urban culture needs an analysis of in-depth interview of respondents although, besides that in this study a very few number of survey with a semi-structured questionnaire of 104 respondents was conducted for the convenient of getting socio-demographic background information of respondents and quantitative understanding of the present scenario of cultural change and generational changes in ideas and values in old city of Dhaka. These surveys were conducted with a view to cover up the area which cannot be understood only through qualitative explanation. All findings are presented using frequency and percentage in bivariate tables and charts.

#### 6.2 Socio- economic and Demographic Profile of the Respondents

##### 6.2.1 Sex Distribution of the Respondents

In the present study the numbers of both male and female respondents are distributed almost equally as 54 respondents (more than 50 percent) are male and 50 respondents (nearly 50 percent) are female out of total 104 survey respondents.

**Table 6.1 Sex distribution of the respondents**

Sex	No. of respondent	Percent
Male	54	51.92
Female	50	48.08
<b>Total</b>	<b>104</b>	<b>100.0</b>

Source: Field Survey, 2014

### 6.2.2 Age Distribution of the Respondents

The study finds that out of 104 respondents' 56 respondents' (53.85 percent) age fall in the age group of 60 and above years whose are still bearing the traditional culture of old dhaka while 48 respondents (46.15 percent) belong to the age group of 15-29 years and this younger group is mostly affected by modernization and globalization and ultimately plays the role in changing urban culture. This study purposively selected two age cohort only one is younger group and another is older with a view to exploring generational changes in values and ideas of people of old city in Dhaka. Therefore respondents in both age groups are distributed almost equally.

**Table 6.2 Age distribution of the respondents**

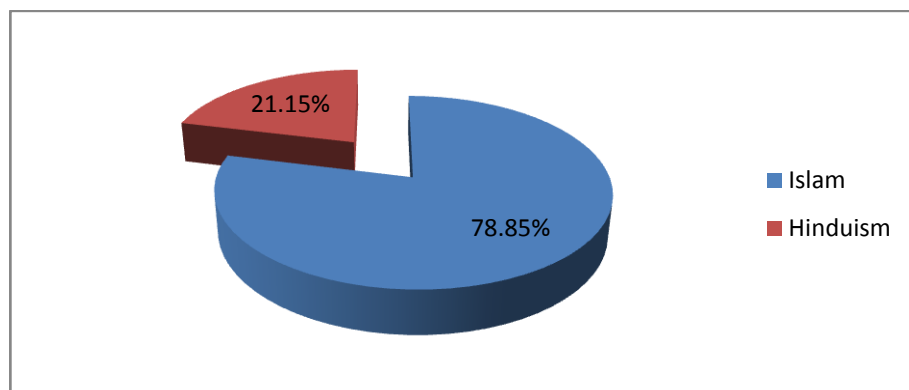
Age distribution	No. of respondent	Percentage
15-29	48	46.15
60 &above	56	53.85
Total	104	100

Source: Field Survey, 2014

### 6.2.3 Religious Affiliation of the Respondents

A large number of respondents are Muslim. Among the total respondents 82 respondents' (78.85 percent) religious affiliation is with Islam from who changes in traditional Islamic festivals and rituals are known. On the other hand only 22 respondents (21.15 percent) are religiously affiliated with Hinduism whose are maintaining the Hindu rituals with some sorts ofchange.

**Figure 6.1 Religious affiliations of the respondents**

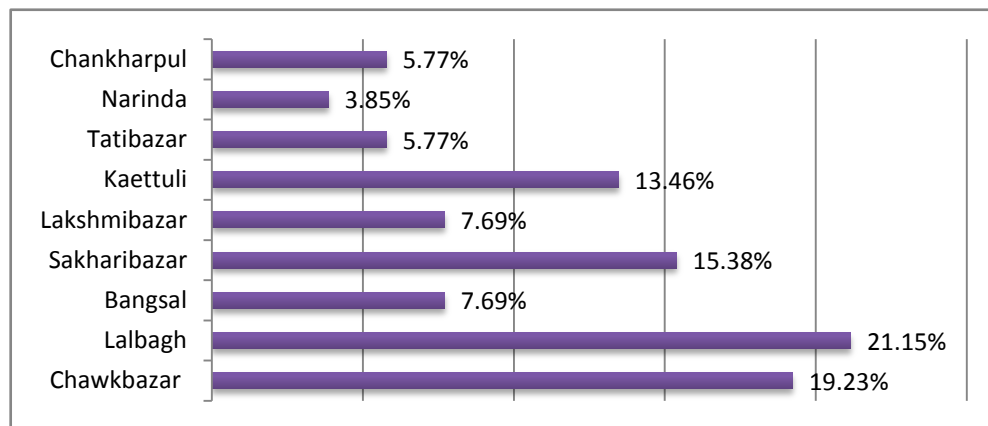


Source: Field Survey, 2014

### 6.2.4 Area Wise Distribution of the Respondents

In this study most of the respondents are from Chawkbazar, Lalbagh and Sakharibazar area in old Dhaka due to understand the religious culture of old Dhaka since it has been known that Chawkbazar area bears the tradition of Islamic culture, on the other hand Sakharibazar is the place where only Hindu people and their culture be present. Therefore out of 104 respondents 42 respondents are living in Chawkbazar and Lalbagh area whereas another 30 respondents are from Sakharibazar, Lakshmibazar and Tatibazar. Besides that, 22 respondents from Kaettuli and Bangsal area and another 10 respondents are from Chankharpul and Narinda.

**Figure 6.2 Area-wise distribution of the respondents**

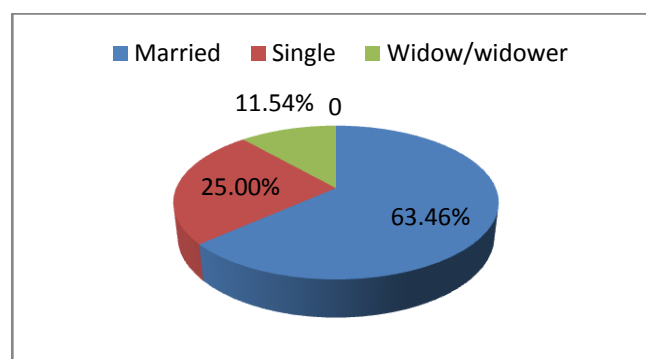


Source: Field Survey, 2014

### 6.2.5 Relationship Status of the Respondents

A majority of the respondents that 63.46 percent are married whereas 25 percent of the respondents are single and also a remarkable number of respondents (11.54 percent) are fall into widow/widower categories as this group is an essential part of elderly generation Of 60 years and above.

**Figure 6.3 Relationship statuses of the respondents**

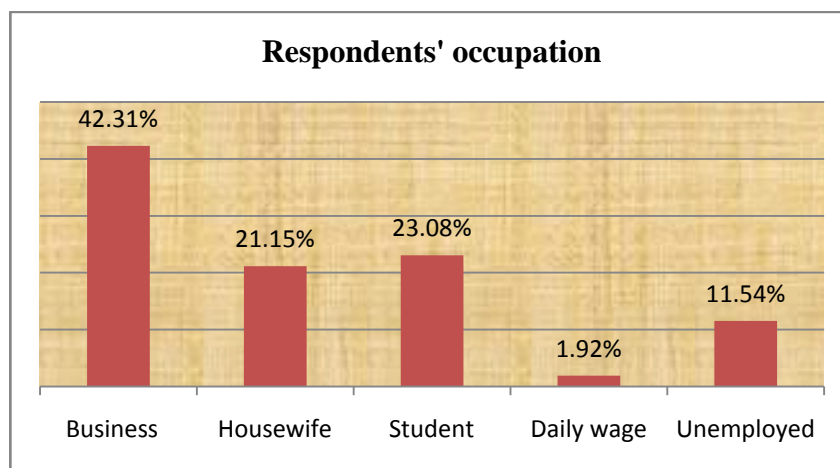


Source: Field Survey, 2014

### 6.2.6 Respondents' Occupation

A large number of respondents are businessman in their occupation. Surprisingly, out of 56 male respondents, 44 respondents (more than 78 percent) are doing business and that reveals that old city of Dhaka still retains its traditional business culture. This study reveals that none of the respondents are service holder. More than 21 percent of respondents are housewife and 23.08 percent of respondents are student. Only two respondent's (nearly 2 percent) occupation is daily wage. On the other hand, a significant number that almost 12 percent of the respondents are unemployed since they belong to elderly group of having no occupation at present.

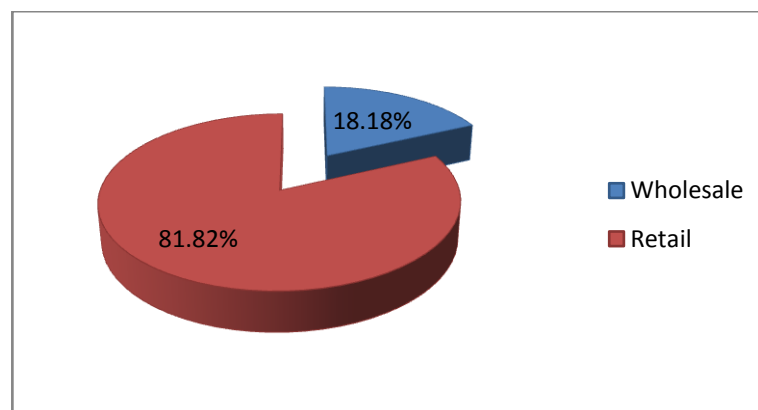
**Figure 6.4 Respondents' occupation**



**Source: Field Survey, 2014**

**6.2.6.1 Respondents' Pattern of Business:** In this study, majority of the businessmen are retailer. More than 81 percent of respondent have retail business or shop whereas only 8 respondents (more than 18 percent) have wholesale business out of 44 businessmen.

**Figure 6.5 Respondents' type of business**



**Source: Field Survey, 2014**

### 6.2.7 Educational Status of the Respondents

The original inhabitants of old city of Dhaka had not the tradition of being highly educated because there was a tendency of becoming businessman but the scenario has been changing slowly but not overnight. This study demonstrates that more than 17 percent of the respondent completed graduate although only 1.92 percent of respondents have post-graduate degree. On the other hand more than 36 percent and 13 percent of the respondents passed secondary and higher secondary level respectively. Since almost half of the respondents are younger and many of them are student yet. Surprisingly, a significant number of respondents that 15.38 have gotten only primary education and 13.46 percent are only able to read and write and also 1.92 percent is illiterate even, since majority of these respondents are from elderly group of this study.

**Table 6.3 Educational Status of the respondent**

<b>Educational Status</b>	<b>No. of respondent</b>	<b>Percentage</b>
<b>Illiterate</b>	2	1.92
<b>Literate</b>	14	13.46
<b>Primary</b>	16	15.38
<b>Secondary</b>	38	36.54
<b>Higher secondary</b>	14	13.46
<b>Graduate</b>	18	17.31
<b>Post graduate</b>	2	1.92
<b>Total</b>	104	100.0

**Source: Field survey, 2014**

### 6.2.9 Monthly Family Income of the Respondents

Majority (more than 51 percent) of the respondents' monthly family income is between 25000-49,999 taka. Another significant proportion (17.31 percent) of respondents' monthly family income falls into the category of 50,000-74,499 tk. The monthly income of 15.38 percent of respondents is less than 25,000 tk. and more than 15 percent of respondents' monthly family earning is in range of 75,000 to above 1, 00,000 taka because a large number of respondents are belonging to joint family where minimum two or three members involved in family earning or income.



**Table 6.4 Respondents' monthly income of family**

Monthly income	No. of Respondents	Percentage
<25,000	16	15.38
25,000-49,999	54	51.92
50,000-74,999	18	17.31
75,000-1,00,000	8	7.69
1,00,000<	8	7.69
Total	104	100.0

Source: Field Survey, 2014

#### 6.2.10 Monthly Expenditure of the Respondents' Family

The study demonstrates that most of the respondents' (more than 63 percent) family expenditure is more than 25,000 but less than 50,000 of taka at per month as majority of respondents have joint family with more than two generation. The monthly expenditure of 21.15 percent of respondents' family expenditure is less than 25,000 taka. Data reveals that 9.62 percent of respondents' family expenditure is between 50,000-74,999 taka at per month. More than 5 percent of respondents' families have monthly expenditure of 1, 00,000 taka.

**Table 6.5 Monthly expenditure of respondents' family**

Monthly expenditure	No. of respondent	Percentage
<25,000	22	21.15
25,000-49,999	66	63.46
50,000-74,999	10	9.62
75,000-1,00,000	6	5.77
Total	104	100.0

Source: Field Survey, 2014



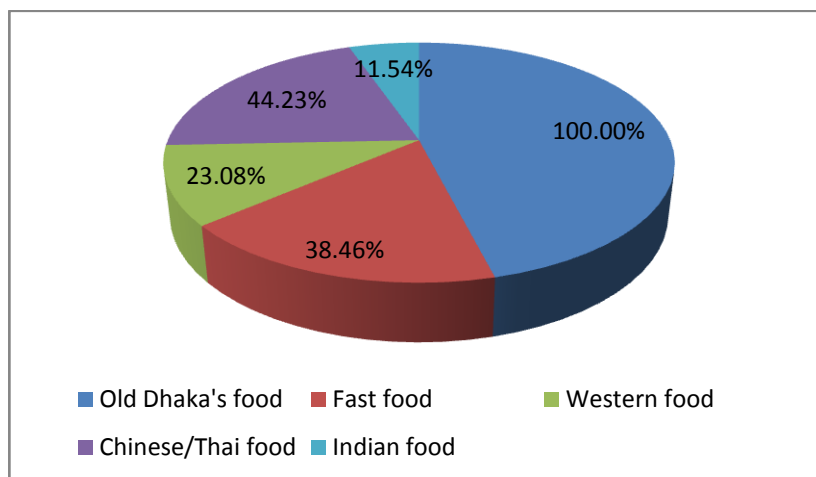
### 6.3 Consumption Behavior, Dress Pattern and Fashion: Generational Changes in Old City of Dhaka

As mentioned before that culture is a total way of life that means not only cuisine, costume, music, dancing, sport, social celebration, and rituals in marriage and religion but also with a combination of norms, ideas, values, and belief system. And the specific way of life of urban community exhibits multiculturalism today in effect of modernization and globalization. Therefore the traditional urban community in old city of Dhaka exhibits some changes in their own lifestyles and also difference in ideas and values of two generation although still maintaining it's much of traditional social structure, social lifestyles and behavioral pattern. Now, Findings of consumption behavior, dress pattern and various style or fashion of respondents will present in following section

#### 6.3.1 Respondents' Food Habits

All of the respondents in this study like to take their traditional old Dhaka's food this means that people of old city in Dhaka are still maintaining their traditional food habits. On the other hand their consumption pattern is also influenced by western, Indian, Chinese and Thai foods. Data shows that 38.46 percent of the respondents like to take fast food, 23.08 percent of the respondents like to take western food and another significant proportion of the respondents (44.23 percent) like to take Chinese and Thai foods. This study demonstrates that McDonalidization or homogenization, hybridization i.e. glocalization are obvious in food habits of people in old city of Dhaka.

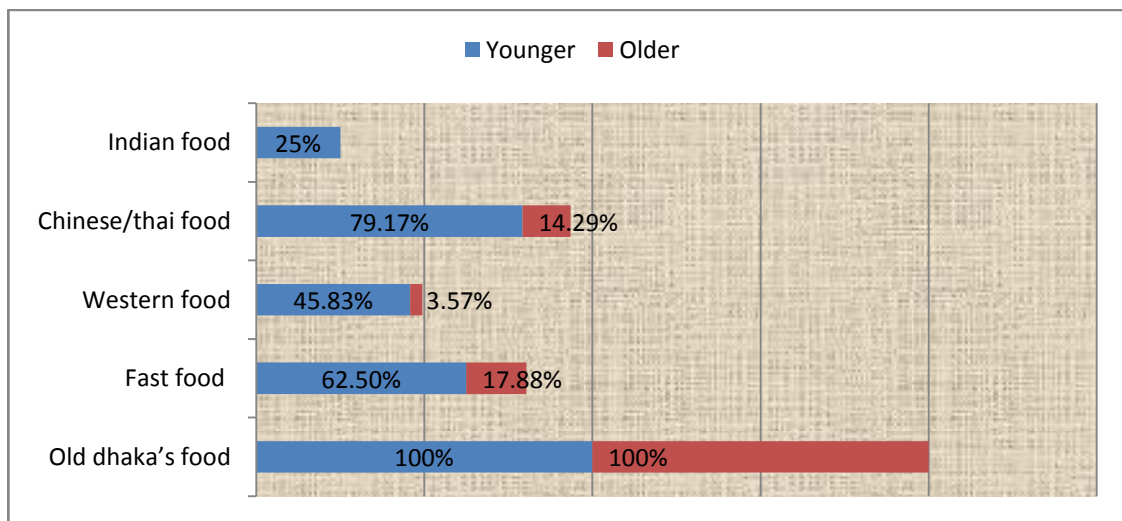
**Figure 6.6 Respondents' food habit**



**Source: Field survey, 2014**

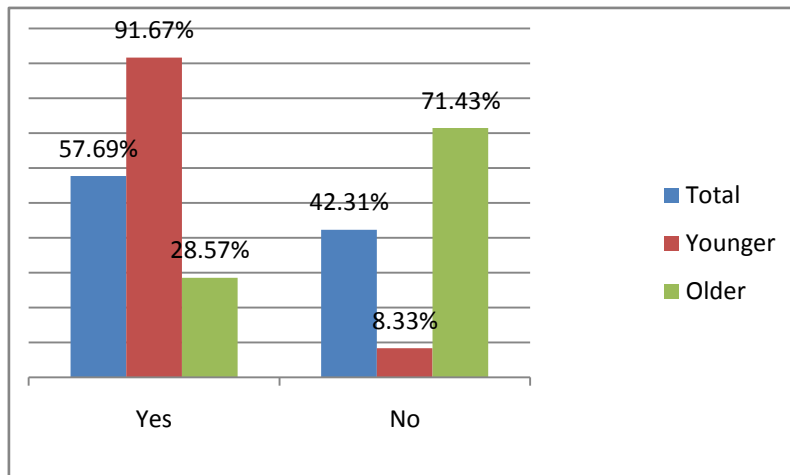
The impact of globalization is clear on food habits of old city of Dhaka and mostly on younger generation but not the older generation is out of its influence. Therefore generational changes in ideas of consumption pattern are transparent from differences in food habits of two generation. Data exhibits that majority of the younger respondents (almost 80 percent) like to take Chinese/Thai food and more than 62.5 percent of them like fast food while only 14.29 percent of older respondents like Chinese/Thai food and only 17.88 percent older respondents like to take fast food. More than 45 percent of respondents like to take western food whereas only 3.87 percent of elderly respondent like western food. On the other hand 25 percent of younger respondents like Indian food and none of the older respondents like to take it. Although the most interesting matter is that 100 percent of both group of respondents like to take old Dhaka's food.

**Figure 6.7 Generational changes in food habits**



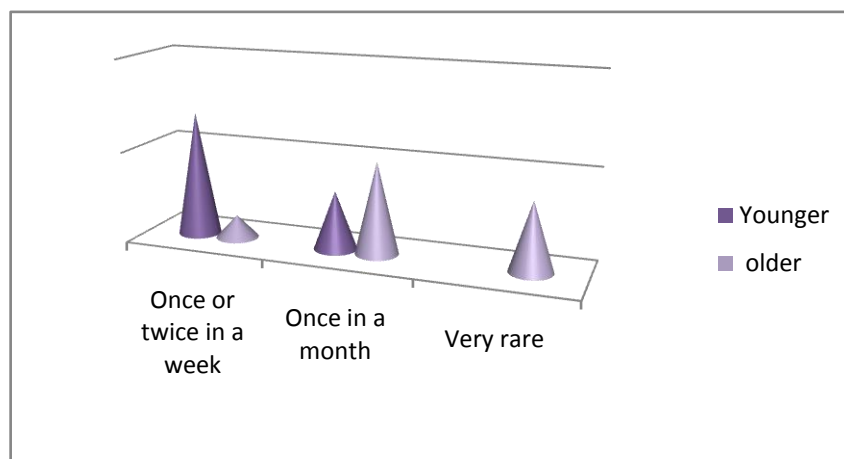
**Source: Field survey, 2014**

The study finds that out of 104 respondents, more than 57 percent of respondents visit Chinese and western restaurant whereas 42.31 percent of respondents never visit Chinese/western restaurant. Among the respondents who visit the restaurants are mostly younger. Even out of 48 younger respondents more than 91 percent visit Chinese and western restaurant whereas among the elderly respondents majority of respondents (more than 71 percent) never visit these restaurants. This study shows the generational differences in visiting Chinese/western restaurant and having generational changes in behavior of visiting these restaurants.

**Figure 6.8 Respondents' visiting of Chinese/western restaurant**

**Source: Field survey, 2014**

The younger generation has the greater tendency of visiting Chinese/western restaurants than older people although but elderly people also visit there more or less today. A large number of younger respondents that 68.18 percent visit Chinese/western restaurant more frequently i.e. once or twice in a week and another 31.82 percent visit at least once in a month whereas among the elderly respondents only two respondent (12.5 percent) visit Chinese or western restaurant in a week and 50 percent of elderly respondents visit once in a month and another 37.5 percent of elderly respondents visit the place very rare. The study reveals that growing numbers of chain restaurants are drawing both generation and influencing the consumption behavior of people in old city of Dhaka.

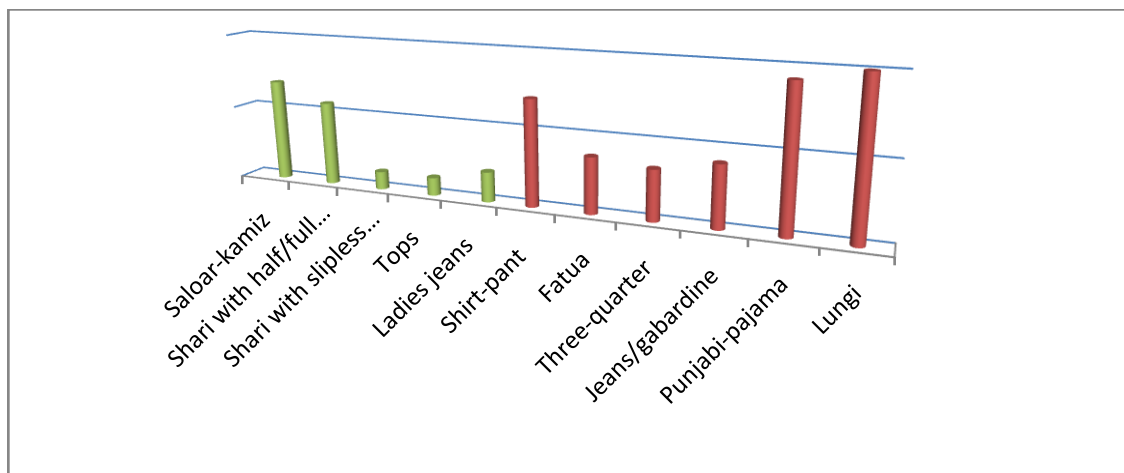
**Figure 6.9 Respondents' visiting pattern of Chinese/western restaurant**

**Source: Field survey, 2014**

### 6.3.2 Respondents' Dress Pattern

Respondents' dress style is divided into two type based on gender and changes are also seen in both men and women's dress style in effect of bollywoodization and hollywoodization or, in a broader form, globalization. Among the female respondents, most of the respondents wear *saloar kamiz* and *shari* with half/full slip *blause* although *saloar-kamiz* is not Bengali dress rather Islamic culture. And 68 percent of female respondents wear *saloar kamiz* that indicates spreading of Islamic tradition in old Dhaka. On the other hand, 56 percent of female respondents wear *shari* but another 12 percent wear *shari* with slipless *blause* following Indian style. Women's dress style is also influenced by western style as 32 percent of female respondents wear tops and jeans pant. Similarly all of the male respondents like to wear *lungi* (traditional dress) and at the same time more than 70 percent of them also wear shirt-pant, 40.74 percent wear jeans, 33.33 percent wear three-quarter pant, and 37.04 percent like to wear *fatua*. On the other hand, more than 92 percent male respondents also like to wear *Punjabi-pajama*. This study exhibits hybridization and glocalization also in dress style of people in old Dhaka.

**Figure 6.10 Respondents' dress pattern**

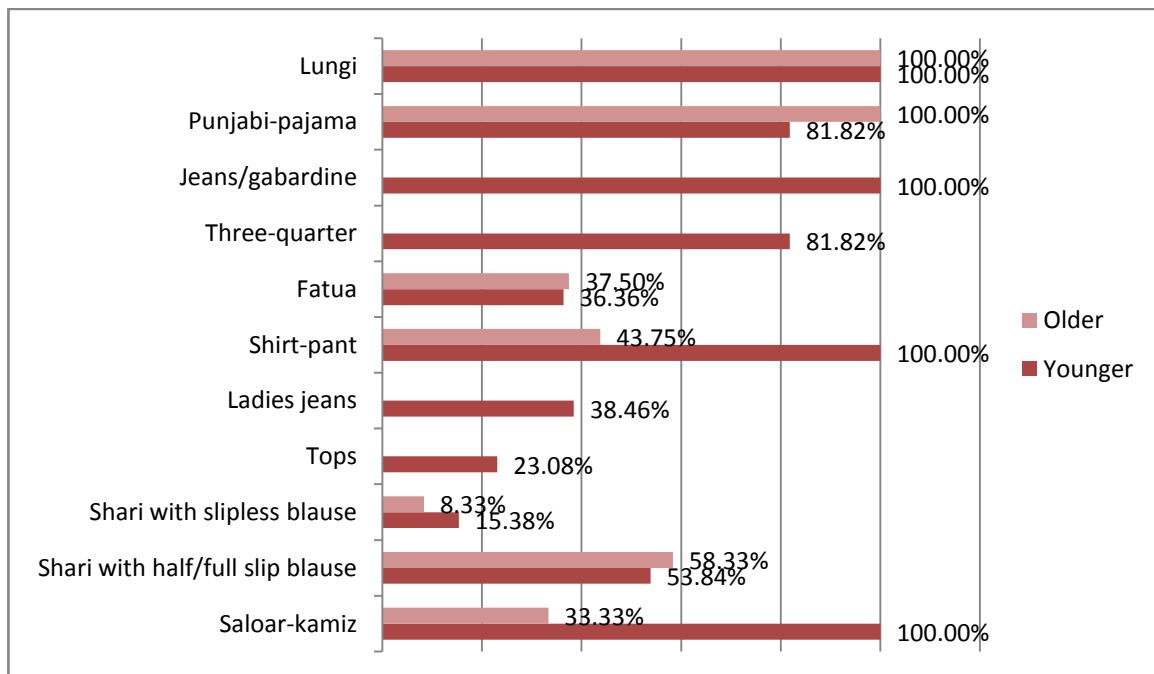


**Source: Field survey, 2014**

Data represents that dress style also differs in between two generation and changes are seen in both group. While out of 50 female respondents, all of the younger respondents like to wear *salowar-kamij* at the same time 33.33 percent elderly respondents also like to wear it. It's a significant change in elderly people dress style because such a large number of elderly women never wears *saloar-kamij* before. Both younger and older female respondents like to

wear *shari* in almost equal proportion whereas more than 15 percent of younger female respondents like to wear *shari* with slipless *blouse*. Moreover more than 61 percent of younger respondents like to wear tops and jeans but none of the elderly respondents like to wear it. Similarly out of 54 male respondents all of the younger like to wear jeans and more than 81 percent like to wear three quarter pant while none of elderly respondents like to wear jeans or three-quarter pant.

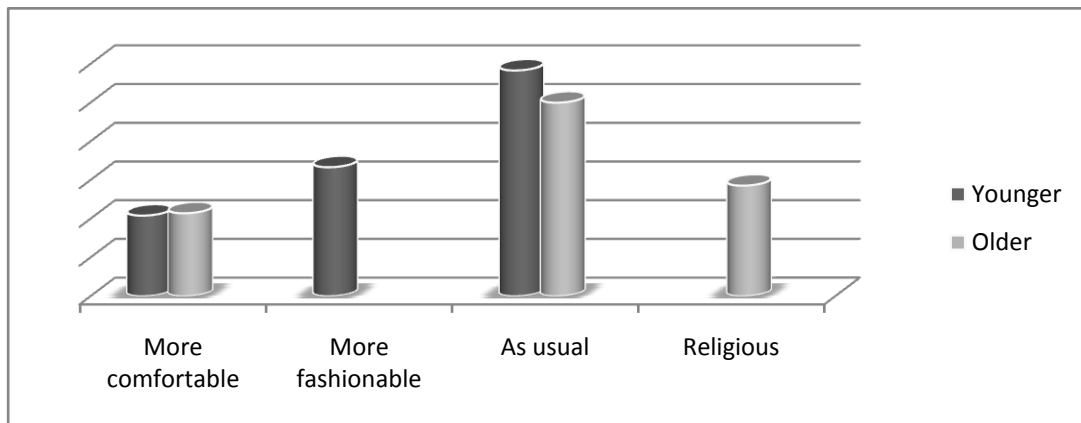
**Figure 6.11** Generational changes in dress pattern



**Source: Field survey, 2014**

In this study younger respondents are more fashionable in their dress style. The factor which is responsible for a large number of younger respondents' (33.33 percent) particular dress style is fashion while rather 28.57 percent of elderly respondents like to follow religious value in their dress style. Similarly none of the older respondents' dress pattern is according to fashion while none of the younger respondents' dress pattern is according to religious values. Respondents of both generations in almost equal proportion like to follow particular style on their dress pattern because of feeling more comfortable.

**Figure 6.12 Factors behind Respondents' dress style**

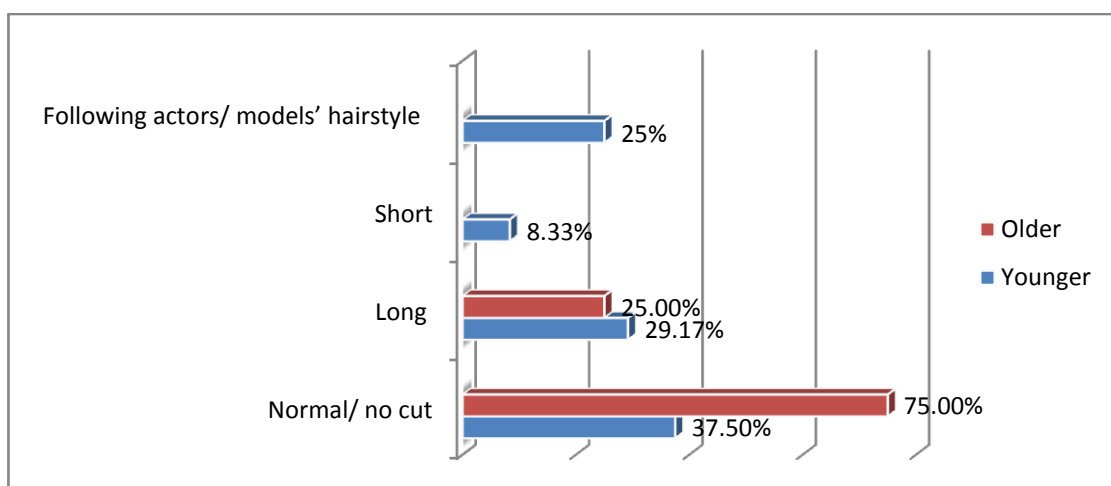


**Source: Field survey, 2014**

### 6.3.3 Respondents' Hairstyle & Style on Beard and Generational Changes

Both men and women follow different type of hairstyle according to fashion where is also seen the effect of globalization as people follow hairstyle of different models or actors across the world as well as differences in ideas of fashion between younger and older generation also varies. Data reveals that only younger respondents and 25 percent of them follow hairstyle of models or actors whereas 75 percent of older respondents follow no style in their hair rather they like to keep their hair in normal style.

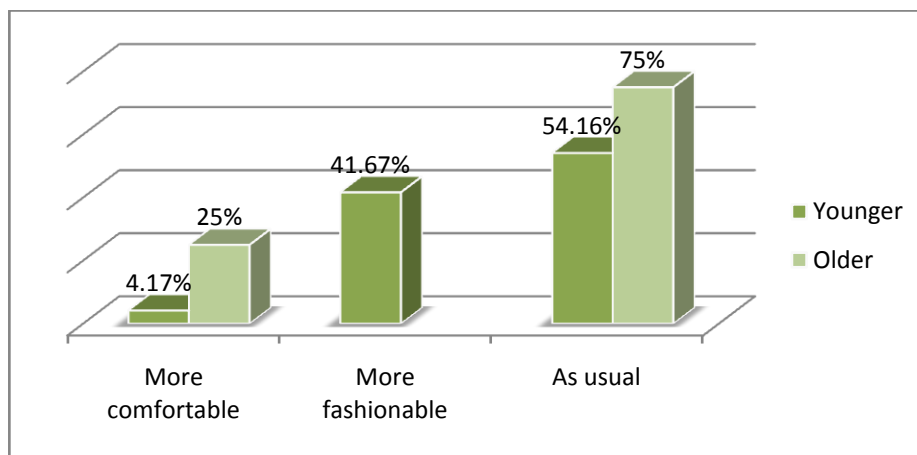
**Figure 6.13 Respondents' hairstyle and generational difference**



**Source: Field survey, 2014**

Fashion plays the core role in following various styles in case of younger generation while more than 41 percent of younger respondents follow particular style in their hair which is more fashionable and there are no factors or reasons behind 75 percent of older respondents' hairstyle.

**6.14 Factors behind respondents' particular hairstyle**



**Source: Field survey, 2014**

Men are also trying to change their look making them smarter and more handsome for which they also try to follow different style on their beard but there are differences in ideas of two generation. More than 27 percent of younger respondents follow different styles on beard following models or actors and majority of younger respondents make clean shave.

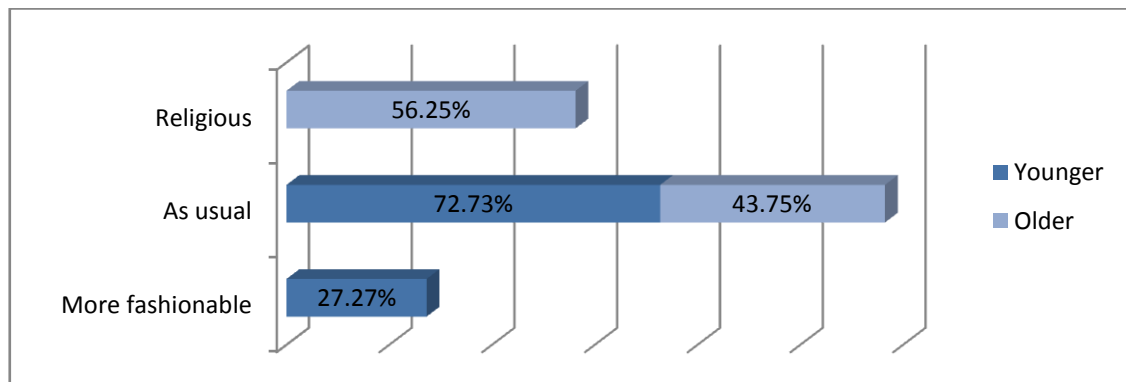
**Table 6.6 Respondents' style on beard and generational difference**

Respondents' style on beard	Frequency (younger)	Percentage (younger)	Frequency (older)	Percentage (older)
No style	2	9.10	12	37.5
Clean shave	14	63.64	2	6.25
long	0	0	18	56.25
Following actors or models' style	6	27.27	0	0
<b>Total</b>	<b>22</b>	<b>100.0</b>	<b>32</b>	<b>100.0</b>

**Source: Field survey, 2014**

The factor behind respondents beard style is fashion but only for younger respondents. More than 27 percent of younger respondents keep beard for fashion only. Out of 32 elderly male respondents more than 56 percent of elderly respondents keep their beard long due to religious value and 37.5 percent of elderly respondents follow no style on beard.

### 6.15 Factors behind respondents' style on beard

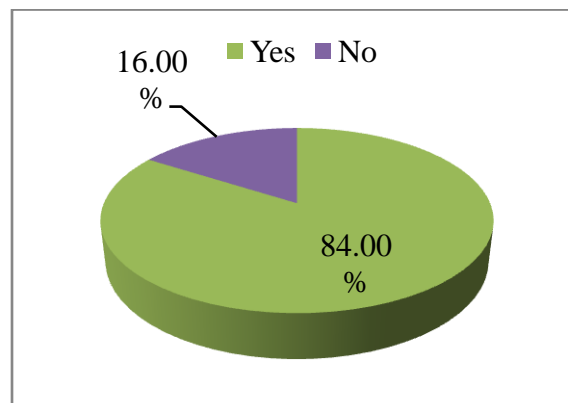


Source: Field survey, 2014

### 6.3.4 Ornaments Used by Women

Generally a woman likes to wear ornaments for making her look more beautiful and gorgeous. Wearing ornaments is a part of lifestyle and women's fashion. Women in old Dhaka also give priority of ornaments in their makeover as data exhibits that 84 percent of female respondents like to wear ornaments and another 16 percent of respondents do not like to it because of social barrier as they are widow now and hold traditional ideas of not wearing gold being widow.

Figure 6.16 Ornaments used by Female Respondents

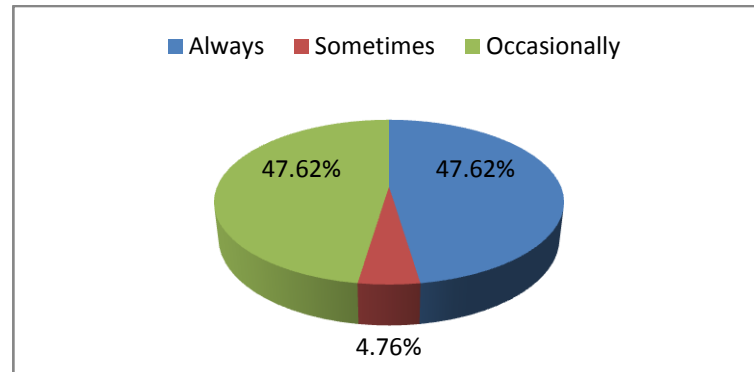


Source: Field survey, 2014



More than 47 percent of female respondents, who like to wear it, have tendency of wearing ornaments always and also more than 47 percent of them like to wear it occasionally.

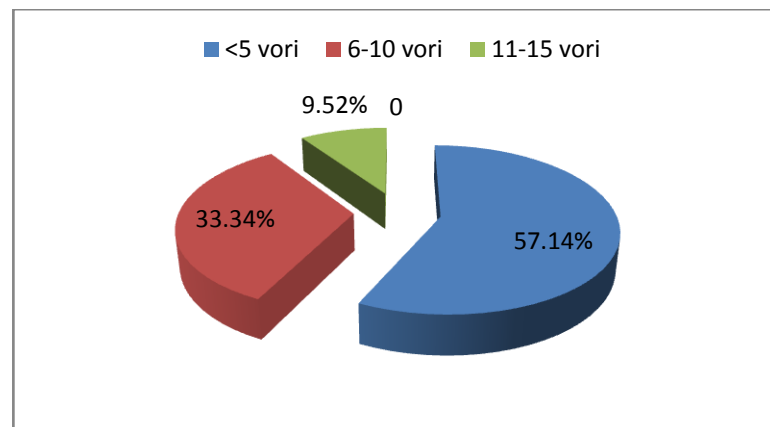
**Figure 6.17 Respondent's Tendency of wearing ornaments**



**Source: Field survey, 2014**

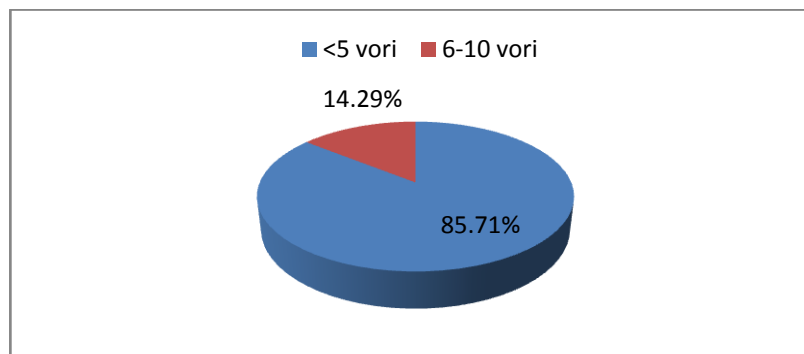
The data shows that 33.34 percent of respondents, those who like to wear it, have 6 to 10 *voris* gold. A large number of respondents have gold but 5 *voris* or less than 5 *voris* whereas more than 9 percent have 11-16 *voris* gold.

**Figure 6.18 Respondents' having ornaments**



**Source: Field survey, 2014**

In a ceremonial occasion more than 14 percent of respondents, who like to wear it, usually wear 6 to 10 *voris* gold's ornaments. Another 86 percent wear 5 *voris* or less than 5 *voris* gold's ornaments.

**Figure 6.19 Wearing ornaments on ceremonial occasion**

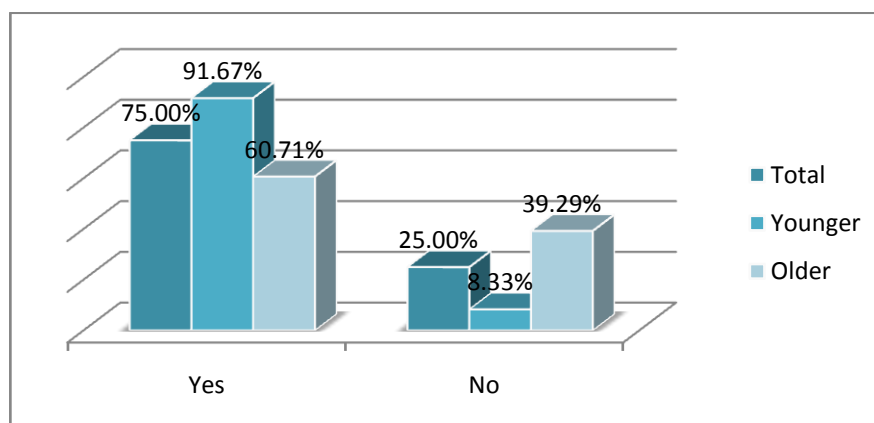
Source: Field survey, 2014

## 6.4 Exposure to Films, TV Programs and Internet in Old City of Dhaka

Cultural globalization is mainly occurred through media. Homogenization and hybridization process is occurring through people's exposure to films and TV programs and following the lifestyles of dominant nation since dominant countries are spreading their culture through media or cultural imperialism. Traditional urban culture of old city of Dhaka has begun to change through people's exposure to western, Chinese, and Indian films and TV programs and having influence from these programs and its culture is becoming hybrid.

### 6.4.1 Respondents' Exposure to Films and Generational Difference

Majority of the respondents like to watch movies but younger respondents like to watch it more than elderly respondents. As the study exhibits that more than 90 percent of younger respondents like to watch films whereas 60.71 percent of elderly respondents like to watch it.

**Figure 6.20 Generational differences in watching films**

Source: Field survey, 2014

A large number of respondents like to watch Indian and Western movies that mean culture of old city of Dhaka is influenced mostly from these two dominant cultures due to their media imperialism. Data shows that more than 87 percent of respondents like to watch Indian movies and more than 30 percent of respondents like to watch English movies whereas only 5.13 percent of respondents like to watch Chinese movies.

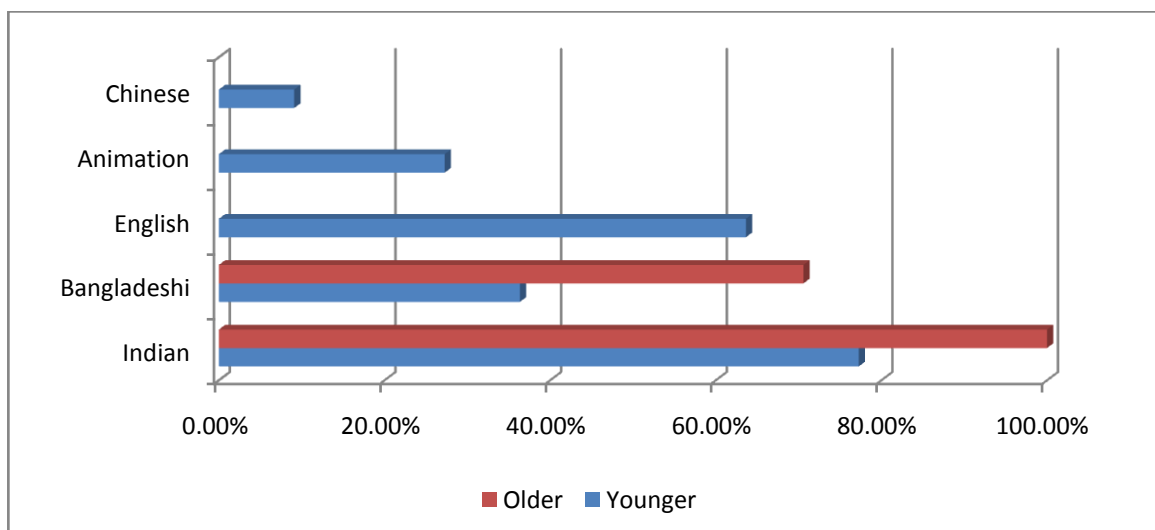
**Table 6.7 Type of movies respondents like to watch**

Type of movies	Frequency	Percentage
Indian	68	87.18
Bangladeshi	42	53.85
English	32	41.03
Animation	12	15.38
Chinese	4	5.13

Source: Field survey, 2014

The study exhibits that type of watching movies is differ based on generation as more than 90 percent of younger respondents like to watch western and animation movies and 9.10 percent like to watch Chinese movies mostly whereas all of the elderly respondents, who watch movie, like to watch Indian movie and more than 70 percent like to watch Bangladeshi movies. Thus, Westernization and Indianization is influencing culture of old Dhaka.

**Figure 6.21 Generational differences in type of watching movies**

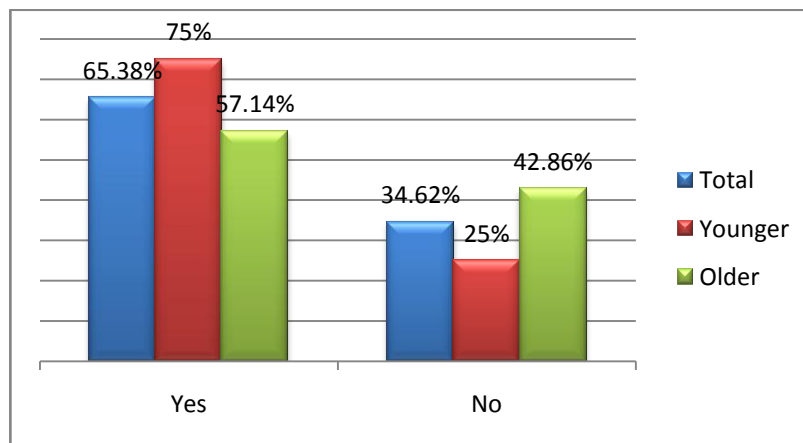


Source: Field survey, 2014

### 6.4.2 Respondents' Exposure to Soap Operas

Majority of the respondents like to watch soap operas but younger respondents like to watch it more than elderly respondents. As the study exhibits that more than 65 percent of respondents like to watch serial whereas 34.62 percent of respondents never watch it. Most of the younger respondents watch serial and also a significant number of elderly respondents also watch serial.

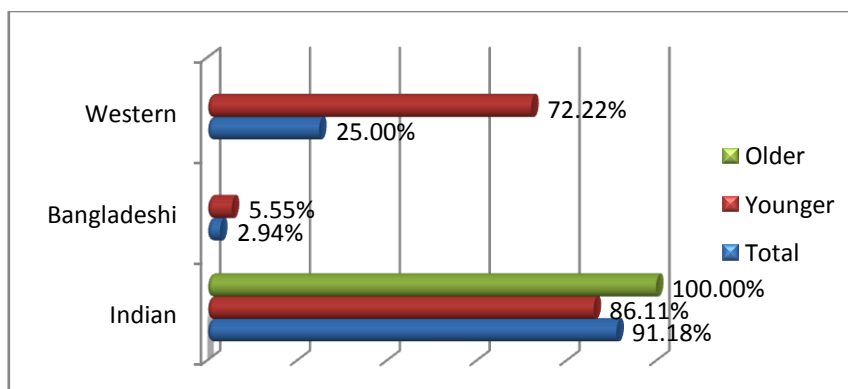
**Figure 6.22** Respondents exposure to serial and Generation differences



Source: Field survey, 2014

Indian serial is watched by respondents as more than western and Bangladeshi serial. More than 86 percent of younger respondents, who like to watch serial, watch Indian serial and also more than 72 percent watch Western serial while only younger respondents like to watch serial who are 25 percent of total respondents. Among the elderly respondents who watch serial, all of them only watch Indian serial than means only younger generation are influenced from western culture in old city of Dhaka.

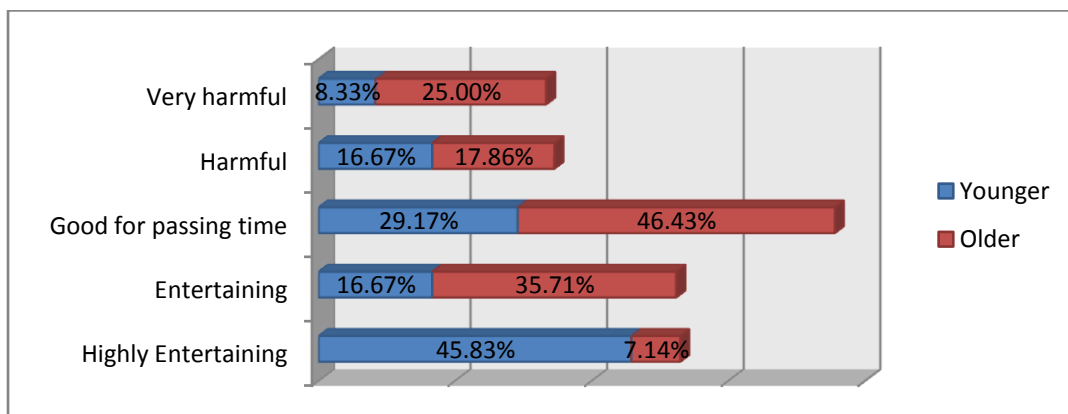
**Figure 6.23** Generational differences in Types of watching serial



Source: Field survey, 2014

Respondents have different attitudes towards watching films and serials that also varies between younger and elderly group but those who like to watch films and serials from both of the generation find these programs highly entertaining, entertaining and good for passing time as majority of younger respondents think watching films and serials is highly entertaining while majority of elderly respondents think these good for passing time. On the other hand a significant number of respondents keep negative attitudes toward watching these programs since 25 percent of elderly respondents find it very harmful and more than 16 percent of younger respondents find these harmful.

**Figure 6.24**Generational differences in attitudes toward watching films/serial

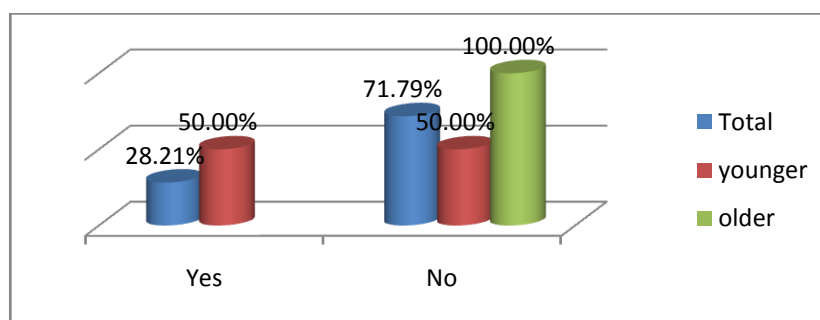


Source: Field survey, 2014

### 6.4.3 Respondents' Having Influence from Watching these Programs

These various films and TV programs of foreign countries are influencing our native culture and the younger generation has more effect of these films and serials on their lifestyles. In this study more than 28 percent of respondents think that they have influence from watching films and TV programs. But all elderly respondents think that they have no influence in their life while 50 percent of younger respondents are influenced from these programs.

**Figure 6.25**Respondents' Having Influence from watching these programs

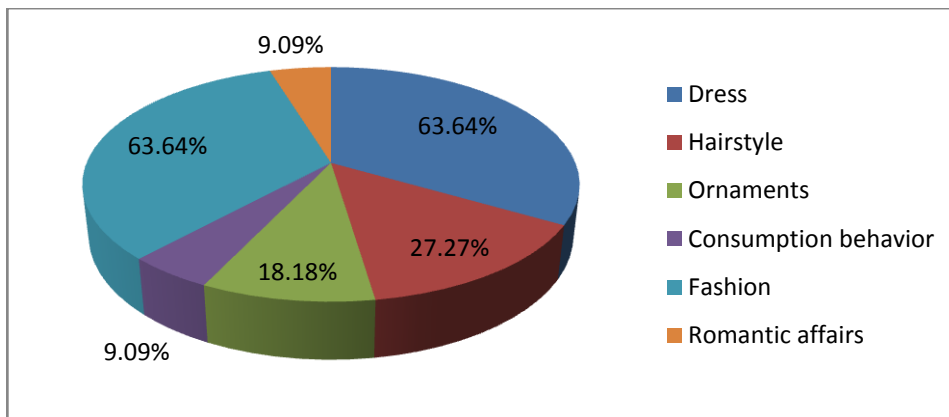


Source: Field survey, 2014

#### 6.4.4 Effect of these Programs on Respondents' Lifestyles

The effect has on younger respondents' dress pattern, consumption behavior, hair style, fashion, ornaments and romantic affair. Majority of them have influences on their dress pattern and fashion. More than 27 percent like to follow hairstyle from these programs and another 18 percent have influences on their ornaments while almost 9 percent like to follow romanticism in their life from influencing these programs.

**Figure 6.26**Effect of these programs on respondents' lifestyles

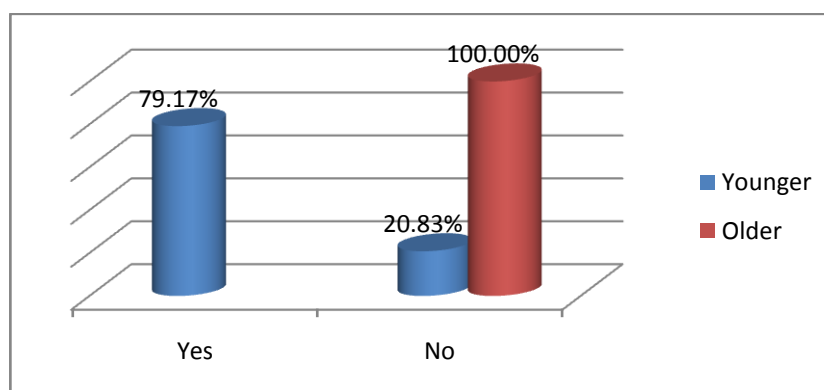


Source: Field survey, 2014

#### 6.4.5 Respondents' Exposure to Internet

Internet has changed our life overnight making our life easier and the world become small. Homogenization process is happening more through on internet. Although internet spread to the corner of the world but younger generation have more exposure to internet. In this study almost 80 percent of younger respondents use internet but none of the elderly respondents use internet.

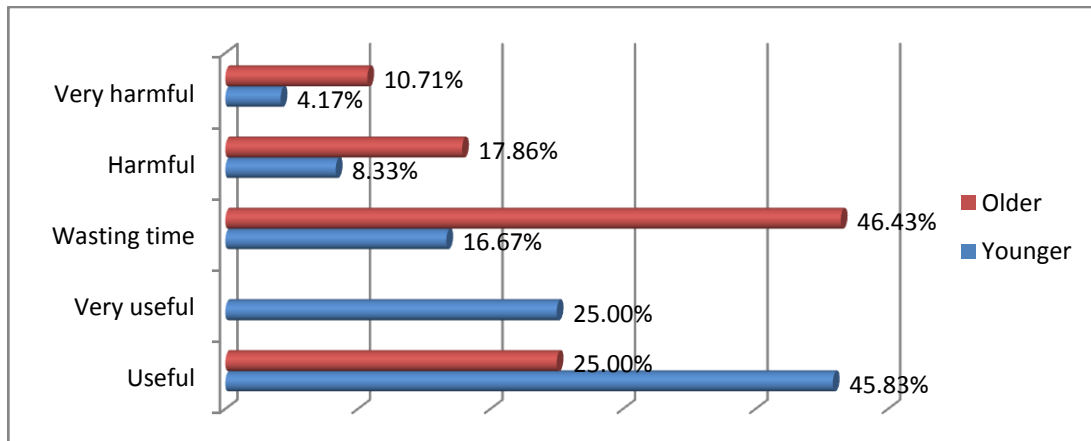
**Figure 6.27**Generational differences in Exposure to internet



Source: Field survey, 2014

Attitude towards using internet vary between younger and elderly group. A large numbers of younger respondents think that using internet is useful and 25 percent of them find it very useful. On the other hand most of the elderly respondents think that using internet is waste of time and more than 10 percent of elderly respondents find that using internet is very harmful.

**Figure 6.28 Generational differences in Attitude towards using internet**

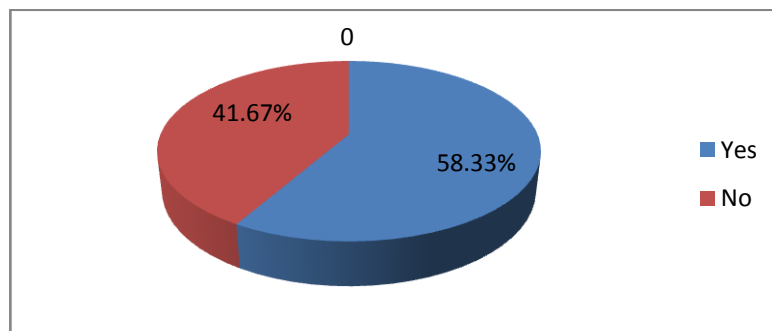


**Source: Field survey, 2014**

#### 6.4.6 Respondents' Having Romantic Affair

Younger generation have more effect of internet, western films and serials and Indian films and serials on their lifestyle specifically on having romantic affair. They like to follow romanticism of Hollywood and bollywood in their relationship. Due to using internet, young generation is more involving in virtual romantic relationship. Thus, powerful and dominant culture is decaying our traditional culture. In this study, more than 58 percent of younger respondents have romanticaffair.

**Figure 6.29 Respondents having romantic affair**



**Source: Field survey, 2014**

In this study, among those of younger respondents who have romantic affair, more than 28 percent of them have sexual relationship with their partner.

**Table 6.8 Having sexual relationship with partner**

Having sexual relationship	Frequency	Percentage
<b>Yes</b>	8	28.57
<b>No</b>	20	71.43
<b>Total</b>	28	100.0

**Source: Field Survey, 2014**

Although younger generations have romantic affair more today but our families are still maintaining traditional values in case of marriage. The study reveals that love marriage is accepted in only 28.85 percent respondents' family.

**Table 6.9 Type of marriage accepted in family**

Type of marriage accepted in respondents' family	Frequency	Percentage
<b>Arrange marriage</b>	104	100.0
<b>Love marriage</b>	30	28.85
<b>Total</b>		100.0

**Source: Field survey, 2014**

## **6.5 Housing Pattern and Accessories in Old City of Dhaka**

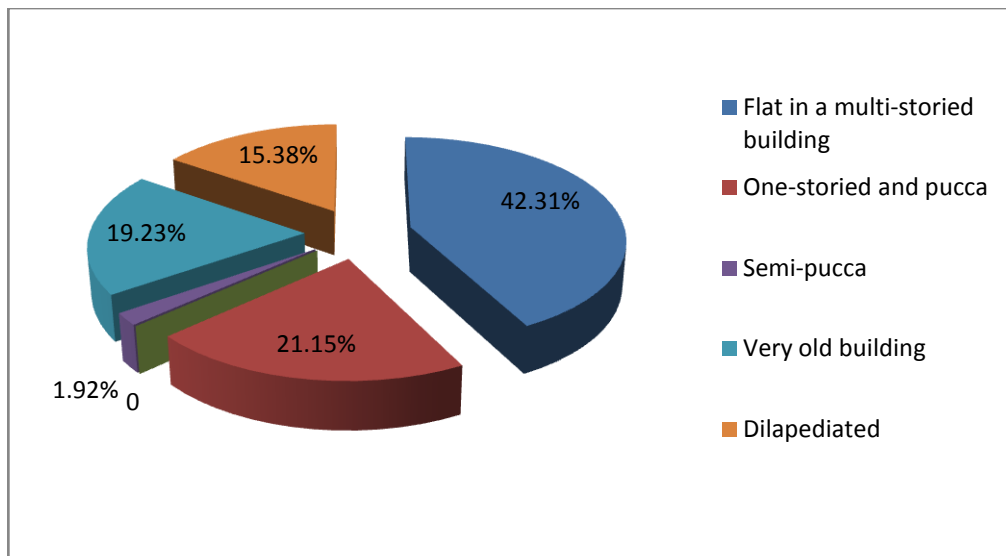
Old Dhaka is also known for its old style architecture and buildings, some of them being centuries old. The built environment has been changing with the modernization process. The traditional housing pattern in old city of Dhaka is being replaced by new multistoried building with modern articulation. People decorate their house with many modern accessories today in effect of modernization. But still traditional housing patterns are seen in old city of Dhaka which is dilapidated now i.e. both traditional and modern architecture has mixed up now.



### 6.5.1 Housing Pattern

A large number of respondents (42.31 percent) are living in a flat of multi-storied building. More than 20 percent of respondents' house is one-storied and pucca. At the same time a significant proportion of respondents (more than 35 percent) live in very old and dilapidated building. The study represents that old city of Dhaka does not lose its traditional housing pattern totally.

**Figure 6.30 Respondents' housing pattern**

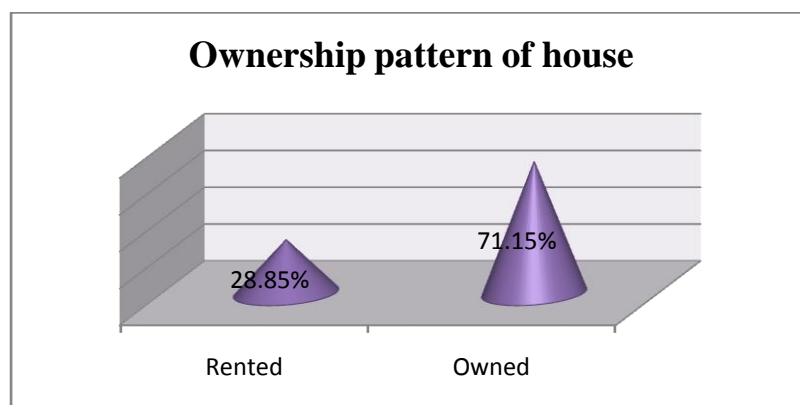


Source: Field survey, 2014

### 6.5.2 Ownership Pattern and Number of Generations Living in Respondents' House

Although people of old city in Dhaka have been living in a house by generation after generation but due to modernization process joint family are breaking down and the nuclear families begin to live in rented house. In spite of more than 71 percent of respondents live in own house while 28.85 percent of respondents live in rented house.

**Figure 6.31 Ownership pattern and number of generations living in respondents' house**



Source: Field survey, 2014

Majority of respondents' family have been living in the house for more than 50 years. Because in old city of Dhaka, people still maintain their traditional joint family structure. Out of 104 respondents more than 40 percent respondents' family have been living there from five generation, 9.62 percent respondents' family have been living in their house from four generation and 21.15 percent living from three generation.

**Table 6.10 Number of generations living in their house**

Number of generation living there	Frequency	Percentage
<b>Two</b>	30	28.85
<b>Three</b>	22	21.15
<b>Four</b>	10	9.62
<b>Five</b>	42	40.38
<b>Total</b>	104	100.0

**Source: Field survey, 2014**

### **6.5.3 Household Accessories in Respondents' House**

A significant proportion of respondents' houses are decorated with various expensive and branded furniture, electrical instrument and home tools according to their social status. This indicates that people in old Dhaka is following mass consumption societies in their following of modernization process. As in 26.92 percent, 32.69 percent, 32.60 percent, 23.08 percent, 21.15 percent, 32.69 percent, 17.31 percent of respondents' houses have branded khat, sofa-set, dressing table, dining table, weardrove, almirah and showcase respectively. But majority of respondents' have normal furniture, inexpensive electrical instruments and decorating tools in their house. The study represents that old Dhaka society is changing from tradition to modern.

**Table 6.11 Type of furniture in respondents' house**

Type of Furniture	Frequency	Percentage
Expensive/branded khat	12	26.92
Normal khat	76	73.08
Expensive/branded sofa-set	24	32.69
Normal/Non-branded sofa-set	64	53.85
Expensive/branded dressing table	34	32.60
Normal/Non-branded dressing table	54	51.92
Expensive/branded dining table	24	23.08
Normal/Non-branded dining table	68	65.38
Expensive/branded wear drove	22	21.15
Normal/Non-branded wear drove	50	48.08
Expensive/branded almirah	34	32.69
Normal/Non-branded almirah	70	67.31
Expensive/branded showcase	18	17.31
Normal/Non-branded showcase	70	67.31

**Source: Field survey, 2014**

In majority of respondents' house have numbers of electrical instrument according to their financial status that makes their life easy and comfortable. They use smart phone, LED TV, AC, freeze, Oven, Dish washer, IPS, and many other expensive accessories. As 73.08 percent of respondents have smart phone and 44.23 percent of respondents have laptop and most of them are younger respondents. In 28.85 percent of respondents' houses have oven, 13.46 percent of respondents' houses have IPS and UPS. In more than 96 percent of respondents' houses have freeze and 21.15 percent have LED TV. This indicates that people in old Dhaka

is moving toward mass consumption societies in their following of modernization process. The study represents that old Dhaka society is changing from tradition to modern.

**Table 6.12 Electrical instruments used in respondents' house**

Type of electrical instruments	Frequency	Percentage
Smart phone	76	73.08
Normal phone	70	67.31
Tele-phone	4	3.85
Laptop/desktop	46	44.23
Oven	30	28.85
IPS	14	13.46
UPS	14	13.46
Freeze	100	96.15
Deep freeze	12	11.54
LCD/LED TV	22	21.15
Normal color TV	82	78.85
Blender machine	56	53.85
DVD/MP3/MP4	32	30.77
Washing machine	8	7.69
Dish washer	2	1.92
AC	8	7.69

Source: Field survey, 2014

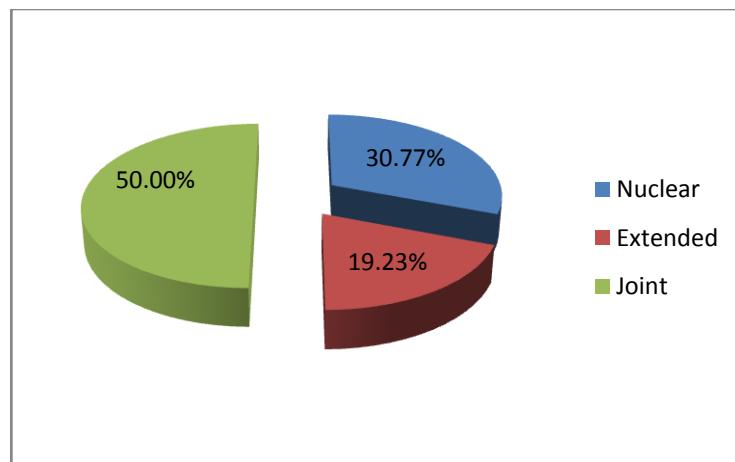
## **6.6 Social Structure (Family, Kinship and Neighborhood) in Old City of Dhaka**

Family is the smallest organization of society. A strong kinship and neighborhood bonding maintain solidarity in a society and old Dhaka still retains its traditional social structure of family, kinship and neighborhood with a little change in effect of modernization. Due to the increasing of the development of multi-storied buildings, neighborhood relations in old Dhaka is weakening slowly and because of increasing individualism kinship is also declining in effect of globalization and modernization.

### 6.6.1 Respondents' Type of Family

With the modernization process, the forms of family have been changing gradually. Joint family has been replaced by nuclear family. In the study, Nuclear family means a family consisting of husband-wife and their children. The joint family means a family consisting of an older man and his wife, their children, sons' wives and children and so forth. And an extended family means a family consisting of a man and his wife and children with extra members who may be his siblings or his wife's siblings. Considering these definitions, the study finds that the numbers of nuclear family have been increasing in old city of Dhaka. This study reveals that 50 percent of respondents belong to joint family and this means that old city of Dhaka still maintains its much more tradition but not so far from changes since more than 30 percent of respondents are from nuclear family that indicates large number of joint family have already broken down. Besides, Data also shows that 19.23 percent of respondents have extended family.

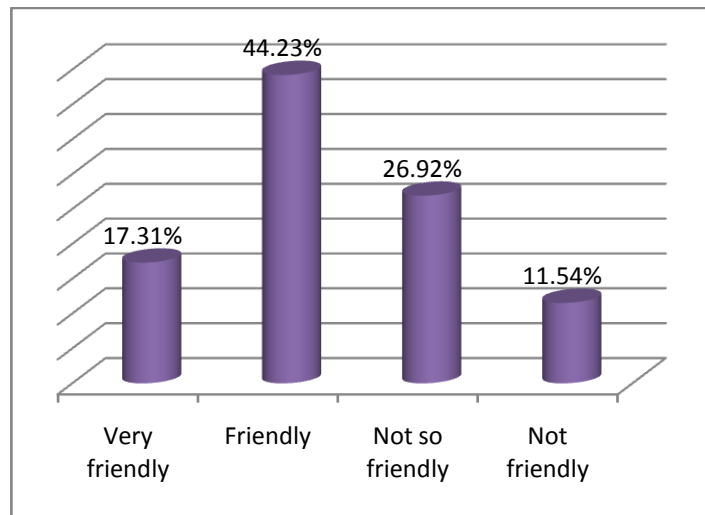
**Figure 6.32 Respondents' type of family**



**Source: Field Survey, 2014**

### 6.6.2 Parent-Child Relationship

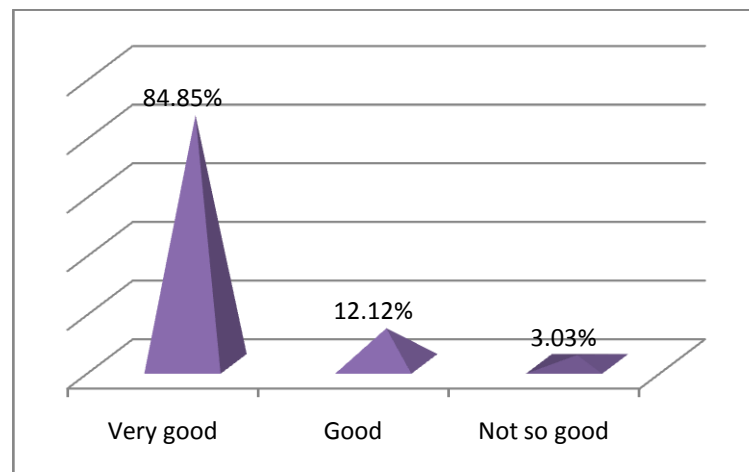
Socialization is very essential for a human-being for coping with social system and it begins from the family. A child's socialization mostly depends on his/her relation with parents. In this study most of the respondents agree that they have a friendly relation with his/her parents or children. On the other hand 11.54 percent of respondents agree that they have not friendly relation with his/her parents or children.

**Figure 6.33 Parent-child relationship**

**Source: Field Survey, 2014**

### 6.6.3 Husband-Wife Relationship

A large number of respondents have a very good relationship with their spouse. Out of 66 married respondents more than 12 percent of respondents have good relationship with their spouse while there is none of the conjugal relationship which is not good. The study exhibits strong connubial relationship in old city of Dhaka but the impact of modernization and globalization has begun to fall on husband-wife relationship as more than 3 percent of respondents have not so good relationship with their spouse.

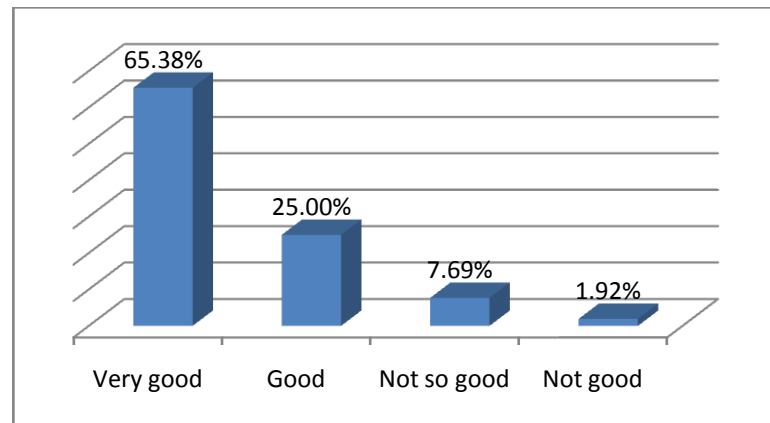
**Figure 6.34 Husband-Wife Relationships**

**Source: Field Survey, 2014**

#### 6.6.4 Relation with Relatives and Neighbors

In this study, majority of the respondents have a very good relationship with their relatives and neighbors, 25 percent of respondents have good relation with them, more than 7 percent of respondents have not so good relation with relatives and neighbors and 1.92 percent of respondents have not good relation with them.

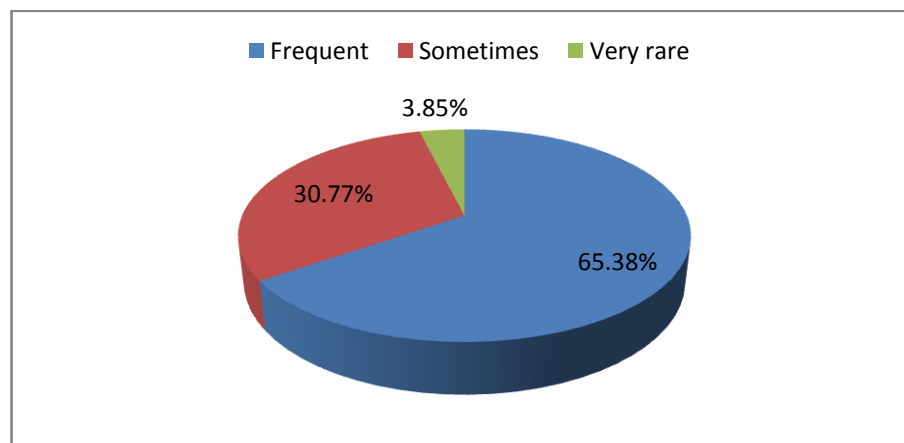
**Figure 6.35**Relation with relatives and neighbors



**Source: Field Survey, 2014**

The study demonstrates that a large number of respondents have frequent contact with their relatives and neighbors and 30.77 percent of respondents have contact sometimes with them and 3.85 percent of respondents have very rare contact with their relatives.

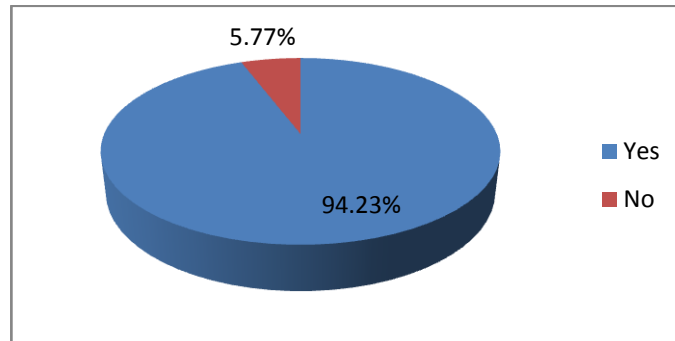
**Figure 6.36**Having contact with relatives and neighbors



**Source: Field Survey, 2014**

Generally, Relatives and neighbors are the friends of well and woe and they give support each other always but it is declining day by day in urban life. In this study old city of Dhaka still keep their kinship and neighborhood. Data shows that more than 94 percent of respondents give support each other in their well and woe.

**Figure 6.37 Giving supports to each other**



Source: Field Survey, 2014

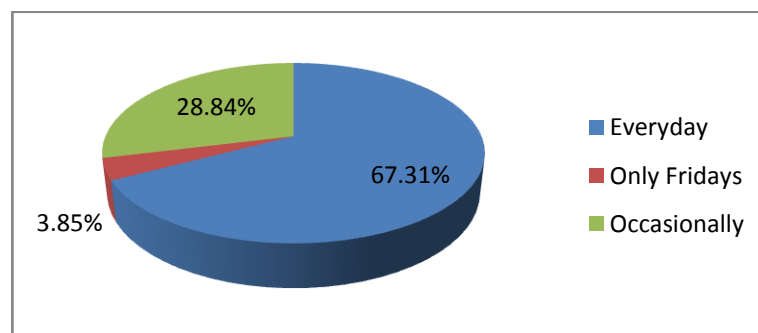
## 6.7 Religiosity in old city of Dhaka

Religiosity is a form of social values and it helps to maintain society's norms and social control. But religious ideas, values and norms now differ based on generations. Elderly people are more religious than younger, therefore social controls are becoming weak and lack of social solidarity and normlessness or anomic situation are seen in our society. But old Dhaka still retains its religious norms and values.

### 6.7.1 Respondents' Inclination to Pray to God

Most of the respondents (67.31 percent) pray to God regularly where more than 28 percent only pray in Fridays and 3.85 percent of respondents pray occasionally.

**Figure 6.38 Respondents' inclination to pray to God**

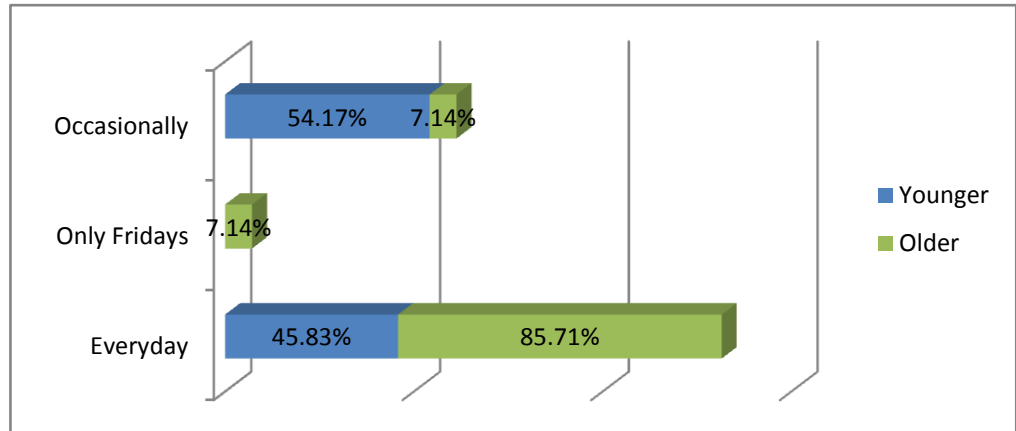


Source: Field survey, 2014



More than 85 percent of elderly respondents pray everyday but majority of younger respondents pray occasionally. Therefore the study shows that elderly respondents have more affiliation with religious activities.

**Figure 6.39**Generational differences in inclination to pray to God

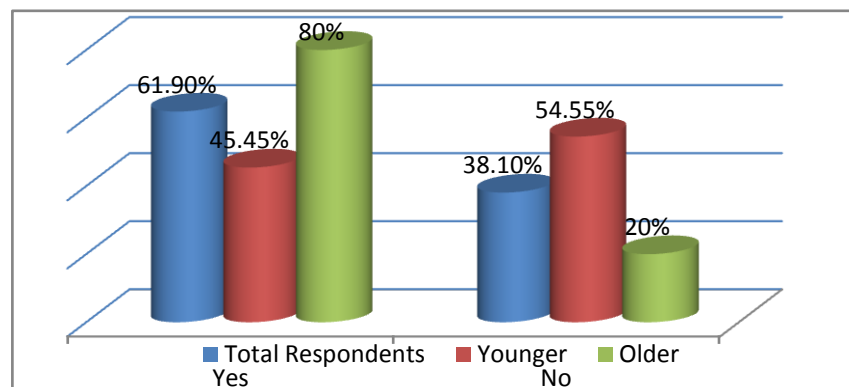


Source: Field survey, 2014

### 6.7.2 Respondents' Affinity of Wearing Veil

Wearing veil is a custom of Islam for women therefore this study considered only Muslim female's tendency of wearing veil. In this study, a large numbers of respondents like to wear veil that means old Dhaka societies do not lose its value yet but younger respondents have less tendency of wearing veil than elderly respondents. Data exhibits that 80 percent of elderly respondents like to wear veil while most of the younger respondents do not wear veil and this means they do not follow Islamic value in their dress pattern.

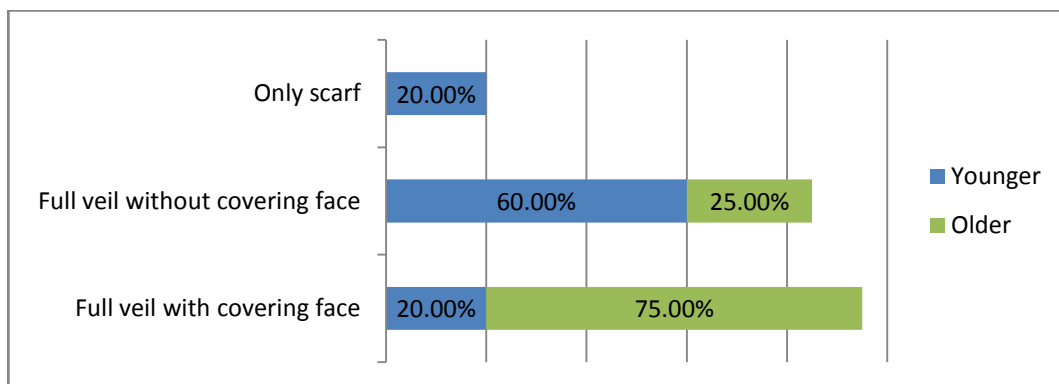
**Figure 6.40**Generational differences in wearing veil



Source: Field survey, 2014

Among those respondents who wear veil, there is also difference in pattern of wearing veil in between two generations. The study finds that 75 percent of elderly respondents wear full veil with covering face where a significant portion of younger respondents wear full veil without covering face and 20 percent wear scarf only.

**Figure 6.41** Generational differences in pattern of wearing veil

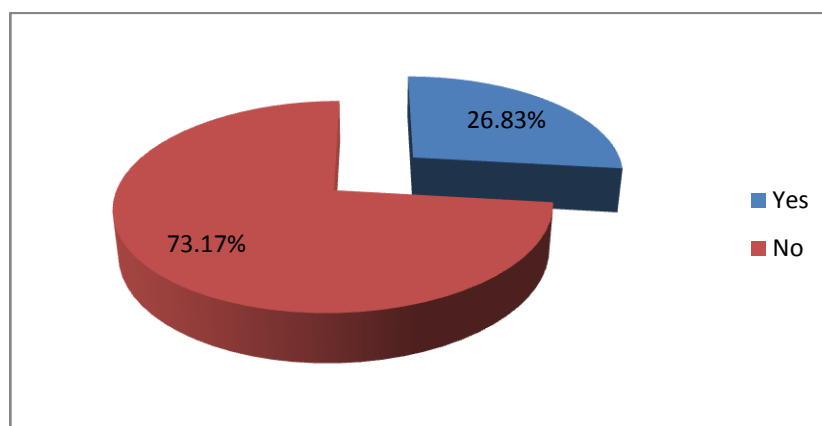


Source: Field survey, 2014

### 6.7.3 Islamic Culture of Being Disciple of Saint, Making a Vow, and Going to *Mazar*(Grave of Holy Man)

Old Dhaka has a lot of Islamic tradition of being disciple of saint, going to *majar* (grave of holy man), keeping *manot* (vow) etc. Once Islamic rulers of this area patronized for spreading Islam and saint from different countries came here and made a numbers of disciples who follow the ways of life instructed by the holy man. These traditions are still maintained by people of old Dhaka but not so by younger respondents. As the study shows that 26.83 percent of respondents are disciple of saint.

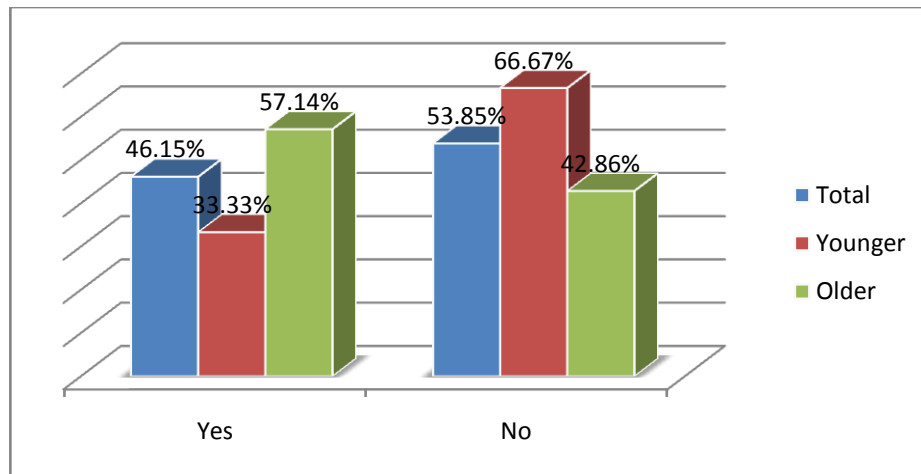
**Figure 6.42** Respondents' tendency of being disciple of saint



Source: Field Survey, 2014

Majority of respondents makemanot for various reasons as found in this study are for solving problem, cure of illness, wishes for family members and so on. This means old city still upholds its traditional religiosity. But elderly respondents have more tendencies to doing it as more than 66 percent of younger respondents never makemanot.

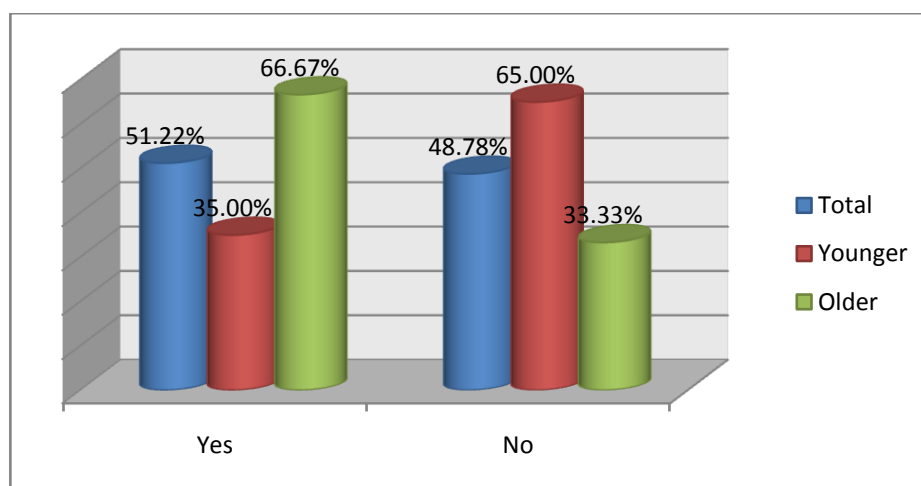
**Figure 6.43 Respondents' tendency of making vow**



**Source: Field Survey, 2014**

In this study more than 51 percent of respondents go to *majar* for various reasons as calling God, doing *manot* and wishes for family. But majority of younger respondents never go to *majar* while most of the elderly respondents go to *majar*. Data presents more than 66 percent of elderly respondents go to *mazar* whereas only 35 percent of younger respondents go to *mazar* but in old city of Dhaka, people still maintain their rituals related to *mazar* and this culture has an important place in their life.

**Figure 6.44 Respondents' tendency of Going to mazar**



**Source: Field Survey, 2014**

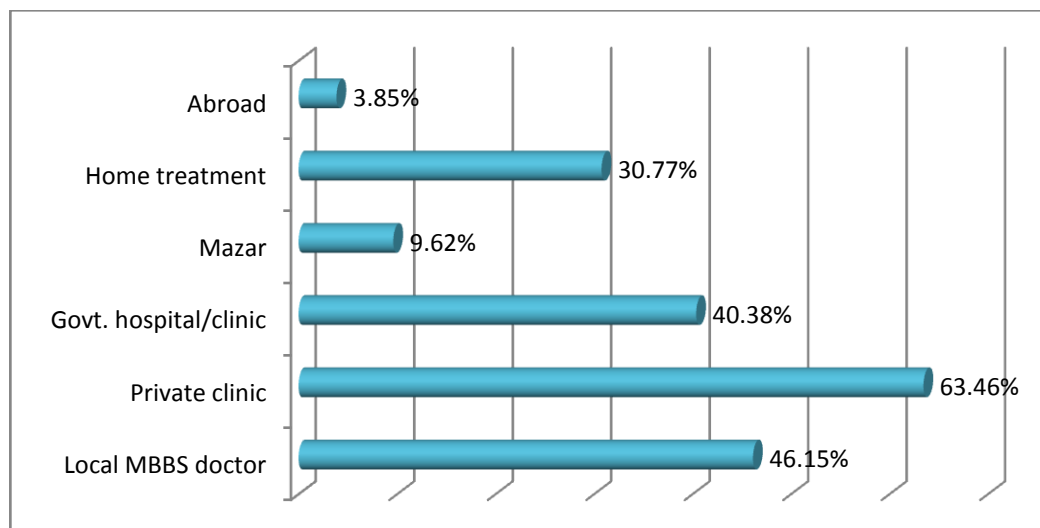
## 6.8 Health Seeking Behavior

With the process of modernization, transfer of improved medical technologies from developed countries people of poor countries are also getting many improved health treatment facilities and becoming more health conscious being educated, therefore now people are not dependent on supernatural power for their illness. People go different places based on their ability for their illness.

### 6.8.1 Places of Going for Ordinary Illness

In this study most of the respondents go to private clinic for their treatment, 46.15 percent of respondents go to local MBBS doctor, 40.38 percent go to govt. hospital and 3.85 percent go to abroad for taking treatment. On the other hand still more than 9 percent go to *mazar* for becoming well.

**Figure 6.45 Respondents' Places of going for ordinary illness**



Source: Field Survey, 2014

### 6.8.2 Having Reliance for Treatment

The following table shows that 57.69 percent of respondents rely on private clinic very much for their treatment, while 34.61 percent rely on public hospital very much and 1.92 percent rely on *pir/mazar* very much for their treatment.

**Table 6.13 Respondents' health seeking behavior**

Reliance	Public hospital/clinic	Private clinic	Ayurvedic	<i>Pir/mazar</i>	Personal doctor
	Percentage	Percentage	Percentage	percentage	Percentage
Very much	34.61	57.69	1.92	1.92	17.31
Somewhat	61.54	40.38	3.85	7.69	7.69
Nothing at all	3.85	1.92	94.23	90.38	75.00
Total	100.00	100.00	100.00	100.00	100.00

Source: Field Survey, 2014

## 6.9 Conclusion

The traditional urban culture in old city of Dhaka has not only begin to change rather it has already turned into a homogenized culture as the fast food culture of west has transformed the food habits of people in old city of Dhaka, on the other hand they also still like to have their traditional food items. Thus the culture of old Dhaka has becoming hybrid in many aspects. The social and cultural life of this urban community has already affected by modernization, globalization, satellite channels and widespread use of technology and the changes are seen in both younger and older generation but the differences between them are found in terms of ideas and values. Younger generation has more inclination to follow Indian and western culture in their lifestyles as has more exposure to satellite channels and internet. The social structure of this traditional society has becoming transformed from simpler to complex but still it retains strong kinship and neighborhood relationship and traditional family form. Therefore this study shows that the urban culture of old city of Dhaka is changing slowly and maintaining it traditional culture also.

## Chapter Seven:

# Understanding Social and Cultural life in the Old City of Dhaka: An In-Depth Exploration

## 7.1 Introduction

Old Dhaka has a vibrant cultural life. It is known for its rich food, horse carriages, wedding band parties, bakorkhani and architectures and buildings going back to the Mughal era. Various rituals at birth and marriage make its culture exciting. Different religious and local festivals are celebrated in grand manner in its traditional way. People in old city of Dhaka lead a unique social and cultural life in its conventional social structure. Therefore it becomes imperative to understand the vivacious social and cultural life in old city in depth and detail manner. This study tries to explore the pattern of urban culture of old city in Dhaka conducting a number of in depth interviews and explain its contemporary social structure, lifestyles and cultural practices through narrative and analysis of 16 individual cases with viewing generational differences. In this study qualitative method has been emphasized for understanding changing urban culture of old city of Dhaka.

## 7.2 Presentation of Case Studies

A number of selected cases of both younger and elderly respondents' interview are interpreted and analyzed as follow where the major focuses are given on old Dhaka's marriage and religious rituals; their traditional and contemporary pattern of celebrating festivals as Ramadan, Eid, *Muharram*, *Shab-e-barat*, *Durga puja*, and so on; and lifestyles because these cannot be possible to explain in obviously through data only.

### Case Study-1

Sheuly sultana, 60 years of old and married, lives in Devidas Ghat len of Chawkbazar road in old city of Dhaka with her husband and two sons so she has a nuclear family. She is a Muslim. Sheuly is a homemaker and her spouse is a job holder. The monthly income of her family is 40,000 taka. Their housing pattern is not modern in type it has only two room in a *semi-pucca* house. The furniture used in the decoration of the house are very ordinary and inexpensive at price too, while their house is decorated with all non-branded khats, normal

sofa set, showcase, almirah, freeze, table-chair etc. She has not any smart cell-phone, rather using a normal phone.

Sheuly's family still maintains their old city's traditional cultural lifestyle side by side many of the modern lifestyles. As she cooks Bengali food most of the time with old Dhaka's food items sometimes. But when guests come to their family, they must serve traditional foods (such as *Polao*, *Biriani*, *koliza*, *halwa*, *firni*, *luchi*, *parota*, *alo-pori*, *bakor khani* etc.) to them, even if a guest come for only a few time, they at least dish up *polao* to him because this is a ritual of old Dhaka. On the other hand Sheuly with her family also goes to Chinese and fast food restaurants because her children insist to have Chinese, western, and Indian foods. She sometimes makes some Chinese and fast food items at home.

Sheuly and her only daughter always wear *salowar kamiz*(women's attire) but she said females usually liked to wear *shari*(traditional Bengali dress for women)in previous time but nowadays they wear *salowar kamiz* for keeping pace with the modern time. She also always wear veil when she goes outside of house and she has been wearing veil for 38 years from after her marriage although she never maintain the conservative rules of wearing veil that is called *purdah*.

In case of a wedding ceremony in old city of Dhaka there are different rituals but they do not follow all traditional customs instead it is celebrated in modern style. At present time marriage is performed in a community center because there is not enough space in the surroundings area of home. The rituals which are followed in their marriage are *Gae Holud*, *kabin*, *Bodhu boron*(reception of bride), *Pan-chini* etc. The total number of guests who are invited in their marriage depends on the financial ability although; hence minimally more than one thousand people needs to invite to maintain their status in old city of Dhaka. Besides that the total cost of marriage is at least more than five lakh taka. The dowry system is called *chaoa-paoa* in local language. But in the marriage of her family they do not give dowry. Nowadays the parents of bride give all the required furniture and ornaments to her without any demand from groom's family because it maintains their status. Most of the time ornaments are given to bride from both sides and Sheuly got 10/12 *vori* (unit of measuring gold) gold in her marriage. The marriage is arranged not through broker rather within familiar world through relatives.

Sheuly and her family do not believe in *manot* and considered it as *gunah* (sin) but when her children became ill she took her to *huzur*(religious person) for giving *foo* (whiff). Her family

does not attend in *Muharram*'s rally and they are not disciple of any saint. Once her daughter became very sick she wanted to take her to *mazar* but her husband forbade him by saying it as *gunah* (sin).

During Eid-ul-Fitr, Sheuly's family celebrates it with *moholla*'s people and their relatives. In the time of Ramadan, different traditional *iftari* items are made at home and sometimes they buy different items both traditional and modern from *iftari* shop.

Sheuly does not have any access to internet but she regularly watch satellite channels-Star Jalsa and zee Bangla's programs because she thought these programs are very entertaining and good for passing time. But she does not support pre-marital romantic relationship whereas today's younger generations like to choose their own partner through pre-marital love affair. Sheuly's children are very gentle and peace and her children are very friendly with them, although she thought *Dhakaiya* boys are very angry and aggressive. Her children are being educated although old city's people aim to do business but her husband and son both are job holders.

There is a strong neighborhood relationship in their *moholla* and they always support each other in their well and woe. When they are in a financial crisis, they can lend money from a neighbor. Besides that when someone dies in a family, all people stand beside that family. Sheuly likes to go private doctor in chamber for any health treatment of family member and does not like homeopathic treatment.

## Case Study-2

Mithun, 68 years old, lives in Sakharibazar with his wife and sons and their wives. He is Hindu in religion. He has a small retail business of *Shakha* (conch-shells) He is a secondary. His monthly income is 20,000 taka and the expenditure is almost same. Mithun likes to eat Bengali food and never goes to any Chinese or western restaurant. He usually wears shirt-pant, Punjabi-*pazama* and *lungi*(traditional dress for men). He resides in a four-storied building which was the house of his fore-fathers but now they newly reconstruct it. He has been living here for 68 years and more than five generation has been living here. Mithun's house is decorated with very normal and inexpensive furniture. He has a very normal cell phone. Mithun does not watch any movies but he regularly watches Indian serial for one or two hours because these program are seen by her family members and he also find it entertaining and good for passing time. He has no access to internet.



Mithun said there are many rituals and many programs in their marriage function and a marriage is performed at least two days long. The main function is in the day of marriage when rituals of *shuvo dristi*, *kannya dan*, *mala bodol*, *sidur choano*, *sat pak gora* and most importantly pronouncing sacred speech are performed. A *purohit* (Brahmin priest) helped to perform these rituals based on their sacred knowledge. Then another ritual called *basi bie* is performed the next day of marriage. These rituals are performed in different way in different caste. Besides these two days which are compulsory to complete a marriage, there are other programs in a marriage, including *ashirbad*, *gae holud*, *bou bhat*, organized by many. Their marriage proposal is mainly arranged through relatives. In a marriage of them the total cost is almost five lakh taka. The amount of gold is minimum two *vori*, without this amount of gold a bride cannot be adorned, and this amount may be ten *vori* depends on one's ability. Almost 1200 guests need to be served in a marriage function. The marriage program is arranged in a community center or a school center nowadays. The bride and the groom both are seated on chair on the stage today but at past time they were seated on *piri* (a tool for seating).

Mithun and his family celebrate all religious festivals. Their biggest festival *Durga puja* is five day long. They wear new dress during this festival. Holy songs are played in the pavilion of temple. The young children also play Hindi and Bengali song also for celebration. They also celebrate kite flying which is their local and traditional festival. They with their relatives and neighbor celebrate it together on the terrace of home.

Mithun is also religious minded as he offers veneration to deity every morning. But he is not so liberal since he does not support love marriage or romantic affair and also not intra-caste marriage. Mithun give his son marriage within their caste and the bride was also according to his choice that was an arranged marriage. He gave his son marriage outside of Dhaka but in previous time the inhabitants of Sakhari bazaar got married within the area. Mithun's relation with his children is friendly but he did not believe on giving full freedom to children therefore he brought up his children with little rules and obligations.

Mithun's family has a very good relationship with their relatives and neighbors and has frequent contact with them. They support each other very much in their well and woe. There is a *Panchayet* committee in their Sakhari bazaar area where different arbitrations are done about various disputes.

Mithun finds some changes in their *moholla* and their culture such as the buildings of Sakhari bazaar were very dilapidated before but now everyone reconstructs it based on their ability

and makes the buildings multistoried. Besides the people of Sakhari Bazar are becoming more educated and achieving higher degrees. Nowadays the food items which are offered to guests in a marriage are different from the past. In the past, the major items were fish, *luchi*, *curry* and sweet but nowadays *polao* and meats become mandatory.

### Case Study-3

Selina pervin, 61 years old, lives in a rented flat in a multi-storied building with her family in Kaettuli area of old Dhaka. She is a Muslim. She is a housewife and she completed secondary level of education. Her family has been living here for 20 years but her grandparents in law did not live here. Their forefather's house is also in Kaettuli where her in laws are residing now. Selina decorates her flat with many modern furniture and has all instruments required for daily life such as khat, sofa-set, almirah, show-case, dining table, dressing table, oven, freeze, LED TV, AC, DVD washing machine, flower vase, curtain etc. which are moderately expensive.

She usually likes to eat Bengali native food. Besides that she also takes old Dhaka's food and fast food. But she does not like to eat Chinese, Thai or western foods and never visits such type of restaurant. Selina wears *salowar kamiz* always because of her Islamic value. On the other hand, she also likes to watch Indian movies and serials mostly and watches Bangladeshi cooking programs. She spends 2-3hours daily watching these Indian serial because she thinks these programs are not very harmful rather entertaining and good for passing time. But she does not follow anything from these serials in her lifestyles. Selina does not use internet herself and she thinks younger wastes their time on internet although through internet she can contact with her son's wife abroad.

Selina sees a lot of changes in marriage rituals nowadays because of Indian serials. In their time there was a unique way of invitation in marriage. Some food items such as snacks or breakfast were sent to neighbors and relatives who accepted that were considered they would definitely come. But at present time wedding card are sent for invitation nowadays. *Holud sandhaya* is one of the traditional marriage programs of old Dhaka. Besides that, there was organized another singing program for seven days when many people sang together. Nowadays this program is replaced by DJ party or Band party. Today most of the marriage functions are organized in community center instead of *Panchayet* hall or mosque. The total cost of a marriage now is more than ten lakh where minimum 500 guests are invited and most

of the time it is more than thousand as well as minimum five *veri* gold and other furniture are given to bride although dowry is not demanded directly at present.

Selina in her family celebrates all of the religious festivals with full of diversity. During Ramadan, various traditional food items are served at *iftar* such as *tehari* and *chaturi pitha* and sometimes they also take fast food items such as sandwich and shawrma. During Eid festival, an eid rally is organized in their area and at the same time concert of pop songs; band song is also organized by younger. During *Muharram*, she with her husband keeps fasts and does *suras sharif*. They celebrate twelfth day of Arabic month Robiul Auwal through organizing *milad-mahfil* and they take better foods. Besides, the younger groups of their *moholla* celebrate many days nowadays i.e. valentine day, *Pahela Falgun* (the first day of month of Falgun).

Selina prays regularly and she also wears veil with covering face. She is also a *disciple of saint* of Pakistan name *hujur Kaed shah*. She follows the ways shown by him for maintaining the rules of Islam correctly. She keeps *manot* although but also believes on both work and fate. Selina keeps liberal attitude towards romantic affair by younger even her only son also got married through love. She has a very friendly relation with her children and she never strictly punished them. Selina does not like to wear ornaments because of wearing veil. She goes to local MBBS doctor and never goes to *mazar* for any health treatment when anyone of his family becomes sick. Selina and her family have a very good relationship with their relatives and neighbors and have frequent contact with them. They support each other very much in their well and woe.

### Case Study-4

Palash, 25 years old, lives in Sakhari Bazar with his family which is nuclear in type. He is still unmarried and also a businessman. Palash is Hindu in his religion. He deals with female dress in both wholesale and retail. He completed his graduate from Darziling, India. The monthly income of his family is two lakh and expenditure is almost more than one lakh taka. Palash resides in their owned flat in a multistoried building with his parents. They have been living here for 20 years since his forefathers did not live here. They decorate their house with many modern and moderately expensive tiles and furniture.

Palash likes to eat old Dhaka's food such as *luchi*, *boot dal*, *pach torkari* as well as he goes to Chinese and western restaurant with friends for refreshment but this food is not in the list

of his favorite. He usually wears shirt-pant, jeans, t-shirt, *Panjabi-pajama*, *dhutipajama*, three-quarter pant and *lungi*. He uses different styles on his hair but never follows any model or actress. Palash likes to watch English and Indian movies which are adventurous, thrilling and action type. He never watches serial as he thinks watching serial is a female task. Palash uses a branded and expensive smart phone. He also uses internet for social networking and business purpose. He spends almost two hours every day on internet. Palash also watches adult movies and more than once till today.

Palash says that in their marriage programs, two days are important in which one day is the day of marriage and another is *basi bie* a ritual that performed in the next day of marriage. Besides that *gae holud*, *asirbad* and *bou bhat* are also organized rather optional. Their marriage rituals vary among different castes. The relatives play the role of marriage broker for arranging a marriage. The demands of dowry are decreasing day by day in old Dhaka. The total 7/8 lakh taka is needed at least for a marriage function. The minimum requirement of gold is 4/5 *vor*i based on their status and maximum depends on ability. And almost minimum 1500 guests need to be invited.

During *Durga puja*, the biggest religious festival of Hindu, they buy new dresses where Indian style is followed mostly. The puja continues for five day long. It begins in the day of sixth ('shasthi'), the idol of 'Durga' is seated on the day of seventh ('saptomi'), and the idol is relinquished in the day of tenth ('dasomi'). Different holy songs are played in the pavilion of temple (*puja mondop*), besides that bengali and Hindi songs are also played for entertainment outside of pavilion. In *Durga puja*, *dhak* (drum) and *dhol* (tom tom) are must. There are also many other religious festivals celebrated in Palash's family and in Sakhari Bazar including *Lakshmi puja*, *Saroshowti puja*, *Shitla puja*, *Monosha puja*, *Bishwakarma puja* etc. Two other important traditional local festivals are celebrated in their 'moholla', one is holy festival which is performed in winter season and another is kite flying which is performed at the end of Poush month of Bengali year. *Dipabali* is another festival of them when they make fireworks. Palash occasionally prays to god.

Palash has a romantic affair outside of his caste which is also accepted by his family because inter caste marriage is not strictly maintained in his family. Palash himself does not like caste system. He has a friendly relation with his parents. Their family also maintains very good relationship with their relatives and neighbors and has frequent contact with them. They support each other very much in their well and woe. Palash say "*Although we separate but*

*still we live as we are in together*". There is also a committee in their area that is civil committee, where different decisions are made for *moholla* and also small judgments are made. Palash's family goes to India for any health problem but take home treatment for ordinary illness.

## **Case Study-5**

Kawsar, 20 years old and a student of 'A' level, stays with his family in Azimpur road, Lalbagh. He is a member of a nuclear family. His father is a job holder. He is Muslim and unmarried now. The monthly income of his family is 40,000 taka and the expenditure is almost 30,000 taka. His family dwells in an owned flat in a multistoried apartment. They have been living here for two years and before they stayed in another home in Azimpur also. The land of their building is his forefathers which is given to a real estate company for apartment building, thus they get a flat based on their portion. Kawsar's home is decorated with many modern and moderately expensive tiles and furniture. They paint each of their rooms in different color according to everyone's choice. And they have all modern instruments in their flat.

Kawsar has an expensive mobile phone. He likes to watch English and animation movies and sometimes Hindi action movies. He also listen English songs and likes to watch English serials. Kawsar spends more than five hours in a month for watching these programs as he finds these are highly entertaining and adventurous. He also likes to follow western style in his dress patterns and consumption behavior. Kawsar also uses internet and spends almost 3/4 hours every day on internet for social networking and educational purpose. He also watches adult movie and more than once till today which is entertaining to him. He also likes to reading books, mainly English story and novel and sometimes he reads Bengali novel also. Kawsar never goes to mazar and never keeps *manot*.

Kawsar sees in an old Dhaka's marriage function, different programs are organized including engagement, *holud kota*, *gae holud*, *mehedi*, *kabin* and *bou bhat*. When he attends in any marriage function he tries to make a good look and better get up. He with his friends and relatives together organize a DJ party. Most of the marriages Kawsar see the proposal is arranged through relative. All religious festivals are celebrated in his family in their traditional old Dhaka's style and in modified form to some extent. In *Muharram*, a rally is organized by *Shia* called *tazia* rally but Kawsar never participate in this rally. They organize

*milad-mahfil* in *Muharram* and twelfth *Robiul Auwal*. In these two occasions people pray and keep fast but Kawsar never do that. Kawsar keep fast during Ramadan although he does not pray regularly. They take old Dhaka's item with general items for *iftari* such as *tehari* and *halim*. In *Shab-e-barat*, different old Dhaka's items are made at their home such as *roti*, *booter halwa*, *sujir halwa*, *barfi* etc. He also celebrates Eidday with their friends through organizing concert where pop songs and band songs are performed. Kawsar also celebrates Bengali festivals *Pahela Baishakh* and *Pahela Falgun* with his friends going to Ramna and Charukala. All in his family wear new dress and eat *panta-elish* (rice with water and hilsha fish).

Kawsar has a romantic affair but his family is unknown about this matter. But he knows that his family will accept it. He has a friendly relationship with his parents. They have also good relationship with their relatives but not with the neighbors because multi-storied apartments make the relationship weaker since there has not opportunity of face to face contact. Kawsar's family goes to private clinic for any illness and also take home treatment for minor problem.

## Case Study-6

Mim, 18 years old, resides with her nuclear family in Bangsal. She is single as well as a student. She is in higher secondary level now. Mim believes in Islam. Her father is a retail businessman. They have an original family business of machine parts. Their monthly income is almost 50,000 taka but Mim has no idea about expenditure. Their house is in a flat of a very old four-storied building and it is their fore-fathers house where they have been living for generations. But Mim's flat is decorated with modern and expensive furniture.

Mim likes to eat old Dhaka's food especially different junk foods or oil fried items and *biriani*. She also goes to Chinese restaurant once or twice in a week because she likes Chinese or western foods as well as fast foods. She usually wears *saloar kamij*, *fatua* and jeans according to fashions of different time. She makes a U-cut in her hair because she looks beautiful in this hair style. Mim likes to watch Indian romantic films, action films and Bangladeshi art films. She also watches Indian soap operas mostly and Bangladeshi package drama in sometimes. Mim spends daily one or two hours for watching serial because she gets real entertainment from these programs. She likes to make her dress style and other fashions

following her favorite actresses of Indian serials because they wear more fashionable and attractive dresses.

Mim has an expensive smart phone and she uses internet for the purpose of education and social networking. She spends almost one or two hour in a day using internet. Mim sees there are many programs celebrated in a marriage function of old Dhaka including *holud kota*, engagement, *mehedi* and finally wedding and *bou-bhat*. When she attends in any marriage program, she takes an attractive get up with a gorgeous and colorful dress and make up from parlor. She also becomes a part of DJ party and celebrates with all of her friends and relatives. In *gae holud*, she and other girls wear same dress and take same make-up. They also celebrate *mehedi* when all girls adorn their hand with *mehedi*, although this program comes from Indian serial.

In Mim's family and other family also, the marriage proposal can be arranged through anyone such as brokers, relatives, and neighbors. In her elderly sister's marriage, more than 15 *vori* gold was given from both sides of parents and in-laws. In fact they need not to give any dowry but her parents gave everything to her sister need for decorating house. In that marriage, almost more than 700 people were invited and they had to spend nearly ten lakh taka.

Mim and her family celebrate every festival of both religion and local with traditional rituals. During Ramadan, Mim tries to keep fast. Her mother makes different delicious old Dhaka's *siftari* items which are very much liked by her. But sometimes she also goes to outside restaurant with her family, relatives and friend for *iftar* party where she takes both traditional *iftar* items with western or Chinese foods as *iftar*. In an Eid day, Mim generally remains quite busy with her mother for preparing for making different foods for guests when they normally make Mughali foods. Mim also celebrates *Pahela Boishakh* going to Ramna and having *panta-elish*. She wears new dress in this day.

Mim prays occasionally and she does not wear veil. She is also notdisciple of saint and never goes to *mazar*. Mim has not any romantic affair. She likes to wear ornaments matching with her dresses and she only wears ear rings but not made of gold. Mim likes to read book mainly literature.

Mim and her family have a very good relationship with their relatives and neighbors and have frequent contact with them. They support each other very much in their well and woe. Mim's family goes to private clinic for any health treatment.

## Case Study-7

Laboni, 28 years old, is a housewife as she is married and she has a joint family. Laboni is a Muslim. She completed S.S.C level. The monthly income of her family is almost three lakh since her husband and brother in laws all of them together have a family business of iron materials. They are both wholesaler and retailer. The monthly expenditure is also more than two lakh because this business needs more capital which they have not in enough therefore they cannot expand the business still. Laboni and his family reside in a flat in seven-storied building in Bangsal which is owned by their in-laws. They live here by generations and it might be more than hundred years. Laboni's flat is decorated with much modern and expensive furniture. They have all the instruments that make easy people's life including telephone, desktop, laptop, freeze, UPS, IPS, LED TV, washing machine, MP3, and AC. They also decorate house with expensive flower vase, showpieces, foreign carpet, curtain, large fish aquarium and multiple flower trees in their balcony for beautifying the house.

Laboni likes old Dhaka's food but she takes these foods occasionally such as in a marriage functions, birthday party, anniversary and other functions. Also there are Western types of foods but with old Dhaka's *biriani*, *kabab*, *chicken polao*, *lacchi* and *borhani*. Laboni takes old Dhaka's food during Ramadan *foriftari*. She buys it from Chowkbazar's traditional *iftari* shops. Besides, her mother in law also prepares these items at home. Generally she takes normal Bengali foods. Laboni goes to Chinese restaurant frequently that is once or twice in a week. She usually wears *salowar kamij* and *shari* with full or halfslip *blause*. She cuts her hair in three-step because she thinks this style suits on her hair more.

Laboni likes to watch movies and she usually watches Indian movies but sometimes she watches Bangladeshi movies especially art films. She likes to watch serial even she spends almost  $\frac{3}{4}$  hours every day for watching Indian serial because she thinks these programs are highly entertaining but she does not follow any Indian style from watching these programs. Laboni also uses internet for social networking and she spends daily  $\frac{2}{3}$  hours on face book.

In a marriage program in old Dhaka, Laboni says they celebrate all programs of engagement, *holud kota*, *gae holud*, *kabin*, and *bou-bhat*. Band party is called in marriage for celebration and different Hindi, Bengali and English songs are played day and night. They all of younger girls wear same dresses in *holud* program and the day of marriage. Laboni's marriage was arranged through a relative. She was given 20 *vori* gold but it may be 50 *vori* depends on



one's ability. But dowry was not given in her marriage. All furniture were given for house decoration. The total cost was almost 35 lakh in her marriage.

In an Eid, they invite many guests in their house and they wear new dresses. There is also an eid rally in their area but she never attends this rally. The younger boys play songs whole day on the road through making a stage. They also celebrate all Muslim religious rituals as well as they celebrate *pahela boishakh* and *hal khata*. In their business they open new *khata* and distribute sweets to all customers. Besides they also go to Ramna wearing new dresses and take there *panta-elis*.

Laboni prays occasionally and she does not wear veil. She is not disciple of any saint. But she makes vow when she is in some big problem and also goes to *mazar* for getting rid of the problem through pray to god.

Laboni has not any romantic affair before her marriage because only arrange marriage is accepted in her family. Laboni likes to wear ornaments always and she has more than 20 *vori* gold. She wears light ornaments always and very heavy ornaments in a ceremonial occasion.

Laboni and her family maintain a very good relationship with her relatives and neighbors as they have frequent contact with them and also support each other very much. Laboni's family goes to private clinic for health treatment and they take home treatment some times for ordinary illness and go to *mazar* believing on supernatural power.

### Case study-8

Tumpa, a student and a housewife, lives in Narinda with her husband and only daughter. She is 20 years old and a Muslim. She also studies in BA in Eden Women's College. The monthly income of her family is 60'000 while her husband is a businessman. She has an extended family where her brother in law is staying with them. Her father has a traditional business of sports products. She has been residing in a rented flat in a multi-storied building for 10 years where her older generations did not live. Tumpa decorated her house with many furniture and instruments which are not high rather moderately expensive.

She likes to eat old Dhaka's food mostly and also fast food than Western and Chinese food although she visits Chinese restaurant once in a month. She likes special *lacchi* of Nurani cold drinks shop in Chawkbazar and also spicy meats and *bakorkhani* of old Dhaka. Tumpa usually wears *saloar-kamiz* but she also likes to wear *shari* with full/half sleep *blause*. Tumpa

observed one thing in old Dhaka that her mother, grandmother, aunts all is wearing *saloar kamiz* for 8 to 10 years but they used to *shari* in previous time. Tumpa follows different types of style in her haircut according to fashion. She also likes to watch movie and serial which is only Indian and every day she spends almost two hours for watching Indian serial because she finds these programs more entertaining. She also likes to follow latest Indian fashion influencing from these serial. Tumpa does not use internet and she never watches adult movies.

When Tumpa was married to her husband there was also celebrating different rituals and programs most of which were traditional such as *Sandhya kota* when *holud* was grinded for the next day's program of *gae holud*. The younger nowadays organize DJ party in a wedding function for celebration. Her marriage functions were organized in a community center. Different items of food were sent to groom's family (such as *nargis kabab*, *shik kabab*, *chicken kabab*, fish, meat and *doi*) and they also served chicken *polao*, *bundia polao*, *kabab* in front of groom. Tumpa's marriage was not arranged through broker or relative rather she herself chose her partner first and then her family also accepted her choice. More than five *вори* gold was given to her and two lakh taka was just spent for giving furniture. Thus more than eight lakh taka was the total cost of her marriage where more than 500 guests were invited by giving wedding card although in past time the invitations were given through sending breakfasts to people who accepted it were considered also accepting the invitation and they must come. In her marriage dowry was not demanded albeit they gave all things without groom's demand. But in past time, there was a written document called *mojbeda* where the demands of groom were written and the fulfillment of those demand were also evident.

During Eid day, Tumpa does not go to any relatives or neighbors instead after Eid day everyone arranges party serially day by day for get together through invitation. Tumpa also celebrates *Muharram* with her family but the patterns of their celebrations are different from *shia* community. The Eid rally and Muharram rally are also organized. They do not eat fish for ten days of *Muharram*. They distribute *sirni* in the name of *khaza baba*(holy man) 'Moinuddin Chisti' of Azmir Sharif in the Arabic month of Rojob. Every family arranges it at a day of these ten days. Besides, the *Kawali* songs are also staged although it is very rare today. Tumpa's family in old Dhaka also celebrates *hal khata*, *pahela boishakh*, and *pahela basonto* but their traditional *bhela basano*, *maizdi* song and *murshidi* song are not performed like before. In a program of *sunnote khotna*, the little boys take the get up of a groom and in

the same way a little girl take the get up of a bride when her ear is pierced for the first time. These children enjoy it also through visiting the whole area in a *tomtom*(a tandem) car.

Tumpa prays to God regularly and most of the time she wears veil without covering face. She is not a disciple of any saint but she makes vow for her daughter's goodness. Tumpa also goes to *mazar*. She likes to wear ornaments and she also has almost ten *vor* gold. She normally wears ear rings, nose pin, thin chain, and breslet which are total of two *vor* and in a ceremonial occasion she wears more than four or five *vor*gold.

Tumpa's relation with her relatives and neighbors is not so good and she contacts with them sometimes. They somehow support or help each other in their well and woe because large multi-storied apartment buildings of today's decline the relationship. Tumpa goes to local MBBS doctor or private clinic for ordinary illness and treatment of her family.

### Case Study- 9

Rasheda begum 63 years old is a widow and belongs to a joint family with her sons and their wives and grandchildren in Chankharpul of old Dhaka. She is a Muslimwoman. The total income of her family is almost 50,000. She went school till primary. Rasheda's house is one-storied and *pucca*. More than five generations have been living here since it is their forefathers' house and even Rasheda has been living here almost forty years. Their house is decorated with normal non-branded furniture. She likes to eat old Dhaka's food and also eat fast food sometimes but she cooks normal Bengali food items at home. She also goes to Chinese or western restaurant although very rare. She usually likes to wear *shari* with full/half slip *blause*. Rasheda begum likes to watch movies and TV programs. She watches both Indian and Bangladeshi movies but she mostly watches Indian serial and therefore she spends almost one hour everyday because of passing time. But she has not any influences from these programs in her daily life or life styles. She never uses internet. She also does not read any book other than religious books.

In a wedding ceremony of her family, they maintain many rituals including *gae holud*, *mehedi*, and *kabin* but today DJ party is also common in a marriage. In their family a marriage proposal is arranged through both broker and relative. In case of gold, minimum five *vor* is essential for a bride. Nowadays dowry is not wanted formally but it is also given in the name of gift. The total number of guests in a marriage function are invited is not less

than one thousand although it depends on the ability and therefore almost ten lakh taka is spent as cost of marriage.

Rasheda and her family celebrate all of the religious rituals. During *Muharram*, they only pray to god and keep fast but they celebrate *shab-e-barat* in a grand manner like an eid day. In this holy day they prepare *halwa* and *roti*, although some think it as sin, and feed some beggars or destitute. During Ramadan, Rasheda begum prepares different types of old Dhaka's food for *iftars* specially *halim*. Besides religious rituals they also celebrate *pahela boishakh* through cooking traditional food at home and visiting Ramna *Botomul* (under the banyan tree). In addition to they also celebrate function of circumcision and piercing of ear with band party and *tomtom*'car.

Rasheda begum prays everyday but she does not wear veil. She is also not a disciple of any saint and never keeps *manot* as well as never goes to *mazar*. She occasionally wear ornaments while she has  $\frac{4}{5}$  *vor*i gold. She usually wears ear rings and a thin chain all time and also wears  $\frac{3}{4}$  *vor*i in any ceremonial occasion. Rashed and her family's relation with their relatives and neighbors are very good and they have frequent contact with them. They support each other in distress very much.

### Case Study- 10

Md. Selim, 64 years old man, lives in Kaettuli. He is a wedded and a Muslim gentleman. He is a businessman. He has a business of chemical products, mosquitoes, and insects dying spray. He has a nuclear family with her wife and children. He completed secondary education. His monthly income is 30,000 taka. He stays in a rented flat in a multi-storied building for 15 years. His father's house is also in Kaettuli but he separated from him many years before. Selim's flat is decorated with many modern furniture and they also have many expensive electrical instruments including AC, washing machine, deep freeze, etc.

Selim likes to eat old Dhaka's food especially junk food than any other item. Generally he takes normal Bengali food which is prepared at home. Selim never goes to Chinese or Indian restaurant. He usually likes to wear shirt-pant, *punjzbi-pajama* and *lungi*. He tries to wear Islamic dresses. He never watches any movie but he has to watch Indian serial sometimes with his family members. He actually listens Islamic songs and news on TV. He does not use internet himself but he keeps both positive and negative attitude towards internet because people can easily communicate with their relatives in abroad through internet but the younger

generation only waste their time in internet and facebook instead of studying. He also reads religious books and he spends his leisure time in calling God. Md. Selim prays everyday and he is a disciple of saint also. He keeps *manot* when someone became ill and also goes to *mazar* and distributes money among poor and miserable people for God's satisfaction.

During his marriage function Selim saw different programs including *holud kota*, 'engagement', *gae holud*, *kabin*, and finally *Bou bhat*. Besides, all people together enjoyed after evening through singing for ten days. For inviting relatives and neighbors they followed a unique method that some snacks were sent to every family who accepted it were considered that must come to the wedding ceremony. Selim sees that there are many changes in a marriage function of nowadays. While a marriage was performed in a mosque or in the hall room of *Panchayat* committee in previous time is performed in community center now. At the same time wedding card are sent to invite people nowadays. The bride and grooms sit on the chair on stage now but it was not in their time. Besides, many families arrange band party in marriage function at present. Selim pronounces that at least 4/5 *vori* gold is compulsory and more than 500 guests need to invite minimum in a marriage. Thus the total cost is more than ten lakh since furniture needs to give for house decoration as gift although dowry is not asked nowadays.

Eid day is also celebrated with tradition in Selim's family and their area. Eid rally is also organized today in their area where they also participate. He buys new dresses for family members and goes to mosque wearing new dress at eid day for praying. They also organize *milad-mahfil* for eid also as a ritual. There is another occasion they celebrate like an eid day in their family and that is twelfth Robiul Auwal when they take better foods than other day and also organize *milad-mahfil*. Selim keeps fast during Ramadan and does *uras sharif*. Different types of old Dhaka's food are made at home for *iftar* although taking fast food in *iftar* also.

Although Selim is an aged person but he is liberal in mind, even he does not dislike love marriage and romantic affair among young generation. His son is also married according to his own choice. His relation with his children is very open and friendly. He brought up his children without imposing any conservative repression or control. He does not believe on fatalism completely but on work that people can achieve what he wants through work. Selim goes to local MBBS doctor when someone become sick in his family and also takes home treatment for ordinary illness. Selim's family maintain a very good relationship with their

relatives and neighbors and they have very frequent contact with them. They also support each other very much. There is a *Panchayat* committee in their local area where different minor mistakes and unjust actions are judged by the members of committee for peace of the area.

## Case Study-11

Md. Ali, 64 years old, lives in Haranath Ghosh road in Chawkbazar. He is a Muslim gentlemen and a married old man. His is living in a joint family. Ali has a business of iron materials. He completed secondary level of education. The monthly income of his family is more than 60,000 thousand as his brother and son is also doing business. They have the traditional family business which has been maintaining by generation. Ali and his family are living in a normal multistoried building which becomes old. It is owned by them. They have been living here for more than 50 years as his father, grandfather also lived here. Ali's house is decorated with many moderately expensive furniture i.e. Khat, Sofa set, Dressing table, Dining table, Almirah etc. He himself uses a normal cell phone. But in his family there are many electrical instruments used for daily life such as freeze and TV, microweb oven and AC and so on. Ali's family goes to local MBBS doctor or Govt. hospital/clinic for treatment of any ordinary illness, and sometimes goes to private clinic also.

Although Ali becomes old, he also likes to eat Chinese/ Western food and fast food. Ali likes to have traditional old Dhaka's food in his meal. He likes *Hazir biriani; morog polao, borhani, shik kabab* and his spouse prepare these items for him at home. He visits Chinese/Western restaurant once in a month with his family members. Ali usually likes to wear *Panjabi-Pajama* and *Lungi* always at home because he feels more comfort in these dresses. Ali does not follow any particular hair style but he has beard which he keeps for his religiosity. Ali likes to watch movies but not serials and he watches Indian and Bangladeshi old movies only for entertainment. But his family members watch Indian serials. Ali does not like to follow anything from these movies in his lifestyles. He has not access to internet.

Ali's family celebrates a marriage program in their traditional way maintaining all rituals. He says the marriage is arranged through broker. The major rituals maintained in a marriage are Engagement, *Holud kota, Gae holud, Kabin/Bibah, cholon/bou vhat* but now these functioned are organized in modern way. All programs are organized in community center now. In previous time, there was a ritual of evening party where many people together sang for

celebration. Now bride and groom are seated on chair but in past they were seated on *piri*. In his marriage, a large quantity of gold needed to be given to bride. The bride's family was given all the things needs for house decoration without groom's demand. The total number of guests needs to be served in a marriage is more than 1200, so the total cost of a marriage is almost 10 lakh. Ali says today new types of function are also celebrated as his son and daughter in law celebrates their marriage anniversary in a grand manner like a marriage function. Ali celebrates all the religious festivals with his family. During Ramadan they like to have traditional *iftari* items old Dhaka, and in Eid day he joins in an Eid rally still. But Ali says people have lost their feelings now and it is not celebrated now like before. Younger people organize concerts themselves. Ali's family also celebrates *Muharram* through keeping fast and praying. He also celebrates *shab-e-barat* and *eid-e-miladunnobi* with prayers and *milad-mahfil*. Ali prays everyday but he is not *murid* of *pir* and never does *manot* and goes to *mazar*. As a business man he celebrates *halkhata* in every Bengali New Year and celebrates *Pahela Boisakh*. Their house and shop are decorated for *halkhata* and *Pahela Boishakh* and they offer sweets to all of customers.

Ali's family has a very good relation and frequent contact with their relatives and neighbors. He has also friendly relation with her children and a very good conjugal relation. In their area, there is a *panchayat* system where different arbitration are executed by reputed persons of area to solve minor problems of many family as husband-wife problem, criminal act of anyone and different decisions are taken for welfare of the area. Many poor families get financial support by the members of this *panchayat* committee.

## Case Study-12

Ovi, 26 years old, is living in an extended family in Kaettuli area of Old Dhaka. He is a Muslim guy. Ovi is married also. He is a retail businessman of Machinery parts. He completed graduate. The monthly income of his family is more than one lakh taka and they have expenditure of almost 60 thousands taka. Ovi with his family resides in a flat in a multistoried Apartment which is rented by them. They have been living here for 10 years after separating from his grandparent's house. Ovi's flat is decorated by very expensive and branded furniture, many modern electrical instruments and nice decorating tools.

Ovi likes to eat old Dhaka's food very much but he goes also to Chinese/Western restaurant in a month. He likes to wear three- quarter pant, jeans, gabardine pant and T-shirt casually

but he also wears formal dress whenever is needed. He wears *Panjabi-pajama* occasionally and *Lungi* at sleeping time. He chooses his dress style based on fashion in different time. He keeps his hair long sometimes and short also according to fashion of the day. He has now some beard at the middle for fashion also.

Ovi likes to watch movies but English and Animation only. He does not like to watch serial. He finds to watch movies highly entertaining and thrilling for him. He likes to follow Hollywood fashion. Ovi uses internet for facebook and business purpose. He is deadly addicted to facebook as he spends 6 to 10 hours every day on internet. Ovi also watches adult movies because of entertainment. When Ovi joins any marriage function of old Dhaka he finds it is truly full of rituals even in his marriage function also but a lot of changes he also sees now in rituals and programs. His marriage was arranged through relative but neighbors and relatives also play the role of broker sometimes. The dowry was not demanded but there was a custom in old Dhaka like dowry called *Chaoa-Paoa* in previous time. Today furniture and other things for house decoration are given in the name of gift which determines the status of bride in her in law's house and parent's status in society. The total cost of a marriage in now 15 lakh taken and minimum 4-5 *vori* gold need to be given to bride. Their marriage ceremonies were organized in a community center. The invitations of the guest were given through wedding card, not in their traditional way of sending snacks. In his marriage he also went gent's parlor for his makeover but he does not go parlor regularly.

During Ramadan Ovi and his family keep fasts and they take different items for *iftar* both old Dhaka's item and fast foods. *Iftari* is made at home most of the time. They celebrate *Shab-e-barat* like an eid day as they take new dresses and rich foods in that day. They also distribute *Roti-halwa* among the destitute. During *Muharram*, their family members only pray to God and they do not take part in *Muharram* procession. Eid is celebrated with relatives and neighbors. They visit each other's house. Eid rally is also organized in their area. Besides these rituals, they celebrated *Sunnate Khatna* of him through band parties and *tomtom* Car and *Kan forano* of his sister in the same way. Even his *Sunnate khotna* and her sister's *kan foranowere* celebrated in the same day. During *Pahela Boishakh*, he goes to Dhaka University campus and Ramna take *Panta bhat* (rice in water) and *Hilsha* fish. All of their family members take special lunch together in that day. He wears *Punjabi* and *pajama* for *Pahela Boishakh*.



Ovi prays regularly and he is a disciple of a saint because this is the tradition of their family. He sometimes keeps *manot* and also goes to *mazar* for *manot*. Ovi had a romantic relationship and it is already accepted by his family because his family has a liberal attitude towards love marriage. He has a very friendly relationship with his parents, even his father is his best friend. He with his spouse is also very friendly. Ovi's family has a very good relationship with their relatives and neighbors, they give support each other very much in their well and woe. Once his father became ill seriously at mid-night but their neighbors were awake whole night with them at hospital. All of their family functions were celebrated with their relatives and neighbors. They also attend other's party. The bonding of neighbors in their area is very strong.

### Case study-13

Razia khatun, 67 years old, is a widow, lives in Chawkbazar. She is unemployed now. She is Muslim in religion. She has an extended family. Razia khatun is barely illiterate. The monthly income of her family is 60-70 thousand taka as her son has business of Crockeries in Old Dhaka. They live in an old house which is one-storied and *pacca* and they have been living here for four generations. Razia's house is articulated with modern decoration.

Razia khatun only likes to eat old Dhaka's food but sometimes take fast food as their family members like to take this food. He never visits any Chinese or western restaurants. She only likes to wear *shari* with full and half slip *blouse*. She also wears full veil always when she goes out of home with covering her face.

Razia khatun likes to watch movies and serials. She only likes to watch Indian and Bangladeshi movies and Indian serials. She is totally addicted to Indian serials and she spends 3-4 hours watching serial because she thinks these serial are good for passing time and entertaining also.

The major rituals celebrated in old Dhaka are engagement, *shandhya kota*, *Gaeholud*, *kabinand cholon*. She says that before *Gaeholud*, only women celebrate *shandhay kotha* rituals when *holud* (turmeric) are grounded for next day. In previous time, the invitation of marriage was given through sending some food item to relatives and neighbors instead of invitation card. The marriage was organized in a mosque or *panchayat* hall. There was a written document called *mojbeda* where the demands of groom's family were mentioned. The ornaments of gold were given to bride from both sides. There was lot of traditional food

items such as *kofta*, *kabab*, *biryani*, *polao*, *borhani* which were served only for marriage functions. But today the marriage functions are organized in community centers. Dowry is not demanded nowadays but ornaments and all kind of furniture are given with bride in the name of gift.

The traditional festivals are also celebrated in their area as kite flying is still maintained but *bhela basano* festival is not celebrated nowadays. *Pahela Boishakh* is celebrated in their family as a Bengali culture. They prepare many traditional foods in that day and her grandchildren go to Ramna. *Hal khata* is celebrated in their shop also. All religious festivals are celebrated in their family. During *Shab-e-barat*, they prepare *halua-roti* and distribute it among poor. At *Muharram*, they prepare *shirni*, keep fast and also go to *mazar*. Razia Khatun prays to Allah regularly but not disciple of saint and keeps *manot* and goes to *mazar* occasionally. Razia khatun usually does not wear ornaments after becoming widow. Razia khatun and her family maintain a very good relationship and frequent contact with their relatives and neighbors. They support each other very much. When someone is in distress or in bad situation everyone comes forward with their helping hand in their area. There is also a *Panchayat* committee from where different welfare activities are done for the *mohalla* with the help of such people in the area.

### Case study-14

Nazim Uddin, 70 years old, lives Lalbagh. He is married. He has a joint family. His religion is Islam. Nazim Uddin has business of restaurant. The monthly income of his 40,000 taka and the expenditure is also same. Nazim Uddin is living in their owned house with his family which is one storied and *pacca*. They have been living here more than five generations. Their house is decorated with normal furniture.

He likes to eat old Dhaka's food only and never visits any restaurant/Chinese, western restaurant. He usually wears *Panjabi pajama* and *Lungi*. He keeps long beard because of his religious values. Nazim Uddin likes to watch movies and serials. He has no access to internet.

The major rituals maintained in old Dhaka are engagement, *shandhy kota*, *Gae holud*, *kabin* and *cholon*. An evening party was organized before which was seven days long where all people together sang. All guests begin to come from the first day. The marriage is mainly arranged through relative. At *gae holud*, numbers of *dala* with materials of *gae holud* were sent from both families. From bride's side, various foods were sent to groom's family. In a

marriage program of present day many rituals are still maintained with some new rituals following Indian serial based and movies, as a result the old style of a marriage has been changed. Nowadays the marriage functions are organized in community center instead of house yard or mosque. In old city, all religious festivals are celebrated but have their old Dhaka's style. There are some local festivals, some of which are extinct with time. But kite flying is still celebrating by people. Eid rally, *Muharram's tazia rally*, *Muharram's fair* and Eid fair are organized nowadays also. Younger generation celebrate these festivals in their way organizing DJ party and concert during *Pahela Boishakh* and Eid.

The old Dhaka retains its culture still, as in all programs old Dhaka's foods are preferable for them. During Ramadan *Tokma's sharbat*, *faluda*, *misri's sharbat* and many other types of *sharbat* are still prepared for *iftari*. *Bakonkhani* with *Panir* is one of the favorite food items of Nazim Uddin. In a marriage functions different types of *kabab* i.e. *Nargis Kabab*, *Boti Kabab*, *shik Kabab* are served still but it is also seen that many families arrange party in a Western restaurant.

Nazim Uddin is a pious man. He prays regularly and goes to *mazar*. He also keeps *manot*. Nazim Uddin is a member of their *Panchayet* committee where many judgments for minor crimes and unethical activities. In their area, the neighborhood is very strong as they have very good relationship with their neighbors and they support each other always.

## Case study-15

Raisa, 19 years old and single, lives in Azimpur in old Dhaka area. She is living in a nuclear family in their owned flat in a multistoried apartment. Raisa is a student and studying at 'A' level. She belongs to a Muslim family. The monthly income of her family is almost 60,000 taka and the expenditure is nearly 30,000 taka.

Raisa is a foodie and she likes to take any delicious or yummy food item, therefore she likes old Dhaka's food not just but also Chinese, Western, Thai and Indian food. She visits restaurant frequently even once/twice in a week. Raisa likes to wear *genji* and three quarter pant at home. When she goes out of home, she usually likes to wear *saloar kamiz*, tops, jeans and also *sari* but occasionally and with slip less *blouse* sometimes. She wears those types of dresses in which are more fashionable. She applies various types of style in hair, most of the time she follows bollywood actress Priyanka Chopra's hair style because she likes her very

much. Raisa prays occasionally but does not like to wear veil. She never keeps *manot* and goes to *mazar*.

Raisa like to watch movies but only Western, Indian and animation movies. He also likes to watch serial which is also Indian and western. She spends 3-4 hours every day to see this program. She likes to listen Western music very much and sometimes Indian songs also. Raisa follows western and Indian style in her dress pattern, hair style and fashion. Raisa uses internet for social networking and spends 2-5 hours every day. Raisa has not any romantic affair.

Raisa attended several marriage functions and rituals in various times. At a *gaeholud* function, she with other girls usually wears same type of dress and in other programs also. She likes to wear ornaments matching with dresses. They all enjoy very much with lots of fun. They organize party where they all together do singing and dancing. She said that in a *gae holud*, the bride's family and groom's family send different food items with *holud dala* to each others house. The groom is served with special food items of old Dhaka. Raisa and her friends organize DJ party and burst Atosh bazi. Similarly in a marriage function, she attends with a gorgeous look and she wants that she looks most beautiful for which she goes to parlour for her makeup. Raisa also celebrate all local traditional festivals with her family and friends as at *pahela boisakh* she goes to Ramna with her friends and take *panta-elish*. She wears *shari* in that day. Raisa says in her family, her first ear piercing was celebrated and she took get up like a bride. But she thinks it was just funny.

In case of religious festivals, they also maintain all of the festivals. During *shab-e-barat*, they make *halwa-roti* and various items of sweets and cake at home and distribute it to neighbors. They also pray in that day. Raisa said, during Ramadan she likes to have traditional *iftari* items of Chowkbazar although her mother makes various items of *iftari* at home. Raisa likes *halim*, *lacchi* and *borhani* and any spicy food items. Raisa does keep fastbut not for total month of Ramadan. But she prays at the night of *Shab-e-Qudr*. At Eid day, Raisa spends her day at home but many guests come to their house.

Raisa and her family have good relationships relatives and neighbors. They have contact with their relatives not frequently but support somewhat each other. Raisa has friendly relations with her parents. Her father is the best friend of her. She also has a very friendly relation with her siblings.

## Case study-16

Rubel, 20 years old, is living in Lalbagh. He is single now. His religion is Islam. Rubel involves in their family business of cloths but he only completed secondary. The monthly income of Rubel's family is more than two lakh taka and the expenditure also more than one lakh taka. They live in a very old building which is their owned. Their family has been living here for generations. Their house is decorated with many moderately expensive furniture and other decorating tools.

Rubel likes to have fast food very much and also Western food. He visits KFC frequently as he likes chicken fry mostly. Rubel also likes to take traditional old Dhaka's food especially *borhani* and *lacchi*. In their home many traditional foods are prepared at different occasion. Rubel likes to wear T-shirt and jeans mostly and occasionally he wears *Punjabi* and *pajama*. He also wears three-quarter pant and *lungi* at home. Rubel is very much fashion conscious since he take a stylish hair cut in his hair and now he also has a stylist beard but he always hears scold from his parents because they do not like it. Rubel has romantic affair which is known to his family because he has a very friendly relation with his parents.

Rubel likes to watch movies and soap operas. He likes to see Indian, English and Chinese movies mostly and Indian and Western serials and Bangladeshi dramas. Every day he spends 2-3 hours watching movies and other TV programs for his entertainment. He listens Western music mostly even he always keeps an earphone with him for listening music. But he has not any influences from these programs. Rubel has an expensive cell phone and she uses internet for social networking where he spends 2-3 hours every day. He also watches adult movies because he finds these highly entertaining.

The major rituals maintained in a marriage of his family are mainly engagements, *Gae holud*, *Holud kotha*, *kabin* and *Bouvhat* or *cholon* as he saw. The marriage is mainly arranged through broker and relative. Minimum 3-4 *vori* gold is needed to be given to bride and minimum 500 guest need to be served, so the minimum cost of a marriage is ten lakh taka. Rubel attends marriage functions of their relatives and neighbors several time and he found traditional old dhakas food there as his favourite. He enjoyed function through dancing and singing. The function is 3 or 4 days long and several programs are organized. At *gae holud* program, the groom's and bride's family both come to each other house and both family sent various food items with materials of *gae holud*. All of the Muslim religious festivals are

celebrated in Rubel's family. Rubel likes to take traditional *iftar* items of old Dhaka. Different Delicious *iftari* is made at their home. During Ramadan, voluntarily a group of people work for waking up Muslims for *sehri*. At eid day, Rubel join in their traditional eid rally wearing new dresses and at the evening they organized a party in their area. *Muharramis* another religious festival which is celebrated in their family but not the way of *shiah* community. During *Muharram* in their area *shinni* is prepared in each house in each day of *Muharram* and distributed among the poor and destitute. Besides these *Shab- e-barat* and *Shab-e-qadar* is celebrated in their family with praying and fasting. Rubel also celebrates traditional festivals of kite flying in their area and he also says that cock fight is organized in their area occasionally.

Rubel prays to Allah occasionally but not *murid* of any *pir* and never keeps *manot* or goes to *mazar*. Even he does not believe on traditional *mazar* culture of old Dhaka. Their family goes to private clinic for treatment of any health problem. He and His family have a very good relationship with their relatives and neighbors but have contacts with them sometimes. Their is also a *panchayat* system in their area and different social organizations. Rubel is also member of many club and organizations for youth. He regularly goes to sports club and also goes to gymnasium.

### **7.3 Conclusion**

In this study, it has been explored from qualitative analysis that old city of Dhaka still maintains their traditional culture but modernization and globalization through mass media and technology bring change in this traditional culture as younger are more affected by Western and Indian culture. The elderly generation upholds traditional values and ideas. This will be explained in detail in following section.

## **Chapter Eight:**

# **Changing Urban Culture in Old City of Dhaka: Discussion of the Study**

### **8.1 Introduction**

In keeping with the objective of the thesis, namely, to explore the impact of modernization and globalization on urban culture and the generational changes in ideas and values in old city of Dhaka, I have analyzed the findings compiled for each index of interview guidelines and survey questionnaire. Now in this chapter, it will be determined whether hypothesis and research questions of this study can be confirmed or rejected and the readers will be able to understand how the theoretical framework of this study fits with the current situation and context of old city in Dhaka. In this study it will be discussed that how the issue of globalization-localization and tradition-modern is related with old city of Dhaka.

### **8.2 Urbanization and Urban Culture in Old City of Dhaka**

Urbanization theory is essential to understand the city life and culture of an urban community. Urbanization is linked to modernization as urbanization is an aspect of modernization as well as when a traditional urban society follows the path of modernization; it begins to adopt changes its traditional urban experiences and environment. The research showed that despite the changes due to modernization and globalization, the old city of Dhaka still continues its traditional urban life in many aspects.

The theories of urbanization which are explained under the theoretical framework are relevant with the study findings. Durkheim's theory of city life from traditional perspective is appropriate to the condition of old city of Dhaka as mechanical solidarity, which is the feature of traditional community, is also found here. The people still maintain common customs, values, ideas, beliefs, and rituals that keep their bonding strong and maintain social order and solidarity in old city of Dhaka. As the study found more than 50 percent of respondents belong to joint family and more than 65 percent of respondents have frequent contact with their relatives and neighbors in the era of modernization. On the other hand, despite complex division of labor initiated at a small scale due to modernization people here still have more tendencies to their traditional division of labor such as business. According to

findings more than 78 percent of male respondents are doing business in the old city of Dhaka.

Similarly, Weber's idea of city as centered on market settlement is found in the old Dhaka society because of the dominant existence of commerce and trade here. Simmel, Tonnies, Wirth and Fischer's theory of urbanization that explains the transformation of city in terms of its culture and values because of modernity which is also similar in case of old city of Dhaka as it is going through transformation with the modernization and globalization. The study discovered that almost 80 percent of the younger respondents like to take Chinese/Thai food and more than 62.5 percent of them like fast food. More than 45 percent of respondents like to take western food. Majority of the younger respondents have romantic relationship and they also have fewer tendencies to follow religious values.

Ibn Khaldun, like Durkheim, in his theory of urbanization stated that religion and indigenous social solidarity is necessary for city life and the distinction between rural-urban is the consequence of passage from the simple to complex which is uncovered also in case of old city of Dhaka since it is transforming from simpler to complex life because its joint family structure is also breaking down, as neighborhood and kinship relations have begun to weaken although at a very limited scale due to its transition from traditional to modern society. As the study found only 1.92 percent of respondents do not have good relation with their relatives. But people of this city still lead much more of their traditional life. On the other hand, Tonnies' theory of community and society is also appropriate to the study since in this traditional urban community of old city of Dhaka still upholds their strong family ties, kinship and neighborhood bonding like a traditional community since more than 65 percent of respondents have very good and frequent relation with their relatives and neighbors and 94 percent of respondents support their relatives and neighbors in their well and woe. According to Simmel's theory, it can be said that old city still persists its traditional community life because the relationship is still not instrumental rather it builds on their interpersonal trust as old city maintains its strong neighborhood relation. From qualitative findings it has been that there is still *panchayat* system in each area in old city of Dhaka for maintaining their traditional social structure and a strong neighborhood relation. Besides that the people here celebrate their all social functions with their relatives and neighbors, even when someone dies all neighbors stay beside the family. Similarly in a critical situation of any family all others put forward their helping hands towards the family. Thus they always give support to each other.



### 8.3 Modernization and Urban Culture in old city of Dhaka

Old city of Dhaka, a traditional urban city, is facing a transition in its traditional socio-cultural practices and lifestyles as found in this study. The one of the major agents of this change is modernization. Modernization is the process of developing the characteristics of modern society into traditional society. For becoming modern, a traditional society has to follow the path of developed or western society through adopting the ideas, values, norms, institution and technology. These changes can be made possible through the diffusion or transplanting of ideas, institutions, values, capital and technology to the less developed world. Modernization through diffusion has already begun to take place with education, urbanization, nuclear households, increased awareness through mass media, residential pattern, people's attitudes, beliefs and customs in old city of Dhaka.

Based on the findings of the study, modernization process that is taking place in old city of Dhaka is relevant to Levy's relatively modernized society in the sense that modernization is a matter of degree and old city of Dhaka is becoming modern through contact with relatively modernized societies e.g., America but it is relatively non-modernized society yet. Since people here slowly begin to adopt ideas, values and lifestyle of modern society because of their contact with modern society through media, satellite and ICTs. The people are becoming more educated here even they begin to send their children in English medium schools and colleges. They go to abroad for higher education while in previous days people here liked to involve their children in trade and business. They only thought to maintain their forefathers' business anyhow. In case of modern lifestyles, they also now begin to go to abroad for medical treatment and there are also numbers of hospitals and clinics with improved medical technologies, they also go there that means they are leaving their traditional health seeking behavior of going to saint or *mazar*. As the study uncovered that 63.46 percent of the respondents go to private clinic for their treatment, 46.15 percent of respondents go to local MBBS doctor, 40.38 percent go to govt. hospital and 3.85 percent go to abroad for taking treatment. Besides, Smelser and Lerner's modernization theories also fit with the findings of the study. According to Smelser and Levy's theory, modernization results structural differentiation and specialization as in Old Dhaka, the traditional family form has begun to change as the joint family is breaking down and transforming into nuclear family. The traditional multi-functional and multigenerational family of old Dhaka is undergoing structural differentiation and it has now much simpler structure and lost a lot of its traditional

function. More importantly, the housing pattern of old Dhaka has also begun to change. The traditional architectural style of old Dhaka's house is being replaced by modern architectural design. The buildings are becoming multi-storied building and apartment as the study found more than 42 percent of respondents are living in a flat of a multi-storied building. The people also have modern interior decoration and all of the modern or luxurious facilities for leading a more comfortable life. People are now more exposed to TV, satellite and internet. Therefore they have more opportunity to follow foreign culture. In the old Dhaka, both younger and elderly group are now having exposure to Indian and western cultural programs and their lifestyles through mass media. People are now following Indian and western culture in their traditional lifestyles as in their food habits, dress style and fashion as Levy said that after contact with relatively modernized societies, the relatively non-modernized societies never go back to their style. Therefore, the ideas and values of relatively modernized societies are replacing old Dhaka's traditional ideas and values. Old Dhaka's People like to take western and Indian food, like to watch western and Indian films and TV programs, like to listen western and Indian songs, like to follow Indian and western fashion and like to wear Indian and western dresses, even foreign culture are altering traditional Islamic dress code of women particularly the use of veil because of their regular contact with western and Indian culture and they are adopting foreign culture because of modernization i.e. their access to technology and mass media as Lerner and Brohman supports that mass media help the transition from traditional to modern .

Although modernization has impact on old Dhaka's socio-cultural life, and people's values and ideas but it does not has equal impact on all groups of people that mean generational changes in ideas and values are found in this study. The younger generation is much more affected. They are adopting western and Indian culture more and this group is the agent of change in old Dhaka's traditional culture. As shown in the findings only younger group have influences from foreign culture and they like to follow it in their dress, consumption behavior, fashion and romantic affair. As 63.64 percent of younger respondents have influences on their dress pattern and fashion. More than 27 percent like to follow hairstyle from these programs and another 18 percent have influences on their ornaments while almost 9 percent like to follow romanticism in their life from influencing these programs.

While elderly people still maintaining religiosity, the younger group has fewer tendencies to maintain religiosity. More than 85 percent of elderly respondents pray everyday but majority of younger respondents pray occasionally. The elderly group has much fewer positive

attitudes toward exposure to foreign cultural programs and negative attitudes adopting foreign ideas, values and customs. As in this study almost 80 percent of younger respondents use internet but none of the elderly respondents use internet whereas 46.43 percent of the elderly respondents think that using internet is only waste of time.

#### **8.4 Cultural Globalization and Urban Culture in Old City of Dhaka**

After analyzing the findings of the study, it is much more clear that with the intensification of globalization the culture of old city of Dhaka is similar in some aspects to other cities across the world while cultural globalization is occurred through sharing same ideas and values across the world and which is mainly happened through media. But despite this homogeneity, the hybridity also exists in this culture as it still keeps its traditional local culture. Therefore the theories of cultural homogenization and hybridization are pertinent to the study. Under the homogenization approaches, Ritzer's McDonaldization theory is appropriate to the findings of the study as well as Westernization and cultural imperialism as the forms of cultural globalization has been found in this study area. On the other hand, not only westernization or McDonaldization, Robertson's theory of glocalization is also applicable in this study. From observation method, it has been noticed that there is available number of chain fast food restaurants in each area of the old city of Dhaka. The cultural homogenization is taking place in terms of consumption. People in old city of Dhaka, although younger groups, like to take western food and any fast food items more. In this study, almost 80 percent of the younger respondents like to take Chinese/Thai food and more than 62.5 percent of them like fast food while only 14.29 percent of older respondents like Chinese/Thai food and only 17.88 percent older respondents like to take fast food. More than 45 percent of respondents like to take western food whereas only 3.87 percent of elderly respondent like western food. McDonaldization is one form of westernization and westernization is occurred through media or cultural imperialism. Besides, younger people like western music, serials and movies more. As more than 90 percent of younger respondents like to watch western movies and 9.10 percent like to watch Chinese movies. These have impact on their values and ideas whereas older people do not keep similar ideas and values as a result generational changes in ideas and values or conflict of values is common. Such as in this study 33.33 percent of younger respondents wear dress following particular style or fashion while rather 28.57 percent of elderly respondents like to follow religious value in their dress style. They follow particular hairstyle according to actor's or models' style. On the other hand according to cultural imperialism theory, cultural homogenization in old city of Dhaka is occurred through media. There is an imposition of the culturally dominant nation's ideas, beliefs,

values, knowledge and style of life as Indian and American on people of weaker nations. Due to widespread use of media technology in old city of Dhaka and much more exposure to foreign films, TV programs, and music, cultural homogenization is happening in this area through media or cultural imperialism. The global flow of cultural forms and meanings occur along a one-way street from the core countries to peripheral countries.

Despite the homogenization of culture, there is also existence of local culture in old city of Dhaka. Not only western culture is present here, there is also ongoing mixing of local culture, Indian culture, and western culture even Chinese/Thai culture in case of consumption behavior of people. The study found global-local interaction which can be defined as hybridization of culture in old city of Dhaka. Thus, Robertson theory of glocalization can be adjusted with the study findings. As shown in the findings, people of old city in Dhaka like to take their local foods and also take global food items. In case of their dress pattern, they also like to wear western dresses but not leaving the tendency of wearing traditional dresses. Similarly, people in old city of Dhaka like to follow western style in fashion but also keep their traditional religious value. In a marriage or any social function, they maintain their traditional rituals but at the same time they are celebrating western DJ party. For Eid celebration, People join their traditional Eid rally and also arranging music concert where western, Indian and other songs are played. They celebrate all of their traditional and religious festivals with same grandeur. Generally, people in old Dhaka like to watch Indian and western movies and serials more and also watch Bangladeshi movies and serials. Similarly, they like to listen western and Indian music with Bengali songs also. Thus this is the media and technology through which global and local culture are interacting and becoming global. This co-presence of both universal and local dimension in old Dhaka's culture, values and practice can be explained as glocalization or hybridization in old Dhaka.

As the findings show the westernization, McDonaldization or cultural imperialism as well as hybridization or glocalization in old city of Dhaka, it is also making obvious the generational changes in these cases. Although the homogenization and hybridization is happening but this is the younger generation mostly who combine global culture with their local culture, who like to follow western and Indian lifestyles and adopting western ideas and values whereas this is the elderly group who maintain their traditional ideas, values and customs and have not exposure to internet although they have also exposure to Indian films and serials as well as like to take Chinese, Thai and Western foods also. Despite these, the elderly group has more adherences to religion as they still like to pray, go to *mazar*, become disciple of saint and make vow as well as the elderly female like to follow Islamic dress code of wearing veil.

## **8.5 Simultaneity of Changing Culture and Persistence of Tradition in Old City of Dhaka**

Despite the impact of modernization, globalization on urban culture in old city of Dhaka, it has been able to maintain much of its unique characteristics or traditional features especially in its social system as found in the study. The people in old Dhaka still maintain strong bonds with relatives, neighbors and kin groups. The old city of Dhaka still continues their traditional social control system through *Panchayat* system and upholds social solidarity through *moholla* (neighborhood) culture. The people keep strong moral and religious values although generational changes are seen in this matter. The old city still has large number of joint families and the most of the people still prefer business as of their occupation that means it preserve their business culture. The old Dhaka's people still maintain its traditional social and religious festivals and rituals with same grandeur. All of its customs are still retained by its people. In fact, the traditional culture has been still bearing by its elderly generation more, but not totally rejected by its younger generation as they are mainly the agents of drawing foreign culture into native culture. Despite the exposure to foreign food, people in old city still keep their traditional food habits. In all of their social functions traditional foods are still served to guests. Even they take traditional foods in their everyday meals. People in old city still preserve their traditional social structure, beliefs and rituals, ideas, values and customs but changes are mainly taking place in their consumption behavior, lifestyle and fashion through mass media and internet but more in younger generation's lifestyle. So it can be said that old city of Dhaka retain much of its tradition midst of slow changes.

## **8.6 Conclusion**

The old city of Dhaka has been maintaining its traditional social and cultural life despite the impact of modernization and globalization. There is a one kind of mixing in the old city of Dhaka. People have their traditional lifestyle on the one hand and they have been affected by global flows and they have been globalized in some aspects of their lives on the other hand. But still they have been continuing their traditional social and cultural practices, customs, beliefs and rituals, beliefs and ideas in a majority part of their life. But the research also discovered the generational changes in ideas and values. Thus the study has successfully uncovered the conditions of urban culture in old city of Dhaka through its research questions and accepting the hypothesis and a significant relevance with its theoretical framework.

## Chapter Nine: Conclusion

The study on changing urban culture in old city of Dhaka was conducted from a sociological perspective. The objectives of the research were to understand the pattern of urban culture in old city of Dhaka, to explore the impact of modernization and globalization on urban culture in old city of Dhaka and to find out the generational changes in case of ideas and values in old city of Dhaka. The total of 104 surveys and 16 in-depth interviews were conducted through purposively selection of the respondents. The study explained the pattern of urban culture in old city of Dhaka with reference to theories of cultural globalization, modernization and urbanization. In this research it has been explored that the modernization and globalization have impact on traditional urban culture in old city of Dhaka. The changes in people's lifestyles, values, ideas, customs, beliefs and rituals have been found but the old city has not lost its traditional social and cultural life completely rather it upholds much of its tradition. Cultural imperialism in the form of Westernization or Mcdonaldization are taking place in people's consumption style, dress style, fashion and romanticism of younger group on the one hand. On the other hand adopting of foreign values with maintaining traditional values, the culture of old city is becoming glocal or hybrid as people do not leave their traditional food habits, dress style and religiosity despite their exposure to foreign culture through media and internet. Due to modernization, people are becoming aware about their life as they are becoming more educated, the traditional family form is replacing by nuclear family. People use modern devices and instruments in their everyday life; decorate their house with modern furniture, they have microwave oven, dish washer , AC and so on, even their traditional housing pattern has been replacing by modern architectural design. In old city of Dhaka, people are no more rely on *pir*, *mazar* or *manot* for getting well rather they are becoming aware of modern treatment. Women are changing their tendency of wearing veil even they are also becoming more aware about fashion. They are trying to make their look gorgeous wearing ornaments, following different cut in their hair and wearing fashionable dresses. Therefore modernization and globalization have impact on some aspects of people's lives in old city of Dhaka but they cannot change social and cultural life of people. In old city of Dhaka, people still celebrate all of their religious and social festivals having traditional rituals, they celebrate *Pahela boishakh*, *Hal khata*, *kite flying*, and *cock fight* their local festivals, people still celebrate piercing ear of a girl and circumcision of a boy with traditional band parties and *tomtom* car. They still organize Eid rally, *Muharram* rally, *Janmastami* rally, Eid fair, *Muharram* fair, *Boishakhi* fair and so on in each area of old city of Dhaka. Although

some modern ways of celebrating marriage function have been including in present time but marriage function is also still celebrated with many of their traditional rituals. In case of social norms and values, there are still a majority people have their strong adherence to religious values and for social control, there are also continuing *Panchayat* system in each area. Social order and social solidarity are maintaining through strong neighborhood and kinship relation. People support each other in their well and woe. They are together living like a family. Everyone comes forward for other neighbor's need. While someone is in danger, the neighbors become his/her friend. There are still a large number of joint families where people are living by generations. In a joint family, a child is brought up with giving education of norms and values of family, religion and society. The younger people therefore respect elderly people and they also have friendly relation with their parents. Despite these, there are generational changes in ideas and values in old city of Dhaka. The younger generations and the older generation's ideas and values vary based on their consumption pattern, dress style and fashion. The younger male group likes to follow model's or actor's beard style on themselves while elderly group follow religious value in their style of beard. The younger female group likes to follow model's or actor's fashion in their dress pattern, hairstyle and makeover whereas elderly group likes to wear veil. The elderly group is more religious. The younger group has more exposure to technology and they like to follow Western style. Therefore they are more influenced from Western culture. But still both groups like to have traditional food, dress, and music and maintain traditional ideas and values. Thus it has been ascertained in this research that old city of Dhaka still retains much of its tradition midst of slow changes.

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\*(The references in this study have been designed following ASA style)

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## Glossary

**Ashirbad:** A ritual of Hindu marriage like engagement

**Bhela Basano:** A local festival in old Dhaka

**Blause:** A kind of cloth wearing by women with shari

**Bodhu boron:** A reception party of a bride in groom's family

**Dipabali:** A Hindu festival with illuminations on the day of new moon in the month of Aswin or Kartik when the goddess kali is worshipped

**Dhuti:** Men's dress usually wears by Hindu men

**Gae Holud:** Turmeric ceremony, a marriage ritual, when bride as well as groom is taken bath with turmeric and other materials.

**Genji:** A kind of cloth which is usually worn by men

**Gurid:** An officer of the *panchayat* whose duty is to inform the members of all matters connected with its affairs.

**Hal khata:** The first day of Bengali new year when a new account book is opened by businessmen and traders for New Year

**Holud Kota:** A marriage ritual when turmeric is squeezed for Turmeric ceremony

**Iftar:** The breaking of Ramadan or unobligatory fasting after sunset with snacks and cold drinks

**Kabin:** The dowry payable to a bride at a Muslim marriage

**Kannya Dan:** A marriage ritual when the bride's father gives his daughter hand to groom's hand

**Kawali:** A devotional song of the Sufi fraternity

**Lakh:** One hundred thousand in money

**Mala Bodol:** A ritual of exchange of garland by bride and groom at hindu marriage

**Manot:** A promise to offer a particular sacrifice to god or goddess on fulfillment of a prayer

**Maizdi:** A local or traditional song

**Mazar:** A religious place where a very religious person is buried

**Mehedi:** A marriage ritual when girls take henna on their hand, this is not old Dhaka's traditional ritual rather it has been celebrated following Indian culture.

**Mohlla:** Social Neighborhood

**Mughal:** A dynasty ruled Indian sub-continent for over four hundred years

**Murshidi:** A kind of spiritual song

**Muslin:** It was a world famous cloth of Dhaka. its origin goes back to time immemorial. It was exported to all parts of civilized world mainly in 1660-1813 (Taifur, 1956).

**Nath:** A song in praise of the Holy Prophet of Islamic song

**Pahela Basonto:** The first day of spring

**Panchayat:** An association which looks after the social welfare of an area and its members.

**Pucca:** Structure of permanent building materials

**Punjabi- Pazama:** Men's dress

**Shab-e-Qadar:** An odd day in the last ten days of Ramdan

**Salwar Kamiz:**Female attire usually wears by the women in India, Pakistan and Bangladesh.

**Sankranti:** The last day of Bengali month

**Sat Pak Ghora:** Both bride and groom walk around the fire with pronouncing seven promises to each other

**Semi-pucca:** The structure of semi-permanent building materials

**Sehri:** A food taken by Muslims a little before dawn during the fasting month of Ramadan

**Shari:** A traditional dress of women.

**Shirni:** Sweetmeat

**Shiah:** The follower of Hazrat Ali

**Sidur Choano:** A ritual Hindu marriage in which the groom give vermilion on bride's parting of hair

**Shuvo Dristi:** A ritual of Hindu marriage when the bride and groom see each other.

**Shukla Paksha:** The fortnight during which the moon is increasingly visible till it attains fullness

**Subadar:** A governor of a province

**Sunni:** orthodox Muslim or the follower of sunnat-ul -jama'at sect

## Appendix One: Checklist

- ✿ Socio-Demographic Characteristics (including Name, Age, Sex, Religion, Marital status, Education level, and Occupation)
- ✿ Monthly Income & expenditure
- ✿ Family types
- ✿ Housing pattern
- ✿ Generations living in the house
- ✿ Consumption Behavior
- ✿ Dress patterns
- ✿ Fashion
- ✿ Ornaments used by women
- ✿ Younger's having romantic affair
- ✿ Exposure to Internet
- ✿ Exposure to Western films, serials and music
- ✿ Exposure to Indian films, serials and music
- ✿ Exposure to Bangladeshi films, serials and music
- ✿ Celebrating Social festivals
- ✿ Celebrating Religious festivals
- ✿ Celebrating Local Festivals
- ✿ Marriage rituals
- ✿ Religious rituals
- ✿ Religiosity (praying, *pardah*, *manot*, *murid of pir*, *mazar*)
- ✿ Kinship
- ✿ Neighborhood (*moholla* culture)
- ✿ Family ties
- ✿ Social Control and Social Organization
- ✿ Health Seeking Behavior



## Appendix Two:

### A Survey Questionnaire

On

### *Changing urban culture: a study of the old city in Dhaka*

Consent letter

(For fulfillment of thesis work in

The department of sociology at university of Dhaka)

#### **Informed consent**

Hello!

I am Sonia, a student of sociology department at the University of Dhaka. I am currently carrying out a study on ‘changing urban culture: a study of old city in Dhaka’. The study is being conducted as a partial fulfillment of my Master’s degree. The aim of this study is to know the patterns of urban culture in old city of Dhaka. Data collected from you would entirely be used only for the above mentioned academic purpose. Your personality or identity will not be revealed in any way during the research process and no individual information will be reported. Only your opinion is important. I would really appreciate if I could take 20-30 minutes of your time. Thanks in advance!

#### **SECTION A: SOCIO-DEMOGRAPHIC CHARACTERISTICS**

No.	Questions	Coding categories	Skip
	Name(optional)		
	Address		
101	Sex	Male-----1 Female-----2	
102	Age	15-29-----1 60<-----2	
103	Religion	Islam-----1 Hinduism-----2 Buddism-----3 Christianity-----4 Other-----5	
104	Relationship status	Married-----1 Unmarried-----2	

		Widow/widower-----3 Divorced-----4 Separated-----5 Other-----6	
105	Type of family	Nuclear-----1 Sub-nuclear-----2 Extended-----3 Joint-----4	
106	Occupation	Unemployed-----1 Business-----2 Govt. Service-----3 Private service-----4 Daily wages-----5 Student-----6 Housewife-----7 Others-----8	
107	If your occupation is business, then which type of business it is?	Whole sale-----1 Retail-----2	
108	Education	Illiterate-----1 Literate-----2 Primary-----3 Secondary-----4 Higher secondary-----5 Graduate-----6 Post graduate-----7	
109	Monthly Income of the respondent's family		
110	Monthly expenditure of the respondent's family		

**SECTION-B: FOOD HABITS AND DRESS PATTERNS**

	Questions	Coding categories	Skip
201	What types of food would you like to take?	Old Dhaka's food-----1 Fast food-----2 western-----3 Chinese-----4	

		Thai-----5 Indian-----6	
202	Do you like to visit Chinese or western restaurant?	Yes-----1 no-----2→	204
202	If yes, how many times you would like to go in a month?	Everyday-----1 Once/twice in a week-----2 Once in a month-----3 Very rare-----4	
204	What types of dresses you usually like to wear?	Saloar kamij-----1 Sari with slipless blouse-----2 Sari with full/halfslip blouse-----3 Shirt-pant-----4 Fatua-----5 Three-quarter-----6 Tops-----7 T-shirt-----8 Jeans/Gabardin-----8 Panjabi-pajama-----9 Lungi-----10 Other-----11	
	Would you like to wear dresses in Indian/western style?	Yes-----1 no-----2→	206
206	Why do you like to wearing dresses of Indian/western style?	More comfortable-----1 More fashionable-----2 As usual-----3 Nothing-----4	
207	What type of haircut you like to follow?		
208	Why do you like it?		
209	For men, What type of beard you like to follow?		
210	Why do you like it?		

SECTION C: HOUSING PATTERNS AND ACCESSORIES

301	Type of house you are residing in?	Flat in a Multi-storied Building-----1 -----1 One-storied and pucca-----2 Semi-pucca-----3 Very old building-----4 Dilapidated-----5 Other-----6	
302	Is it rented or owned	Rented-----1 Owned-----2	
303	How many years have you been living here?	>10-----1 20-30-----2 30-40-----3 40-50-----4 50< -----5	
304	Did your parents live here?	Yes-----1 no-----2	
305	Did your grandparents live here?	Yes-----1 no-----2	
306	How many generations have been living here?	one-----1 two-----2 three-----3 four-----4 five-----5	
307	Furniture have in your house. (Observation)	Branded Khat-----1 Normal khat-----2 Branded Sofa-set-----3 Non-branded sofa-set-----4 Expensive Dressing table-----5 Normal Dressing table-----6 Expensive Dining table-----7 Normal Dining table-----8 Expensive Wear drove-----9 Normal Wear drove-----10 Expensive Almirah-----11	

		Normal Almirah-----12 Expensive Showcase-----13 Normal Showcase-----14 Others-----15	
308	Electrical instruments have in your family. (Observation)	Smart phone-----1 Normal cell-phone-----2 Tele-phone-----3 Laptop/desktop-----4 Oven-----5 Ips-----6 Ups-----7 Freeze-----8 Deep freeze-----9 Lcd/led tv-----10 Normal color Tv-----11 Blender machine-----12 Electric stove-----13 Dvd/mp3/mp4 -----14 Washing machine-----15 Dish washer-----16 AC-----17 Others-----18	
309	Home tools have to decorate house. (Observation)	Expensive flower vase-----1 Normal flower vase-----2 Expensive carpet-----3 Normal carpet-----4 Expensive curtain-----5 Normal curtain-----6 Large fish aquarium-----7 Small fish aquarium-----8 Bonsai plant-----9 others-----10	

**SECTION D: EXPOSURE TO BOLYWOOD/HOLLYWOOD AND INTERNET**

401	Do you ever watch movie?	Yes-----1 No-----2 → 405	
-----	--------------------------	-----------------------------	--

402	What type of movies you usually like to watch?	Indian-----1 Bangladeshi-----2 English-----3 Animation-----4 Chinese-----5 Others-----6	
403	How much you like to watch movie?	Everyday-----1 More than once in a week-----2 Sometimes-----3 Very rare-----4	
404	How much you watch English movie?	Everyday-----1 More than once in a week-----2 Sometimes-----3 Very rare-----4	
405	Do you like to watch serial?	Yes-----1 No-----2	408
406	What type of serial you like to watch?	Indian -----1 Bangladeshi -----2 Western-----3	
407	How many times you spend to watch serial in a day?	>1hrs-----1 1-2hrs-----2 3-4hrs-----3 5hrs<-----4	
408	What is your attitude towards serial?	highly Entertaining-----1 entertaining-----2 good for passing time-----3 harmful-----4 very harmful-----5	
409	Do you like to follow any style in your life from these Indian/western programs?	Yes-----1 No-----2	
410	If yes, in which way?	Dress-----1 Hairstyle-----2 Ornaments-----3 Consumption behavior-----4 Fashion-----5 Romantic affairs-----6	

411	Do you use internet?	Yes-----1 No-----2 → 414	
412	If yes, why?	Social networking-----1 educational purpose-----2 business purpose-----3 others-----4	
413	How much time you spend on internet in a day?	>1 hours-----1 2-5 hours-----2 5-10 hours-----3 10< hours-----4	
414	Do you ever watch adult movie?	Yes-----1 No-----2 → 501	
415	If yes, how many times you watch it till today?	Once-----1 More than once-----2 unlimited-----3	
416	What is your attitude towards watching adult movie?	Highly entertaining-----1 Entertaining-----2 Less entertaining-----3 Not entertaining-----4 harmful-----5 very harmful-----6	

SECTION E: RITUALS AND FESTIVALS

501	Which are the major rituals maintained in a marriage of your family?		
502	How the marriage was arranged?	Broker-----1 Relative-----2 Neighbors-----3 Friends-----4 Colleague-----5	
503	How much gold to be given to bride?		
504	How much dowry to be given to bridegroom?		

505	How many guests to be served?		
506	What is the total cost of a marriage?		
507	What are the major religious rituals celebrated in your family?		
508	How do celebrate these rituals in your family?		
509	What types of traditional festivals celebrated in your area (moholla)?		
510	How do celebrate these festivals in your area?		

SECTION: F RELIGIOSITY

601	How many times you pray to god?	Everyday-----1 Fridays -----2 occasionally-----3 never-----4	
602	For female respondent, Do you wear veil?	Yes-----1 →604 no-----2 →606	
603	For male respondent, would you like to support wearing veil for female members of your family?	Yes-----1 no-----2 →606	
604	If yes, what type of veil you usually wear?	Full veil with covering face-----1 -----1 full veil without covering face---2 -----2 only scarf-----3 only naquab-----4 other-----5	
605	How many times you wear it?	Always-----1 most of the time-----2 occasionally-----3 very rare-----4	
606	Are you a murid of any pir?	Yes-----1 No-----2 →609	



607	If yes, which pir?		
608	Why do you like to become a murid of pir?		
609	Do you ever do manot?	Yes-----1 No-----2 →611	
610	If yes, why?		
611	Do you like to go mazar?	Yes-----1 No-----2 →701	
612	If yes, why?		

SECTION G: ROMANTIC AFFAIR

701	For younger respondent, do you have any romantic affair?	Yes-----1 No-----2 → 706	
702	If yes, how do you maintain your relationship?	Openly-----1 secretly-----2	
703	Do you ever have sexual relationship with your partner?	Yes-----1 No-----2	
704	If yes how many times you engaged till today?		
705	Do your parents or family members support your romantic affair?	Yes-----1 No-----2	
706	What type of marriage is accepted in your family?	Love marriage-----1 Arranged marriage-----2	

SECTION H: ORNAMENTS USED BY WOMEN

801	For women, do you usually wear ornaments?	Yes-----1 No-----2 →901	
802	If yes, how many times you would like to wear it?	Always-----1 sometimes-----2 occasionally-----3	
803	How much ornaments you have?		

804	Types of ornaments you usually like to wear	ear ring-----1 nose pin-----2 heavy chain-----3 thin chain-----4 churi-----5 others-----6	
805	How much ornaments you always wear?		
806	On ceremonial occasion, How much ornaments you usually wear?		

### SECTION I: HEALTH SEEKING BEHAVIOR

901	Where does your family usually go for ordinary illness?	Local MBBS doctor-----1 Private clinic-----2 Govt hospital/clinic-----3 Go to mazar-----4 Home treatment-----5 other-----6	
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902 How much do you rely in the following?

	Very much	Somewhat	Not at all
Public hospital/clinic			
Private clinic			
Ayurvedic			
Pir/mazar			
Personal doctor			

### SECTION J: KINSHIP AND NEIGHBORHOOD

1001	How about your relation with your relatives?	Very good-----1 Good-----2 Not so good-----3 Not good-----4	
1002	How much contact you have with them?	Frequent-----1 Sometimes-----2	

		Very rare-----3 No contact-----4	
1003	Do you support each other in your well and woe?	Yes-----1 No-----2 →	1005
1004	How much support you have gotten from your relatives?	Very much-----1 Somewhat-----2 Not at all-----3	
1005	How about your relation with your neighbors?	Very good-----1 Good-----2 Not so good-----3 Not good-----4	
1006	How much contact you have with them?	Frequent-----1 Sometimes-----2 Very rare-----3 No contact-----4	
1007	Do you support each other in your well and woe?	Yes-----1 No-----2 →	1101
1008	How much support you have gotten from your neighbors?	Very much-----1 Somewhat-----2 Not at all-----3	

SECTION K: FAMILY RELATIONS

1101	How about your conjugal relation?	Very good-----1 Good-----2 Not so good-----3 Not good-----4	
1102	For parents, How about your relation with your children?	Very friendly-----1 Friendly-----2 Not so friendly-----3 Not friendly-----4	
1103	For children, how about your relation with your parents?	Very friendly-----1 Friendly-----2 Not so friendly-----3 Not friendly-----4	

## Appendix Three:

### Photos of old city in Dhaka

(All the pictures here are presented to show the changing urban culture in old city of Dhaka)

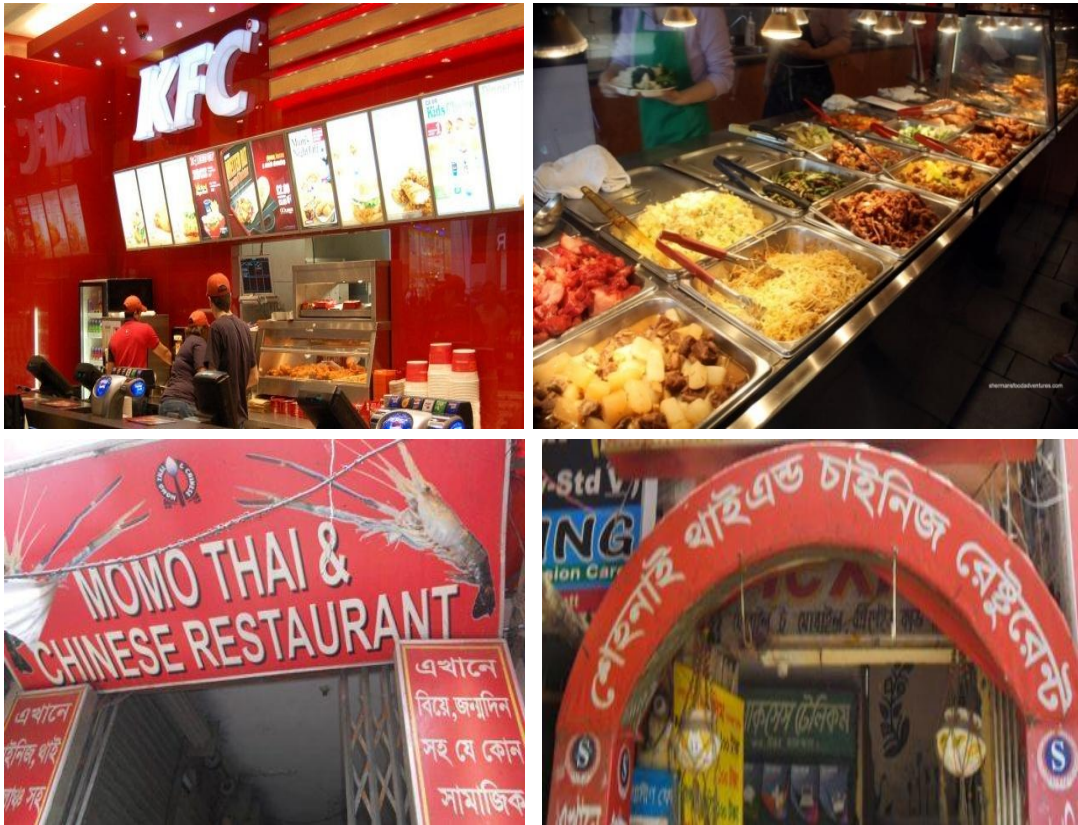


**Picture1: Traditional and Modern Architectural Design in Buildings of Old City in Dhaka**



**Picture 2: Traditional Foods of Old City in Dhaka**





**Picture 3: Chinese/ Western Restaurants in Old City of Dhaka**



**Picture 4: Younger generation in Western dresses in Old City of Dhaka**



**Picture5: DJ Party for Celebrating Marriage Function in Old City of Dhaka**



**Picture 6: Younger Girls Applying *Mehedi* on Their Hand**



**Picture 7: Concert Organized For Celebrating Eid Festival in Old City of Dhaka**





**Picture8: *Mazar* in Old City of Dhaka**

(The maps and pictures used in this thesis are collected from internet to show the changes in old city of Dhaka.)