Young Adult's Interest in Getting Married: Increased Interest in Intimate Wedding Events

By

Nushin Tarannum Lamia

ID: 20117006

Submitted to the Department of Economics and Social Sciences in partial fulfillment of the requirements for the Bachelor of Social Sciences in Anthropology

Department of Economics and Social Sciences
School of Humanities and Social Sciences

BRAC University

31 October 2023

Declaration

I hereby declare that:

1. The thesis submitted is my own original work while completing my degree at BRAC University.
2. The thesis does not contain material previously published or written by a third party, except where it is appropriately cited with full and accurate referencing.
3. The thesis does not contain material which has been accepted or submitted, for any other degree or diploma at a university or other institution.
4. I have acknowledged all main sources of help.

Student's Full Name & Signature:

_____

Student Full Name: Nushin Tarannum Lamia

Student ID: 20117006

Approval

The thesis titled – "Young Adult's Interest in Getting Married: Increased Interest in Intimate Wedding Events", submitted by Nushin Tarannum Lamia (ID- 20117006) on 31st October 2023, was accepted as satisfactory in partial fulfilment of the requirement for the degree of Bachelor of Social Science in Anthropology in 2023.

Examining Committee:

Supervisor:

(Member)   _____

Dr Seuty Sabur

Professor, Department of Economics and Social Sciences, BRAC University

Program Coordinator:

(Member)   _____

Dr Shahidur Rahman

Professor, Department of Economics and Social Sciences, BRAC University

Department Head:

(Chair)   _____

Dr Wasiqur Rahman Khan

Professor and Chairperson, Department of Economics and Social Sciences, BRAC University

Acknowledgements

the whole process, including the seniors and the faculties. If not directly but indirectly, they have always been part of my thesis journey, which cannot be left unsaid.

Abstract

Marriage is an important event in every Bengali household as in this event the family gets to express their identity in the society by inviting every relative, friend, and neighbors. It has always been a grand event for every family whenever their children get married. But recently it has been observed that people are very fond of intimate and small programs with only close relatives and friends. This paper, with the help of primary and secondary data, will try to explore the reasons behind such changes in societal tradition and understand how society is constantly changing with times due to such societal factors.

Table of Contents

Chapter 1

Introduction

1.1. Intimate Wedding Events:

People of Bangladesh who are aged 18-26 and are still in their academic life are the country's backbone. Their contribution to the country's development and participation in activities which will help to build a better future for the next generation and the older generation is not overlooked but rather prioritized more. They are expected to fulfill a lot of responsibilities for society and family, which might sometimes become hard to perform. Being a responsible member of the family and society, one thing that becomes an important issue for young adults is their marriage. At this age, it becomes a norm for elder relatives and people surrounding them to ask when they plan to get married. At every family occasion, the most common questions are "When are you planning to settle down?", "You are next", "I know a very good family for you to get married in" and many more. Although there are strict rules against child marriage in most Bengali households, it seems that the parents of a girl worry about their child's marriage from very early ages of their life. The shift in the observant society is that every middle-class girl and boy gets to express their thoughts and interests in the decision of their marriage, which was not much popular at earlier times. This gives the boy and the girl authority over a big decision in their lives where they can shape their future according to their wish. Many young adults choose independence and a career with higher education for themselves over raising a family. On the other hand, some show much interest in getting married to their partner and having a family. Having such autonomy, young adults often choose what they feel is attractive and unique.

Usually, Bengali culture promotes extravagant weddings following a long list of guests from the bride and groom's side. In this sub-continent it is very common for the concept of marriage to pick up elements of "glitzz and showiness" besides the mandatory external formalities (The Financial Express, 2021). It has always been in the tradition of inviting every relative and friend from everywhere when there is a wedding in the family. But just inviting is not enough as the guests are required to be welcomed and entertained with utmost arrangements as guest 'appayon'

[1]is considered as the most important part in Bengali wedding events. To fulfill this requirement the events are expected to be grand with attractive decorations and amazing delicacies.

But Bangladesh weddings have always faced changes in aspects of culture, social, or even in the sector of artistry and design (Khan, 2014). Recently, it has been noticed that society has again gone through some shifts and changes in the wedding sector which instigated two different outcomes. On the one hand, one can witness extravagant weddings with multiple events; on the other hand, some choose to limit to only necessary events with near and dear ones. Many people now prefer minimal and affordable arrangements with only the necessities for their wedding events which is not popular in the Bengali tradition. Thus, focusing on the latter shift, this thesis will look forward to conducting a study on the young adults of middle-class families who got married and try to understand the reason for their interest in arranging small and intimate wedding events and figure out the societal reasons that have resulted in such changes and shifts in traditions.

1.2. Research Questions and Objectives:

Considering the research gaps, this thesis will focus on unfolding the shifts and changes in the society which has caused young adults to move away from traditional wedding events. The objective of this paper is to understand the factors responsible for such shifts, to know the motivation or inspiration behind it and also to be able to present how the society perceives such shifts. In order to fulfill these objectives this thesis will explore these following questions-

i. What led the young adults to move from big, fat traditional weddings to small, intimate ones?

ii. What larger social issues have resulted in such shifts in traditions?

iii. How are their surroundings accepting/ receiving this kind of change?

---

[1] Appayon- Entertaining the invited guests with great arrangements.

Chapter 2

Literature Review and Theoretical Framework

In this chapter, different existing literature will be discussed regarding wedding events and find out research gaps. The objective of this thesis is to fill in those gaps and ultimately be able to create an enriching thesis paper.

2.1. Existing literature:

There are many scholars who have studied many marriage strategies which help to understand the different types of marriages and the purpose of such differences. Marriages are mainly dependent on religious rituals and customs along with societal norms and traditions. It also is influenced by culture and family traditions. A scholar named Muhammad Samad has mentioned in his article that the major factors that result from different changes in marriages are educational expansion and an increase in employment opportunities, technological advancement in different sectors, social awareness, and economic and political employment among the family members. He also mentioned several problems that have emerged due to changes in family patterns, which include decreased numbers of joint families, decreased attention to moral values, less attention towards elder and dependent family members, the increased practice of dowry and divorce, increased demands in family members, developing self-centered attitude, and increased conflict among family members (Samad, 2015). This paper shows the factors that have resulted in changes in marriage and marriage strategies. Similarly, another scholar named Ashraf Uddin Ahmed talked about the different perspectives of family and marriage based on the socio-cultural and economic situation of Bangladesh, through which it is evident that "marriage is one of the dimensions of social mobility". He mentioned in his paper that the transition that Bangladesh is experiencing in the family formation and mating process is highly influenced by the Western World through the modernization process. But the difficulty is that Bangladesh is not capable of handling such a transition because of their poor economy (Uddidn Ahmed, 1986). In Western world, family formation and its processes have changed a lot through time, and thus, it has influenced people worldwide to adapt to those changes. As mentioned by Peter Laslett, the

Western family pattern described by John Hajnal does not single out Western European culture as it once did due to cultural and institutional differences that have disappeared, which resulted in certain important features not existing altogether (Laslett, 1977). Both present different important factors that are causing transitions in interests and perspectives of the marriage process in society but they present a stereotypical notion of non- Western not being able to keep up with the Western changes.

In the context of young adult marriage, some scholars have studied Bangladeshi urban youths to understand their marriage preferences. They found out that young adults are generally more interested in Western marriage arrangements, and there was less difference in their choice of hybrid and traditional types of marriage. Again, youths with elite family backgrounds and less religious practices are more eager to love marriage than those middle-class youths (Szarota, Rahman, & Cantarero, 2021). This shows how young adults in Bangladesh have to prioritize their status and religion while making life choices for them. It also shows that there are fewer differences between traditional and modern marriage, which proves the merging of our culture with the Western cultures. Another group of scholars have focused on the reason why these young individuals are keen to get married early. Their study shows that the important factors for this situation are education for girls and boys, religion, wealth possession, and geographical location. Considering these factors, these scholars recommended education for all, social awareness, strict policies to prevent poverty, and strengthening Islamic beliefs among the people in the society (Talukder, Hasan, Razu, & Hossain, 2020). This shows that families who have little education on such matters tend to marry off their children at an early age, and on the other hand there are families with a good amount of wealth who actually marry off their offspring only to inherit that wealth. These factors only show the factors responsible for the early marriages of young adults. But they fail to show the process of marriage and the factors influencing their process.

2.2. Research Gap:

Mohammad Samad and Ashraf Uddin Ahmed present different important factors that are causing transitions in interests and perspectives of the marriage process in society (Samad, 2015) (Uddidn Ahmed, 1986) . The literature mentioned marriage as social mobility and has provided

an image of the middle-class families of Bangladesh and their marriage strategies but it did not focus on the process of arranging wedding events or the changing processes and its factors that can be observed recently.

Again, in the context of young adults, Szarota, Rahman, & Cantarero are on one side, and Talukder, Hasan, Razu, & Hossain are on the other. Szarota, Rahman, & Cantarero have focused on Western influence on the young adults of Bangladesh due to a shift from traditional or religious ways of arranging such events (Szarota, Rahman, & Cantarero, 2021). On the same topic Talukder, Hasan, Razu, & Hossain talked about how education for girls and boys, religion, wealth possession, and geographical locations are the factors resulting in such changes in society (Talukder, Hasan, Razu, & Hossain, 2020). Other literature in the context of Bangladesh mentioned that it is influenced by Western World. It talked about the influence of western world on the Young adults and their marriage strategies which is basically an over-generalization and counterfactual idea. It presents a stereotypical notion of non- Western not being able to keep up with the Western changes which are basically the same old Eurocentric thoughts.

Especially, these literatures did not focus on the young adults of the middle-class of Bangladesh and their changing preferences in wedding events arrangements rather they focused on the external factors, like Western influence on young adults. For this reason in this paper, rather than discussing the factors for their marriage, the process of how they got married and reasons that have resulted in changes in these processes will be discussed with the help of required materials.

2.3. Significance of the study:

Planning a week-long wedding event is a tradition among elite and middle-class Bengali people. Whenever there is a wedding in the family the whole family unites to plan week long events

following a series of 'mehendi'[2], 'holud'[3]/ 'sangeet'[4], 'nikah/akhth[5]', and 'boubhaat'/ reception[6] along with some small traditions like- 'gate dhora[7]', 'daala' [8]exchange, 'juta churi'[9] etc. varying from religion to religion. These events and traditions are more or less adapted from time to time and with time, more and more changes can be seen in these events which will directly or indirectly change the traditional ways of society. This thesis paper will mostly focus on the change where people are more comfortable with arranging intimate or homely events, with limited guests and minimal use of resources.

By looking into these shifts using all the necessary tools this thesis will find out the factors for such changes and how society is accepting those changes. By understanding the factors, the reader will be able to understand the source of these changes and shifts. It will also present the factors that motivate these changes which will help in predicting the future changes and will also help to observe how society accepts those changes. This research will ultimately contribute to the anthropology sector in understanding the factors responsible for societal changes and people's adaptation to those changes. Along with that, it will further contribute to future research and act

---

[2] Mehendi- The event of applying henna before marriage

[3] Holud- The event of applying turmeric before marriage

[4] Sangeet- The event where everyone sings and dances during marriage.

[5] Nikah/Akhth- The event where the bride and groom are officially and legally married by singing on the marriage registration.

[6] Boubhaat/Reception- The last event where traditionally the bride cooks for the first time at her in-laws which is celebrated by inviting guests and arranging a feast.

[7] Gate Dhora- During the marriage ceremony there is a tradition of the bride's side to tie a ribbon at the entrance of the groom and the groom have to give them some amount as gifts in exchange of letting them in.

[8] Daala- During wedding two parties exchange gift sets containing different cosmetics, accessories, treats etc. which are attractively wrapped

[9] Juta Churi- There is a tradition in wedding events where the bride's side steals the groom's wedding show and hides it somewhere and asks them to search for it. If the groom's side fails to find it then the bride's side returns the shoes in exchange for gifts.

as a tool for representing the present societal norms and trends. Thus, this paper looks forward to playing a significant role in understanding societal traditions and societal changes.

2.4. Theoretical framework:

Marriage is a very important social custom in society; it is a matter that is discussed often among scholars. This social custom has its role in expanding society by building families and a significant relation between each other. French sociologist Pierre Bourdieu has compared marriage with card games. He says that every child gets married in the family. It is like a different round of card games when every individual's intended to achieve more and more benefits out of it. According to Bourdieu, marriage strategies for a well-situated family are designed to bring not just a marriage but a 'good marriage', which means to maximize benefits or to minimize the economic and symbolic cost of the marriage. This matrimonial transaction is done considering the limits of the family's economic means, which was determined by the principles of male supremacy based on the material and symbolic patrimony committed along with the mode of the transaction (Population and Development Review, 2002). Through this statement, we can understand that in society, mostly male members of the family hold the position of making decisions regarding marriage as it directly deals with the financial resources of a family. But it is undeniable that women are the important members when it comes to making the decision of marriage between two families.

In the context of Bangladesh and especially in the middle class, Dr. Seuty Sabur in her article has presented an image of middle-class families in Bangladesh and how they use marriage as an entry point for exploring social alliances where women play a significant role. By considering the transnational network of these families, Dr. Sabur argues that the people of this class use marriage as an instrument to forge new networks. This results in the merging of different capitals, which allows them new influence/ access among individuals, transcending national boundaries and introducing a cosmopolitan class. This article presents a view on how Bangladeshi women of this particular class play their role in marital negotiation while navigating normative practices and patriarchal structures (Sabur, 2014).

Thus, it is clear that marriage has a lot of roles in society. It unites two families and merges their capitals, which makes them more influential. Every marriage has its deals and benefits, which

are the initiators of such arrangements. The capitals, as introduced by Pierre Bourdieu, are economic, cultural, and social, which are the ultimate benefits both families gain from a marriage and also influence in their decision to choose a suitable family to marry off their children.

Firstly, economic capital refers to the amount of wealth a person owns, which they were given by their family name or which they have earned through their hard work (Bourdieu, The Forms of Capital, 1986). People with similar economic capitals seem to become close to each other due to having similar understanding or background. This capital is very important in marriage decisions as it is an agreement that expects to benefit both parties, which is why every family searches for a family which will understand and be able to relate to each other economically and will be able to help each other accordingly.

Again, there is social capital, which refers to the social connections and networks one possesses (Bourdieu, The Forms of Capital, 1986). Social capital is gained little by little throughout the lifetime. As a person meets someone with whom they become close, gradually they create a bond between them which helps them to expand their social relations and gain more and more social capital. This is the main motive of marrying off to a family with great networks, as it will result in expanding each other's social capital.

Lastly, cultural capital is the knowledge and qualities a person learns throughout their lives from their relatives, friends, and surroundings. Cultural capital can be divided into three types which are embodied, objectified, and institutionalized. Embodied cultural capitals are the capitals which one achieves from their family and ancestors in the form of long-lasting dispositions of mind and body. Then, objectified cultural capitals are in the form of cultural goods, for example- pictures, books, machines, etc., which help one connect and learn about one's own culture and background. Finally, institutionalized cultural capital   is the capital that one exclusively receives through education and from different academic institutions (Bourdieu, The Forms of Capital, 1986). When making marriage decisions, these capitals are highly considered as if the families match their backgrounds and interests, they will most likely benefit from such an alliance and be able to expand their capital.

In the context of this paper, people with similar tastes and interests are required when arranging a marriage because this function is a medium of expressing one's position and networks in society.

These differences can be reproduced through one's doxa, which they can acquire through different fields, as stated by Bourdieu. Bourdieu introduced the concept of habitus, which an individual starts forming right after birth. He says that how a child perceives the world has a lot of interference from a whole group of intervenes who act as agents in forming principles of the corresponding habitus using things from warnings of fear of supernatural dangers to proverbs and sayings (Bourdieu, 1995). He introduced doxa, which operates subconsciously and is deeply ingrained in our habitus, which helps to set our attitudes and behaviours acquired through socialization and experiences. So, when arranging a function like this, one will have to think of the people they will invite, the venue, and the decorations. These decisions will create an image of them in society in which people will respect and honor them. Thus, when a couple decides to marry in an intimate environment with a few guests and minimal homely decorations, both families will display their interest in keeping the event simple, filled with the most important and close family, friends and relatives. Due to doxa being deeply embedded in our consciousness, it tends to be neglected, but it plays a great role in shaping our understanding and helping us to understand reality. Bourdieu believes that doxa is essential to result in changes in society. Thus this theory will be helpful for this paper to analyze the shifts and changes in society.

With the help of the above-mentioned theories and academic literature this paper will try to find out the similarities and dissimilarities in the capitals of the families who are interested in small wedding events and link those with the changes that have resulted due from such perspectives among them.

Chapter 3

Methodology

This thesis paper talks about the wedding events of young adults and expects to find out the factors and reactions of changes and shifts in this matter. The research is focused on the middle-class socio-economic background and who have already gotten married with minimal arrangements for their wedding events. The reason why I chose this topic is because I belong to the middle-class too and I have observed many of my close friends and relatives to follow the same method of wedding events in recent times. The data gathered for this research is not fully

based on personal preferences; rather my observation of these changes has motivated me to look into this matter deeply and try to understand the factors responsible for recent changes in society. This thesis also intends to contribute to the existing literature and act as a useful resource in any future research.

Thus, by following qualitative research methods this paper collected both primary and secondary resources to assemble a beneficial thesis paper. The methodological tools used in this paper are as follows:

3.1. Data Collection:

i. Primary Resources: For primary resources, an interview session was arranged. 5 individuals were selected (4 females, and 1 male) who got married following intimate arrangements. The selection of the interviewees was done following purposive sampling, i.e. the individuals were selected who have the characteristics that are required for this paper, and snowball sampling, i.e. the non-probability sampling of individuals recruited using the connections of the previously recruited individuals. The in-depth interview was conducted online following a semi-structured questionnaire

ii. Secondary Resources: For secondary resources, relatable literature was collected from online sources. Many online articles, journals, and books were used as research tools, which helped to back up the information received through primary sources. The resources were collected from authentic sites to avoid any wrong or misleading information.

Table-1 : List of the participants based on their demographic profiles:

Name	Gender	Present age	The age they got married	Education and Profession	Religion and Socio-Economic Background

Punna	Female	30	28	Masters in Development Studies, Development Professional, UN	Muslim and Middle-class
Neha	Female	25	23	Undergrad student of Anthropology in BRAC University, Freelancer	Muslim and Middle-class
Nur	Female	22	22	Undergrad student of C.S.E. in East West University	Muslim and Middle-class
Frahim	Male	34	33	BA from BRAC University, Business Development Specialist at MNC	Muslim and Middle-class
Marzia	Female	31	28	Studying Psychology in Dhaka University,	Muslim and Middle-class

				Practicing Psychologist	

The participants were selected using the purposive and snowball sampling keeping the socio-economic background similar. All the participants are from Dhaka and they live in developed areas of the city- Mirpur, Moghbazar, Banasree, Mohammadpur, Dhanmondi. I had reached out to 3 of them personally and the other 2 participants were contacted through someone I know. After reaching out to all of them I had provided a brief of my thesis so that they can understand their roles. The in-depth interview was conducted online through a Zoom meeting for 30 minutes to 1 hour long. The meeting was recorded with the consent of the interviewees. The reason for choosing an online platform for interview sessions is that the age range of the participants is from 20-35 among which 4 of them are financially earning, which keeps them busy on daytime and weekdays; and 1 of them were busy with their university mid-term exams. Considering my time limit for the thesis and their comfortable time it was becoming hard to meet and sit for the interview which is why I took the help of an online platform for easy access and quick data collection.

I also provided them with a brief questionnaire so that they can get the idea and prepare themselves for the interview session. As the thesis directly talks about financial and family matters like- wedding budget, family's reactions, any conflict resulting from such arrangements etc. I also asked for their content in sharing information. The questionnaire was prepared following a semi-structured method where the questions did not have any predetermined answers, i.e. the participants were free to express their opinions and thoughts. They were also provided with the liberty of not talking about a topic which they do not feel comfortable sharing, as the questionnaire will ask about the wedding budget and the family's reactions which one might not feel comfortable sharing to a stranger. The questionnaire is unbiased, and all the information received has been recorded professionally with the consent of the interviewees in view to prepare an enriched paper.

Another noteworthy point is that all of the participants are Muslims. As wedding arrangements differ from religion to religion the participants had their religious background in common which had made it easier to focus on a community more deeply.

The data collection process was the most crucial part for this thesis and thus the cooperation of the participants has been very beneficial. Their shared information has been very valuable for me and it helped me to assemble this thesis with more enriched data.

3.2. Data Analysis:

After collecting the data, which were the recordings from the online interview, those findings were organized following patterns. The findings were patterned by looking for any similarities or dissimilarities in the responses by the participants and then they were analysed using secondary sources, like- online articles, online journals, and materials learned through undergrad period. Also, necessary theories were used to analyse the findings, as this thesis is an inductive research where the theory is already provided which is required to prove through qualitative methods. Lastly, the arranged information was patterned to find the ultimate conclusion.

Chapter 4

Findings

In this chapter the data that has been collected will be presented following the similarities and dissimilarities found in the responses of the participants. The findings are patterned in 3 parts in accordance with the research objectives which will directly be used in analysis and discussion where the factors will be unlocked for the shift in the society from big traditional wedding events to small intimate wedding events. These data will also express the motivation or inspiration that resulted in the young adult's preferences to this type of arrangement and will present how they are being perceived by the society or by their own family members on choosing this type of arrangement.

4.1. Interest in choosing Intimate wedding events:

In this section the data will be presented which will present the source of interest in choosing intimate wedding events rather than traditional events for the young adults as collected from the participants. This section is more focused on the views of the participants and their own opinion or experiences which have resulted for them to take a different decision from what has always been followed.

4.1.1. Family's insistence on getting married quickly:

In Bengali culture, the parents are always worrying about their children's marriage. Since birth, every parent tends to think about their children's marriages and start to save up for the events, especially the parents of girl children. Despite belonging to any class the familial and social pressure directly or indirectly starts after graduation for both boys and girls. Especially if they already have a partner and are accepted by their family, they will insist on getting married quickly. As one of my participants Marzia said,

"I never really wanted to get married as I did not like the concept of 'meye uthay neya'. But as I was in a relationship and belonged from a very conservative family my family was determined to get me married. Also my partner was living outside of Dhaka due to which it was difficult for us to meet frequently when we were not married, considering the societal norms and my family's desire to get married."

Among the participants, Neha, who is 25 years old, is in her undergrad life. But due to her being in a relationship and both the family knows and approves of them, they got married. But time was a very crucial issue for them as their families wanted to marry their children off as quickly as possible. One of the reasons also was the parent's health issues. Every parent wishes to see their children getting married, and so it also became a factor of consideration to get married. Similarly 34 years old Frahim said,

"My father was very sick and was hospitalized due to his critical condition. But my mother passed away, and my father being the only parent left, it was his wish to see me get married. For this reason, we had to arrange a small and quick event within a week."

Similarly another participant Nur, age 22, talked about her partner's father being very old and sick. He really wanted for them to get married. She said,

"My to-be father-in-law was very determined to see his youngest son get married. He did know about me and met me before marriage, as our families had known each other from before. He always said to me that he was going to leave me in charge of the whole family and had faith that I would handle it properly. Thankfully, he could see our marriage but had passed away a few days after our marriage."

Thus, it can be seen how family forces get married quickly due to different types of issues. These factors tend to act as vital roles for the families to agree on quick and small events in society, ultimately contributing to the changes in traditional norms of arranging wedding events.

4.1.2. Bride & groom being the sole financial contributor:

Nowadays most young adults try to be financially independent of their parents and start earning as early as they can. They try to take on more responsibilities which include wedding finances. If not fully, many young adults will try to partially participate in the finance sector of wedding planning. Except for one of my participants, due to not having any earning source, all the other interlocutors had a partial contribution in financing their wedding event.

Figure- 1: Financial Contribution Distribution Chart.
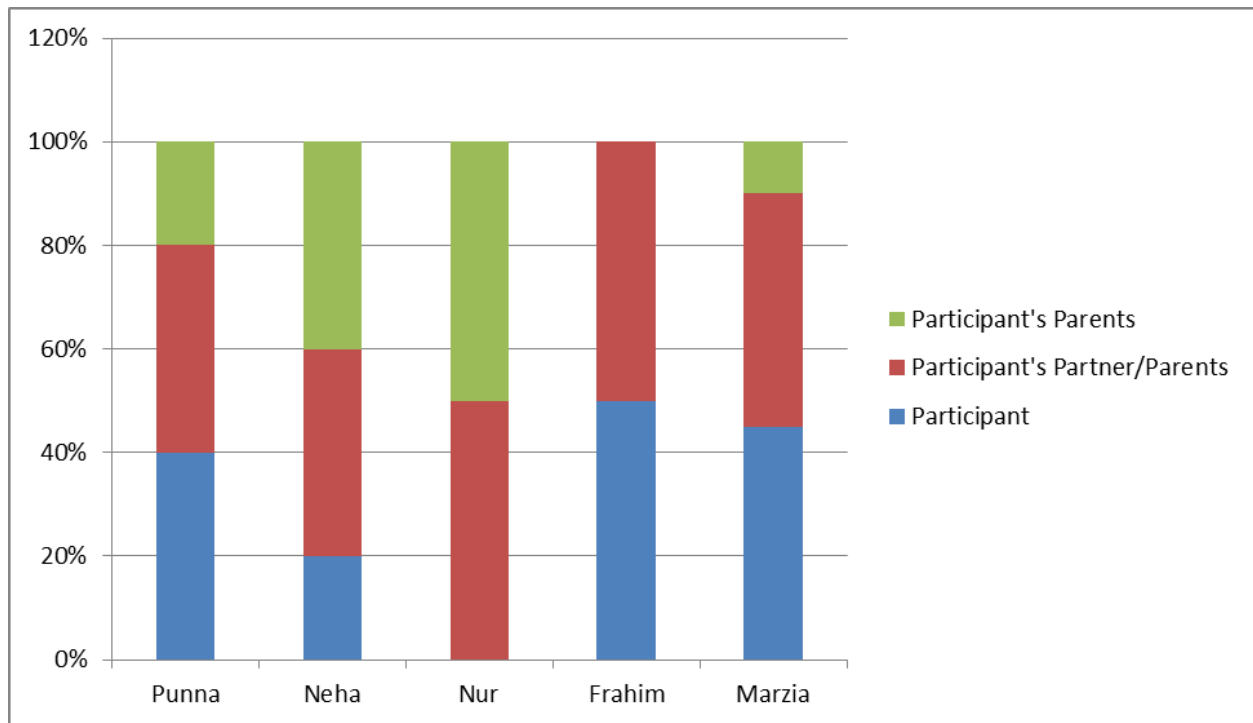
The above chart gives a clear view of the financial contribution regarding the participants' wedding events. It can be understood through the above chart that the participants and their partners were the sole contributors in most cases. For this reason, they kept the event very minimal with minimal expenses which was feasible for all of them. In the case of 34 years old

Frahim, he and his partner had to bear the whole expense which is why it was an even better decision for them to arrange a small wedding event. In this context, Frahim said,

"It is a very reasonable decision to plan an intimate wedding event because it helps the couple to save up for their future. As the newly married couple is going to start their new journey they will need to think about many expenses and so by arranging an intimate wedding event with minimal expense one can prepare themselves with good savings for their future life."

In all the cases the budget was mostly fixed considering only the necessities which resulted in the expense not exceeding. They all had a fixed expense for decorations, catering, attires and make-up, which helped the budget not to cross. They also tried to manage the expense by arranging things by themselves, for example- some brides did their own make-up without hiring any professionals, and some decorated the venue by themselves using tools which they bought themselves or already had at home. In this matter participant Punna said,

"Me and my siblings did the full decorations of all of the events. As the venue was literally my bedroom, we used our DIY skills and decorated the room using things from home and bought some things that were not at home. The necessary things like- glue, scotch tape, and flowers were considered when deciding the budget, even the jewellery were also within the fixed budget."

4.1.3. Past experiences:

All of the participants mentioned about all the big fat wedding events they have attended in the past in their family. This caused them to avoid that type of arrangement as they saw many conflicts and hassles happening during those events. They want to enjoy their wedding events and avoid any distractions or conflicts that would upset everyone. In every big wedding event it is very common for family conflicts, unwanted criticism from relatives, and a lot of chaos which makes the host to be engaged with issues all the time. Even the bride and groom are always worried about these issues, which restrict them from enjoying their big day. As practicing psychologist Marzia said,

"I never wanted to give control of my life to anyone. I have seen many complications at my other sibling's weddings. I did not want that at my wedding. Also, my father passed away a very long time ago, which is why my mother had to take responsibility for everything, which resulted in a

lot of struggles for her. To avoid such situations, I chose this type of arrangement and did not want to be submissive to others' decisions."

Her strong feeling to avoid any complications that have happened in past events has resulted in this intimate arrangement for her wedding. In a similar context, Punna said, *"All these big fat wedding events have made me avoid them. I wanted to enjoy my wedding with my loved ones, and so I decided to choose intimate events for my wedding with only the necessary resources."*

All of the participants had shared their experiences and opinions which helped this research to understand the interest for the participants to move away from the traditional way of arranging wedding events.

4.2. Social factors responsible for the shifts in marriage patterns:

In this section the social factors will be pointed out that had motivated the shifts in the traditional way of society. By asking the participants about their motivations and inspirations this section will help to understand the larger social issues that have resulted in such changes.

4.2.1. Minimize the expense/ resource wastage:

All the big fat wedding events that are being arranged require a lot of resources, in terms of finance, food, decorations, venue and many more. The preparation starts at least a month before with a lot of planning. The guests are informed to mark the date considering enough time for them to prepare. The invitation cards are sent out, and in accordance with the guest list the arrangements need to be extravagant and big as the motive is to welcome the guests with the best preparation. Societal expectations need to be satisfied, which automatically requires the hosts to prepare the events with the best resources. In this context, it is a very common situation in every wedding event for many resources to go to waste as sometimes not all the invited guests can attend the events. On a week-long event, many guests cannot make it, which results in a waste of resources. One of the participants who faced such dilemma is Punna who said,

"When planning a big wedding event, it is very obvious that the guests need to be satisfied, which requires a good arrangement of food and decoration. When my wedding events were planned, we had a limited guest list, and in accordance with the number of guests, the food was

arranged. But later, we did a reception with a comparatively longer guest list, and planned a comparatively bigger event. On that day, we faced a lot of food wastage as many guests could not attend. To mitigate this damage, we contacted an organisation to donate those foods to them. We had to think of something quickly to compensate for the wastage, which could have been avoided with the limited guest list and minimal arrangement."

Bengalis have a very strong determination to welcome their guests with utmost respect and provide them with only the best arrangements. To meet such expectations, they sometimes tend to go beyond their limits, which results in debt loans, and ultimately, an extra burden for them. All of the participants believe that when starting a new chapter of their lives, they need the most resources for their better future but with such extravagant arrangements, only result in extra burden along with a wastage of resources which is very unnecessary. But when arranging an intimate wedding event one can plan on a feasible budget with minimal use of resources, i.e. only the necessities, and avoid any kind of wastage. In the context of a bigger budget, Frahim said,

"There are many relatives who live outside of Dhaka who are to be invited for weddings, and most of the time it is seen that the hosts have to beat the expenses of their accommodations as the hosts want to make the guests feel the most comfortable. But this results in nothing but a bigger burden of financial expenses. To make the events comfortable for the guests, the hosts intend to take loans, which ultimately causes a bigger burden of debt for them."

So, the most important thing to be considered when planning a wedding, as said by Marzia, is capability. She said,

"It might be many people's dream to have a fairytale wedding, which is not wrong. But the most important thing to consider is if they can actually afford it. The only thing that should be desired is to enjoy the day with close relatives and friends and build a beautiful memory with them. A lot of expenses and extravagance might just please the guests entertained with all of these resources, but it will not be as much of a pleasure for middle-class families. Rather, by arranging intimate events, one can have a beautiful time and enjoy their wedding day, avoiding any external burden and saving up for their own future plans."

4.2.2. Pandemic:

The pandemic has had many effects on society and resulted in many changes in society. Even in marriage strategies, the effect of the pandemic can be noticed. Due to prioritizing health, many people have preferred keeping less contact during pandemics. But wedding events were still continuing. The only difference was the short guest list rather than a big fat gathering. It caused people to consider different options even after the pandemic wave. Many people have adopted the intimate wedding style, which was very popular and convenient during the pandemic. As one of my participants got married during the pandemic, Punna talked about how intimate events were their only option prioritising everyone's health. She said,

"I got married in 2021, and Covid was still at its peak, so we had to think about everyone's health. My parents are also in their 50s so we could not have avoided arranging a big gathering because of my wedding. So we chose selective guests and arranged a small event of 'mehendi', 'holud', and 'akhth', and all of these were in our home. We tried to invite every relative who would be able to attend, so automatically, the relatives living outside Dhaka got the least priority, only those who were able to come could attend the events. Also, we prepared the guest list so that we could accommodate every relative in these events for which we divided them among the events. For instance- for my 'mehendi' and 'holud' event, I prioritize my friends and cousins and for 'akhth' the elders and some of my other close ones. But in none of these events, the guest list exceeded 100."

Even after a pandemic wave, this type of arrangement is still preferred. The pandemic has caused people to think of new options due to many reasons. Among many financial reasons is an important point to be mentioned as the pandemic has caused many businesses to face immense difficulties. This became a crucial issue to be considered when wedding events were being planned for many people. Neha, whose father was a businessman, told how due to financial reasons, she decided to arrange an intimate event as her wedding was just after the whole pandemic crisis. She said, *"I got married in January of 2022, which was just after the pandemic crisis. As my father is a businessman he had faced great financial difficulty due to the pandemic, which made me sure of arranging an intimate wedding event with minimal decorations and a limited guest list."*

Thus, it can be said that the pandemic has not only caused economic changes, but it also affected societal norms and traditions as people got to explore some new ways of planning events which might not have been possible without the pandemic in the scene.

4.2.3. Shifts in traditions and gender roles:

Living in the 21st century, where globalization is influencing every sector and every individual, it is very obvious for changes in people's mindset, thoughts, opinions, likes, and dislikes. As this paper focuses on the young adults of the society, mostly middle-class, it can be expected that they will have some differences in opinions regarding traditional norms and customs and their roles in society. Most of my participants are female independent and had partial, if not full contributions to the wedding expenses. One of the female participants had no contribution, and another one had a minimum contribution, but the other two female interlocutors had the most contribution in financing their wedding. This could be a great issue in our society, working at UN Punna said,

"Many of my relatives were criticizing and teasing my father that even when he is alive, his daughter is bearing the most expense. I felt very bad when I faced this situation as I felt it is my wedding and my matter with my family; why would they have such strong opinions which is basically illogical and ultimately causing us to be upset."

Another situation mentioned by Marzia said,

"Being the bride, my family was very concerned about me being involved in the arrangements. As I have five elder siblings, they were all forcing me to just act as a bride and let the brother do the picking up jobs from shops. Another mention-worthy scenario was on the night before my 'akhth', the decorator was decorating the rooftop, which is the venue for the event, and I was applying 'mehendi' at home. After finishing applying 'mehendi' I went to the venue to see the decorations with henna applied on my hand, seeing that all my friends were getting furious at me asking why would a bride go there, it is a job for boys, not the bride. This seemed very weird to me as I have always engaged in this type of arrangement, be it for my elder sibling's wedding or for any other program happening at my university."

She also mentioned a situation where traditional custom and gender role was noticed during the signing of the registration book in the 'akhth'. She said,

"During my elder sister's wedding, my mother noticed that the registration paper where she is required to sign is blank. On questioning about this, the kazi [10]said that they would fill it out after the signing. This made my mother very cautious at my wedding. So I had already been told by my brother and my fiancee to make sure that I did not have to sign on a blank paper and they told the appointed kazi accordingly. But still, the kazi came with a blank paper the next day. Seeing this my brother and my then-fiance told the kazi to go and fill out the paper and only then the bride would sign. After filling the paper up with the necessary information, my mother told everyone to wait as she would read the whole thing to see if there was anything else to be corrected or not. Many of my relatives were shocked by this, but I think as a parent it was her right to do that as it is a matter of legal issues."

Along with these, there are other traditional customs, like- gift giving, meeting before the wedding, the bride wearing a red saree with lots of gold ornaments and many more. But all of the participants have not changed the Islamic Shariah[11] on the matter of 'den-mohr[12]', which was maintained and followed very carefully. All of them tried to follow the rules accordingly to make it a halal wedding from religious perspectives. The one thing that everyone was very common and strict among these participants was not to go beyond 'gift giving' to avoid any situation of dowry. In regard to this matter, the parents of all the participants understood and supported their decision. The parents were made to understand the wishes of the participants and had to avoid any conflict among them due to their different ways of perceiving things. Even one of the participants mentioned how not wearing enough gold was an issue that many relatives pointed out. Punna said,

---

[10] Kazi- The person who officiates the bride and groom following the Islamic Shariahs

[11] Islamic Shariah- The rules and regulations followed by the Muslims which are made obligatory in accordance with the Quran and Hadith.

[12] Den-mohr- According to Islamic Shariah the brides are supposed to receive a token of security which is fixed considering the groom's ability and values.

"On my 'akhth' I wore two sets of gold with a red saree as I always wanted a red saree wedding. But at my reception, I wore something different and not gold as I had already worn it on my 'akhth' day. Seeing this, many elders came up to me and said, 'Why didn't you wear any gold? Brides should always wear gold .'"

But to the partners and the families of the interlocutor, the attire was not an issue. The partner of one of the participants, Frahim, had worn a sky blue saree and did not go for a traditional red saree. But none of the guests were that much criticizing as all they wanted was for the bride and groom to be happy. Quoting Marzia, *" Weddings are a big realization for us how patriarchal our society is", but still, we can notice many gender role shifts and traditional custom shifts in the society, gradually resulting in changes in wedding events.*

These findings help us to see the societal factors that have motivated the participants to choose the intimate and small arrangement for their wedding events. This arrangement helps the participants also the society to lessen the wastage of resources and helps to create a comfortable environment for everyone.

4.3. Reactions and perceptions of the surroundings:

During the arrangement of events the guest list is kept short and to only closest friends and families. This automatically restricts the guest list to some people and the others are being left out. But after the big ceremony is over it is customary for the bride and groom to go to 'dawats' or invite them at their home to introduce each other and grow the bond as a family. In this section the reactions and perceptions will be pointed out of the invited or uninvited guests along with the surrounding people who are directly or indirectly a part of their lives.

4.3.1. The 'dawat' session:

After marriage, it is customary for the newly married couple to be invited to each other's relative-in-law's house. This helps all of the relatives to know them better and grows a good bond among them. In case of any wedding event with a big crowd, it becomes difficult to be introduced to every relative and friend. With intimate events, where only close relatives and friends are invited, it helps to actually meet everyone properly. But it is very obviously restricted to limited family members, which leaves out the relatives who live far away and could not attend

the events. For this reason, every newly married couple is required to be introduced to the other members of the family which can be done by inviting them or going to their houses. This 'dawat' [13]session' is very strongly embedded in our cultural practices. For not being present in the actual event it is like a duty for those couples to actively follow these customs and practices so as to be able to get close with the new family they married in. As one of the participants, Frahim mentioned about this practice saying,

"It is like the next phase after the wedding to get invitations from all the relatives and friends at their homes. This 'dawat session' goes as long as they can, which happened in our case too. Me and my wife still have some relatives or friend's homes left to visit even after a year of marriage. We even had to host many get-togethers at our home with different groups. It is a very fun part and essential to introduce the new family they are married in."

Apart from 'dawat sessions' many also decide to arrange a reception with the bigger crowd to finish the formality all at once. This arrangement becomes equal to the big wedding event, but this only has one event whereas for big weddings it includes more than one event. So, it can be said that due to intimate weddings, the responsibility of the newly married couples doubles to entertain the other relatives properly and be introduced to the new family members.

4.3.2. Shifts in relationship dynamics:

Wedding events are serious events in our society. Every family member expects to get invited to the weddings even if one has not met each other in years and has a very distant relationship. On top of that when someone decides to invite only some members and not others it very normally upsets the not-invited relatives. Wedding conflicts among family members is a common thing that occurs more or less at every wedding event, but not being invited is a very serious grudge that many family members can hold for a long time. Regarding this Punna said,

"Very understandably many relatives got upset and still hold the grudge, but my wedding during the pandemic for which everyone's health was our top priority. Some of them understood and

---

[13] Dawat- Inviting guests over and entertaining them by arranging feasts.

some of them did not. But ultimately they all were happy for me and my husband and wished us all the best for our future, which is the most important thing."

No serious conflict has happened in the case of any of the participants but it is safe to say that the well-wishers will always wish the best for their loved ones even if they are not present all the time. Thus the relationship dynamics in the family might face some shifts due to intimate wedding events but this will not cause any serious conflict that would hamper the relationships among the family members.

The above data helps to see and understand how the society is perceiving such shifts and changes and how the participants are playing their roles being a part of the same society despite them having different perspectives and preferences.

Chapter 5

Discussions and Analysis

In this chapter the findings have been using the literature as tools to back the received information. Using necessary theories and academic literature, this paper will make use of the findings. The discussion and analysis of the findings will be done in three parts, where 3 proposed research questions will be discussed and analyzed using necessary theories. This will help the findings to be backed up using the literature and academic resources and also will help the readers to understand the research in detail.

Table-2: Discussion and Analysis:

Research Questions	Findings	Theories used to discuss and analyze

What led the young adults to move away from big fat traditional weddings to small intimate weddings?	• Pressure to get married quickly • Bride & groom being the sole financial contributor • Past experiences	Bourdieu's theory of Doxa
What are the larger social issues that have resulted in such shifts in traditions?	• Minimize expense/ resource wastage • Pandemic • Traditions and Shifts in gender role	Bourdieu's theory of Fields
How are their surroundings accepting/ receiving this kind of change?	• Arrangement of events later • Shifts in relationship dynamics	Bourdieu's theory of Capitals

5.1. Bourdieu's Doxa, Field, and Capital theory:

For this paper Bourdieu's theories are used in order to unfold the questions and reach towards the objectives of this thesis. Bourdieu's theories help us to connect to the individual's actions and perceptions and for this paper it is very important to analyze the participants' opinions and actions. With the help of Bourdieu's theory of Doxa, Field, and Capital this thesis will analyze the findings to find out the reason for the shifts among the young adults' preferences along with the reaction or the ways the society perceives such shifts.

5.1.1. Doxa:

French sociologist Pierre Bourdieu talked about the influence of the external matters that shape how we perceive and make sense of the world. This theory will help to analyze the shift from traditional ways of wedding events to small and intimate events as it points out the changes in the perspectives of an individual's view of society. From our findings, we have seen many reasons and factors playing a role in choosing intimate events for young adults. All of these factors had a common link to the young adult's particular preferences and choices which made them initiate to execute such changes in the traditional way of arranging these events. Usually, in Bangladesh, it is observed that people from every background choose to arrange wedding events with the most preparation, which includes a long list of guests who are to be entertained with the best foods and decorations. But as we have found out in this paper the young adults prefer to keep their wedding events intimate with minimal expenses. There are no exact factors for them preferring this type of arrangement but the common factor that can be observed in all of them is their different set of beliefs from the usual prevailing customs or norms in the society. This shift in society expresses how young adults established their own doxa which maintains similar perspectives among themselves.

Firstly, the concept of doxa as introduced by Bourdieu is a combination of heterodox and orthodox norms and beliefs. It is the thought process that results using our common sense which we usually take for granted as these sources of wisdom or perceptions are unstated (Powercube). Bourdieu mentioned doxa in his book where he explained doxa as system of classifications which reproduced an objective class which includes the division of sex, age etc. and gives rise to power relations. In other words, Bourdieu introduced doxa as an experience where there is a 'quasi-perfect correspondence between objective order and subjective principles of organization which results in the natural and social world as self-evident (Bourdieu, 1995). This theory helps to understand the changing perspectives of young adults, which shapes their doxa differently from what it was before. They use their common sense to arrange an event with the minimal expense which was not much stated in society as people usually like to go for extravagant arrangements for weddings. But using these unstated perceptions the young adults are now able to express or execute ideas which are not common to everyone. When talking to the interlocutors every one of them had a particular set of choices and a specific plan in mind which is to plan an

intimate arrangement for their wedding events. This choice and plan is clearly different from what we think or have observed previously as accepted by society. The parents of these interlocutors obviously had conflicts in themselves to continue with such different types of arrangements as different people will have different types of opinions regarding their actions. But the interlocutors had strong principles along with proper reasons to make their parents understand because it is not very usual for their parents to arrange their children's wedding and have a small event where not everyone they know is invited. Despite what their parents had dreamt of for their children's marriage, the interlocutors were sure of their choices and tried to convince their surroundings with the necessary logic.

Thus, the young adults moved away from the big fat traditional wedding events to small and intimate events due to their different doxa from the previous set of doxa present in society. Their doxa was more individualistic and had more authority in their own life decisions which was indeed present previously but not as strong as it is now. Due to their strong doxa, it gave them the power to act on the decisions which prioritizes their happiness, comfort, and principles rather than the people surrounding them. But, the noteworthy matter is what had influenced the young adults to have different perspectives other than their families which they were always being preached and learned. To understand this concept, this paper will further discuss Bourdieu's 'theory of fields'.

5.1.2. Fields:

Bourdieu believed that society is divided into different 'fields', which are basically different arenas of society, like- art, culture, religion, law, education etc., where each of them has their own unique set of rules, knowledge, which sometimes can overlap among each other, along with struggles for its position which one can secure using their different forms of capital (Social Theory Re-wired). The concept of fields can be perceived as an alternative to institutions, organizations, markets, individuals and groups whereas these can be considered as the key components of fields. The actors in fields tend to strategize and struggle over the unequal distribution and definition of valued capital. The effects of these social fields might or might not be apparent in an actor's behavior even if the actors share the same field with similar assumptions. This theory can help to analyze the shifts in young adults' perspectives as this

theory helps to have a broader perspective on relational properties rather than intrinsic features and ultimately points out the multiplicity of forces shaping behaviors of an individual (Swartz, 2019). In the context of this paper, the young adults have their own fields which played a role in shaping their doxa. Due to having similar education, similar social engagement, and similar individualistic views their fields were somehow linked and resulted in similar preferences, choices, and mindsets. It can also be due to being in a similar timeline as the present society has different sets of trending fields to be popularized over others which directly or indirectly influences the people of a particular group, in this case- the young adults. As Bourdieu also mentioned, these fields have their own uniqueness but also possess the possibility of overlapping over one another (Swartz, 2019). For example- in the case of arranging or planning an intimate wedding the young adults could not have avoided their own religious beliefs as well as their cultural beliefs. In this situation, the overlapping of cultural and religious fields can be noticed which resulted in their decisions to perform customs and rituals along with their cultural norms.

Thus, the larger social issues that have resulted in such shifts are the fields that have shaped the doxa of these young adults. The young adults prioritizing similar fields and acting in accordance with those as field actors have resulted in them acting differently from the previously prevailing customs. This gave rise to a new option that motivated many others to follow and establish a new set of norms in society.

5.1.3. Forms of Capital:

It is possible that not everyone in the society will be able to understand and support similar things because everyone has a different background. Different sets of beliefs and different capitals. In regards to capital Bourdieu has introduced 3 forms of capital, these are- cultural capital, social capital, and economic capital.

Cultural capital is the capital one receives from one's culture. This capital can be present in an individual following 3 ways. First, an embodied state is where the capital is archived in the form of long-lasting dispositions of mind and soul. Secondly, the objectified state which is the state where one learns and adapts cultures from books, pictures, instruments and many other objects in their surroundings. Lastly, an institutionalized state is where one acquires their culture from institutions, like schools, offices, etc. These are the cultural capitals which shape an individual

and help them to be a part of a community. Besides this, social capital is the capital an individual has because of their social participation and connection, which helps a lot in growing one's network. The last form of capital is economic capital which is the financial and monetary capital that one possesses which can ultimately help in gaining other capital too (Bourdieu, The Forms of Capital, 1986). All of these capitals are linked with each other and help each other to grow. For example, one can use their economic capital to increase their social capital which will gradually be beneficial for them to have more access to cultural capital.

In a wedding event, people get to see all of these 3 forms of capital of a person as this event expresses one's culture, social network, and obviously financial ability. When we go to any extravagant wedding event, we get to see how much they are financially capable, their decorations and customs will express their cultural values, and lastly, the number of guests will verify their social networks. Considering these 3 capitals, we can say that it is understandable for the Bengalis to have a lavish wedding event which will help them prove their position in the society and help earn a lot of respect from their surroundings. But due to having different doxa influenced by their fields, the young adults are more eager to have their own intimate and small events with their closest friends and family members. This is why not everyone in society will accept the concept of intimate wedding events. In our findings, it can be observed that not every guest, who was invited or not invited, could initially have been okay with such a decision. They had conflicts to understand the reason young adults choose to have an intimate event when it has always been arranged big. But people with similar capitals could eventually agree and relate to their decision after being told. Even for both the bride's side and the groom's side, there was less hassle for them to agree on this decision because the bride and groom had similarities in their capitals. In most of the cases, the interlocutors already were in a relationship and later had been approved by their families. This situation can also be analyzed using forms of capital as both the interlocutors and their partners come from similar backgrounds which was an important point for them to approve each other's plan, understand their wishes and desires, and ultimately make decisions unitedly which would favor both of their opinions.

Thus, the surroundings, be they social or familial, initially have a hard time accepting the decision of intimate wedding events. But, by using the forms of capitals as tools they can be made to understand and accept the decision. It is very obvious for everyone not being able to

perceive this type of wedding event arrangement due to having different beliefs, values, and cultural backgrounds, but if they have similar forms of capital, it will be easier for them to relate to and understand each other's views and accept it.

Chapter 6

Conclusion

6.1. Summary of the Findings:

Living in Bengali society it is very common for families to think about marrying off their children after they reach a certain age. Mostly, it can be observed that after their graduation the planning and searching for a good match starts. It becomes even more serious if they already are in a relationship because in this case, the families try to quickly settle them into their lives with each other. As we have seen through this thesis, families are quicker to plan the marriage of their children if they already have a partner. The reasons can be different for different people but the one that was noticed through this research is for the societal rules and regulations and to avoid any negative comment from them. The next step of marriage is planning the wedding, and here we can observe some changes in the society which is what has been pointed out through this paper. In this paper, it has been shown how young adults, age range of 20-35 focused in this paper, have preferred in arranging an intimate and small wedding event with a limited guest list and minimal expense. The reasons were different for different cases but the common factors that played a role in motivating or inspiring them to choose this type of arrangement were discussed in this paper using necessary literature tools. By reviewing the previous literature it can be found that the scholars have discussed and tried to look deeply into the societal changes in marriage interests and perspectives along with the influence of Western culture or limitations in education and other sectors resulting from the girls and boys in their preferences on marriage. But in contrast to the literature on how Western cultures have influenced the choices, the findings in this thesis suggests that the economic participation of the interlocutors largely contributed to the decision- making process and having a better control over the events. The pandemic also made them realize what is necessary and how the extravagance could be minimized. Also, they have not provided enough information regarding the preferences and perspectives of the young adults in the society along with the changes in the process they are following for weddings.

Thus, this paper has put more focus into the young adult's preferences and perspectives towards the society and also marriage studies which showed some changes and shifts in them. By doing an interview session and analyzing the findings using Bourdieu's theories of Doxa, Fields, and Capitals this paper found out that young adults have different perspectives of viewing the world and society which they had adapted in their different ways of lives, which is representative of their lived reality. Their choice to have more authority, individualism, and strong determination towards following their principles has resulted in such changes in societal norms and customs.

6.2. Limitations:

This paper was prepared within a very short time for which reason it is comprehensible to have some limitations in it. Some of the limitations are-

i. The interlocutor's age range could have been more diverse.

ii. The views of the parents of the interlocutors could have provided more information to the study.

iii. More male perspectives could have resulted in a thorough study.

iv. More diverse religious perspectives could have enhanced the research.

6.3. Further research:

In the previous section some limitations have been mentioned which limits the study to some level. In order to mitigate these limitations future research could be done with more advanced tools and following more detailed processes. Some of the suggested researches could be-

  i. To focus more on religious factors and find out if it has any effects on people choosing small wedding events.
  ii. To include more male and parent's perspectives on this matter.

This above mentioned research would help for this study to be more extensive and have more information on societal changes. It is no doubt to say that there will be more shifts and changes

in future regarding wedding event arrangements and customs, thus future research could be done to have a deeper look into society and the process of the changes occurring from time to time.

References

1. Bourdieu, P. (1986). The Forms of Capital. In J. G. Richardson, Handbook of Theory and Research for the Sociology of Education (pp. 15-29). Westport, Connecticut: Greenwood.

2. Bourdieu, P. (1995). Doxa, orthodoxy, heterodoxy. In P. Bourdieu, Outline of a theory of practice (pp. 159-171). Melbourne: Cambridge University Press.

3. Khan, M. (2014, November 11). The Daily Star. Retrieved November 1, 2023, from thedailystar.net: https://www.thedailystar.net/a-bangladeshi-wedding-journal-49457

4. Laslett, P. (1977). Characteristics of the Western Family Considered Over Time. Journal of Family History, 89-115.

5. Population and Development Review. (2002). Pierre Bourdieu on Marriage Strategies. Population and Development Review, 549-558.

6. Powercube. (n.d.). Powercube. Retrieved from powercube.net: https://www.powercube.net/other-forms-of-power/bourdieu-and-habitus/

7. Samad, M. (2015). Marriage in Changing Family Pattern of Bangladesh: The Present Trends. International Journal of Social Work and Human Services Practice, 155-161.

8. Sabur, S. (2014). Marital Mobility in the Bangladeshi Middle Class: Matchmaking Strategies and Transnational Networks. South Asia: Journal of South Asian Studies, 1-19.

9. Social Theory Re-wired. (n.d.). Routledge Soc. Retrieved September 13, 2023, from routledgesoc.com: https://routledgesoc.com/category/profile-tags/fields

10. Swartz, D. L. (2019). Bourdieu's Concept of Field. In J. Blasius, F. Lebaron, B. L. Roux, & A. Schmitz, Empirical Investigations of Social Space (pp. 177-193).

11. Szarotaa, P., Rahman, E., & Cantarero, K. (2021). Globalization, Sharia Law, and Cultural Hybridity: A Case of Marriage Preferences of Young Bangladeshis. Social Psychological Bulletin, 1-12.

12. Talukder, A., Hasan, M. M., Razu, S. R., & Hossain, Z. (2020). Early Marriage in Bangladesh: A Cross-Sectional Study Exploring the Associated Factors the Associated Factors. Journal of International Women's Studies, 68-78.

13. The Financial Express. (2021, October 11). The Financial Express. Retrieved November 1, 2023, from thefinancialexpress.com: https://thefinancialexpress.com.bd/views/opinions/changing-trends-in-wedding-events-1633793513

14. Uddin Ahmed, A. (1986). Marriage and its transition in Bangladesh. International Journal of Sociology of the Family, 49-59.

Appendix

a. Questionnaire:

- **Demography**
    1. Age-
    2. Gender-
    3. Academia, education, occupation-
    4. Family background

        i. Siblings-

        ii. Parent's profession-

- **What led the young adults to move away from big fat traditional weddings to small intimate weddings?**
    5. When are you planning to get married?-
    6. Who is/was involved in planning the wedding? –

        i. Financial decision maker-

ii. Planning of the wedding events-

7. Do/did you have any control over the planning?-

   i. If yes- what kind of control do/did you have?

   ii. How many guests are/were invited?-

   iii. How are/were the guests selected? (prioritized / selected on the basis of what?)-

   iv. Where is/will be the venue?-

   v. How were/ will the decorations be done? -

   vi. Did the total budget of the event exceed or not/ how were the spending managed? –

   vii. Food, decorations, photographer, make-up etc.- cost/ how were these arrangements managed-

8. Why did they choose the particular arrangement?

   i. What was the inspiration/motivation? –

   ii. How do they manage to get both sides (bride and groom) to agree with the decision? -

- **What are the larger social issues that have resulted in such shifts in traditions?**
   9. What is the definition of 'intimate wedding' to you? –
   10. What are the factors they considered in arranging the marriage/wedding? (personal or social)

   i. Gender role shifts (personal or social) –

   ii. Traditional customs Vs modern perspective (personal or social) –

11. Do you suggest/ prefer this kind of arrangement? Why?-

- **How are their surroundings accepting/ receiving this kind of change?**

    12. What were/are the reactions of the guests (or those who were not invited)?-

    13. Did this arrangement result in internal issues among the family members (or society)?-

- **Some thoughts of the interviewees about this matter**

b. Photos:

Figure: 'Holud' event arrangement in the home of a participant.

Figure: Planning and execution of the decorations by the participant and their siblings.

Figure: 'Gate dhora' at the entrance of the room of the participant.

Figure: 'Akhth' event inside the room of the participants' home.