

অতীত বিধুরতা ;

HOPE for a better community

BY

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Abstract :

Dhaka city is a 400 years story of culture, festivals and traditions. By time Dhaka expands physically, but the enriched tradition of living doesn't carry out properly. Hence Pink city model town, situated at the prime location of east Baridhara besides 300ft purbachal highway, grows in an unhealthy manner of neighborhood. Community interaction and relationship and proper growth of mental health are straight ignored in the design of phase 1 and 2. Whereas in old Dhaka the neighborhood bonding and essence of 'mohollah' still alive. Social aspects of old Dhaka 'mohollah' are breathing through the spatial flow of 'mohollahs'. In planned residential areas the essence of community faded away. The core idea of this project is to reinterpretation of the social bonding of very own old Dhaka 'mohollah' in the portion of phase 3 of Pink city model town. In the context of the site create the flow of community spaces in respect of old Dhaka 'mohollah' –is the aim of this project.

Acknowledgement :

First of all I want to thanks Almighty for being kind to me always. Its not possible to survive any difficulties without him. Another biggest support was my parents Samina Anjum and Shams Mustafa. But one name from my family I want to mention specially is Sheersho Mustafa , my younger brother. I can't express my gratitude in words towards him . I want to thanks my friends and class mates for all those mental support and help throughout the process.i am deeply thankful to all my faculties and seniours for being the ray of guide always. Special thanks to Ar. Shajjad Hossain, Ar. Nawajish Khan , Ar. Ahmed Xubayer, Ar. Tabassum ahmed .

Lastly I want to thank myself to saw a dream and give my 100% to reach a level and not giving up in any difficult situation.

CONTENT :

CHAPTER 1: Background of the project **page 2-11**

- 1.1 Project Brief
- 1.2 Project Introduction
- 1.3 Project Background
- 1.4 Problem Statement
- 1.5 Project rationale
- 1.6 Hypothesis
- 1.7 Scope of the project
- 1.8 Aims and Objectives of the project

CHAPTER 2: Literature Review **page 13-25**

- 2.1 Introduction:
- 2.2 The context of old Dhaka:
- 2.3 Socio-spatial structure of Dhaka within organic urban structure:
 - 2.3.1 Mohalla or locality as social construction unit:
- 2.4 Spatial structure of Dhaka within planned urban grid:
- 2.5: Rigid grid-iron spatial pattern impact of social life:
 - 2.5.1: Cultural impact:

2.5.2: Socio structural impact:

2.5.3: Linkage spatial to social:

CHAPTER 3: CONTEXT ANALYSIS: page 27-33

3.1 Findings:

3.1.1 Uthan:

3.1.2 Goli :

3.1.3 Morh:

3.1.4 Chowk:

CHAPTER 4: SITE APPRAISAL: page 35,36

4.1 Location:

4.2 surroundings:

CHAPTER 5: DESIGN DEVELOPMENT : page 38-45

5.1 Design phases:

5.2 Final phase:

5.3 plans:

5.4 sections:

5.5 render images:

5.6 model images:

INDEX :

Figure 01: chronological development of planned residential area within the grid of Dhaka in different time period

Figure 02: Growth of Dhaka city in terms of area and population

Figure 03: global integration of pre-Mughal and Mughal Dhaka

Figure 04: The pattern of Dhaka city core during the Mughals satisfying traditional needs and the local context,Source: Mowla (2011)

figure 05: Social Structure manifested spatially in the traditional morphology of Dhaka (Mowla,1997)

Figure 06: Fundamental Order in the *Mahalla* (Neighbourhood) Morphology, extension of which create the city Morphology (Mowla,1997).

Figure 07: Components of mohallas

Figure 08: Formation of muslim mohollas .source: Human aspects of urban forum,Rapopot, A,1977

Figure 09: Elements of social life, (youarticle.com , 2005

Figure 10: Social DMA

Figure 11:mohollas of pre mughal time of Dhaka

Figure 12: google earth and map image of tanti bazar

Figure 13: flow of the interactional space of Tanti bazar according to respected social activities

Figure 14: social behavior map of Tanti bazar

Figure 15: spatial character of uthan

Figure 16: typical houses of Tanti bazar

Figure 17: adjacent activities of a goli

Figure 18: how a goli enhance interaction

Figure 19: communal service at morh for gathering

Figure 20: formation of chowk

figure 21: hierchey of road network

Figure 22: site location and proposal of the housing

Figure 23: images of phase 1+2

Figure 24: calculation of phase 1+2 open and community space

Figure 25 : 1st stage of master plan

Figure 26: pre final stage of master plan

Figure 27: layer map of the site after final

CHAPTER 1: Background of the project

1.1 Project Brief

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1.3 Project Background

1.4 Problem Statement

1.5 Project rationale

1.6 Hypothesis

1.7 Scope of the project

1.8 Aims and Objectives of the project

CHAPTER 1: Background of the project

1.1 Project Brief :

Project name: অতীত বিধুরতা ;

HOPE for a better community

Site: Pink City Model Town, East Baridhara,Dhaka

Area: 33 Acores

Client: Xenovalley Model Town LTD.

1.2 Project Introduction :

City is a collective form of many tangible and intangible elements. Dhaka, capital of Bangladesh is no exception. 400 years of cultural life style build through the link between social values (intangible) and build-environment (tangible) artifacts. The culture and the lifestyle of the people are critically develop to meet basic human need shelter, security, social bonding and wellbeing. Dhaka is a long history of urban tradition. Apparently chaotic urban morphology provide with socio-spatial dimensions, shows clues to a hidden order that gives a distinctive texture to traditional settlement morphology. The traditional neighborhoods or mohollas are integral units of social system (vastu-shipla foundation, 1990). Socio-cultural values, social status and identity; meeting the spatial, social and visual requirements. They show flexibility, adaptability (scope for personalization and life style choices) and mix of income ranges. Along with a sequence of public space like uthan (court yard) , goli (lane/alley), morh, bazar (hat)

অতীত বিধুরতা

were constitute elements of urban spatial develop. The social structure manifested spatially in the traditional morphology of Dhaka. Hierarchy in terms of scale, user domains, connections, locations, functions of interactional spaces is the key factor of social bonding of indigenous Dhaka people. On the other hand, the process of growth and development at Dhaka has witnessed and embedded imprints of different socio-cultural, geo-climatic, technological and economic influences. After English phase, during early 90"s western influence imposing rigid grid-iron pattern on fluid landscape took place mostly in planned residential projects. But this type of urban boxes kill intangible heritage of the city. To revive, the indigenous cultural lifestyle in newly urbanized Dhaka city which can ensure social intimacy and cultural interdependent, hierarchy of traditional interactional spaces is needed to impose in community housing.

1.3 Project Background :

1.3.1 Dhaka and its culture:

„Dhaka" the city, is a history of spontaneous uphill climbing over 400 years. Along with this fairly long history of Dhaka is also well known for its fine muslin, mosques and rickshaws, street foods and street markets. Dhaka people"s lifestyle is a combination of „leisure and work" as evident in the saying "12 month 13 festivals" that has manifested and transcended to festivities like „boi mela", „Amor Ekoishe", „Vijoy Utshav", Phalgun or „Baishakhi Utsav" or even Eid-e-Miladun Nabi, Muharram or Vijaya Dashami Carnival. Planning taking care of prevalent local context and people is expected to provide true identity, structure and meaning of urban aesthetics or pattern.

1.3.2 Traditional spatial pattern of Dhaka:

The historic core of Dhaka city, commonly labeled as „Old Dhaka,, reflects the organic structure of the indigenous city. It was founded as an important trading town along the River Buriganga several centuries before being a capital. During 1608 A.D., Dhaka became a Mughal citadel and since then, it was the center of administration, cultural and social life. Pre- Mughal core of the city received new spatial foci with the establishment of Kella (fort), Chawk (market square) and Ghat (river port). The Fort severed as the nerve center of the city, the Chawk with the mosque was the main market place like other Muslim cities and the river front was transformed into the main commercial area. Later, with the invasion of colonial rulers the indigenous geomorphic pattern of the old city went through rapid alteration along with the economic and political changes. After the independence of Bangladesh, the social composition, family structure and pattern of settlement have been changed due to population growth and rapid urbanization. However, in comparison to the Dhaka city as a whole, this changing morphology influences a little in the physical pattern of historic core and the spatial structure remains almost homogenous over the period of four hundred years. The natural endowment of its organic morphology retains the traditional features, which it had inherited from the past and is valued for its indigenous urban pattern.

As, being said traditional spatial pattern of Dhaka grew with the axis of „chowk" or „square". Besides the commercial line „chowk", straight roads acted as a main commercial and administrative zone with irregular roads feeding to the residential areas beyond. The basic physical module for settlement, the *mahalla* was formed during this period. It comprised a homogeneous community having self-contained facilities derived

from the indigenous village pattern. The courtyard (*uthan*) house, introduced by the people of Central Asia, became the basic module for arranging living spaces. The interface of *uthan* to *mahalla* is connected by lane (*goli*). These spaces have designed by the social influence and lifestyle demand. Basically, the properties or the hierarchy of these spaces are the reason behind the interaction of society and its people, which further develop the culture.

1.3.3 Morphological transformation:

Dhaka with the passage of time, testifies different faces of history. Now-a-days Dhaka is the most densely populated and rapidly growing city in the third world countries. With its growth, Dhaka has been a showcase for almost every urban problem imaginable. As the growth of population in Dhaka is taking place at an exceptionally high rate, it has become one of the most populous Mega Cities in the world. In the process of urbanization, the physical characteristics of Dhaka City are gradually changing as open spaces and water bodies are converted into built up areas. The growth and development of Dhaka can be categorized into six periods, e.g. the pre-Mughal period (1205-1610), the Mughal period (1620-1757), the East India Company period (1758-1858), the British colonial period (1858-1947), the Pakistan period (1947-1971) and the Bangladesh period (from 1971). Dhaka has seen development as the main city of the region 'since its inception as Mughal capital in 1608 AD. The Mughal and the British Empire influenced the next 340 years of growth. The British gave Dhaka the foundation of a modern city and trace of these eras remain until today. Between 1947 and 1971, Dhaka faced new challenges and demands as the capital city of East Pakistan. However, after liberation in 1971, successive governments did not give due attention to

urban planning need and they misguided urban growth. At present, the Dhaka has grown in size, scale, and extent and the distribution of urban functions has evolved and changed according to the dictates of political and commercial consideration. Indeed above the level of technology and economic condition of the population, the pattern of aerial expansion and the form of Dhaka has been dominated largely by the physical configuration of the landscape in and around the city, particularly the river system and the height of the land in relation to flood level (Islam 1996). Beyond the natural forces, the city has primarily, ' grown organically and a number of planned schemes have been incorporated into the organic whole, which give rise to the fundamental urban dichotomies. Throughout the development of the planned residential areas in Dhaka city, they had taken place without any rigid planning regulation. The earliest example of residential development within the framework of city planning could be observed in 1876, after the establishment of Dhaka Municipality. There was some evidence of effort in implementing planned residential development before 1947, but the actual development started in 1948 under a planning division created by the East Bengal Government in which a physical plan was prepared for Dhaka city for its future growth. Dhanmondi was planned as an important development project in 1950. In the later period Gulshan I was developed in 1960, Banani and Uttara was planned as middle class residential area in 1965 and in 1972 Baridhara as high class residential area of Dhaka city. In the more recent period, to meet the demand of the growing population of Dhaka City, some new residential projects were developed by RAJUK like Nikunja, Purbachal, Jeelmil and Uttara Third Phase. With the passage of time, all the above mention planned residential areas were designed to ensure a better and healthy

atmosphere with the provision of all necessary service facilities, community services, and infrastructure.

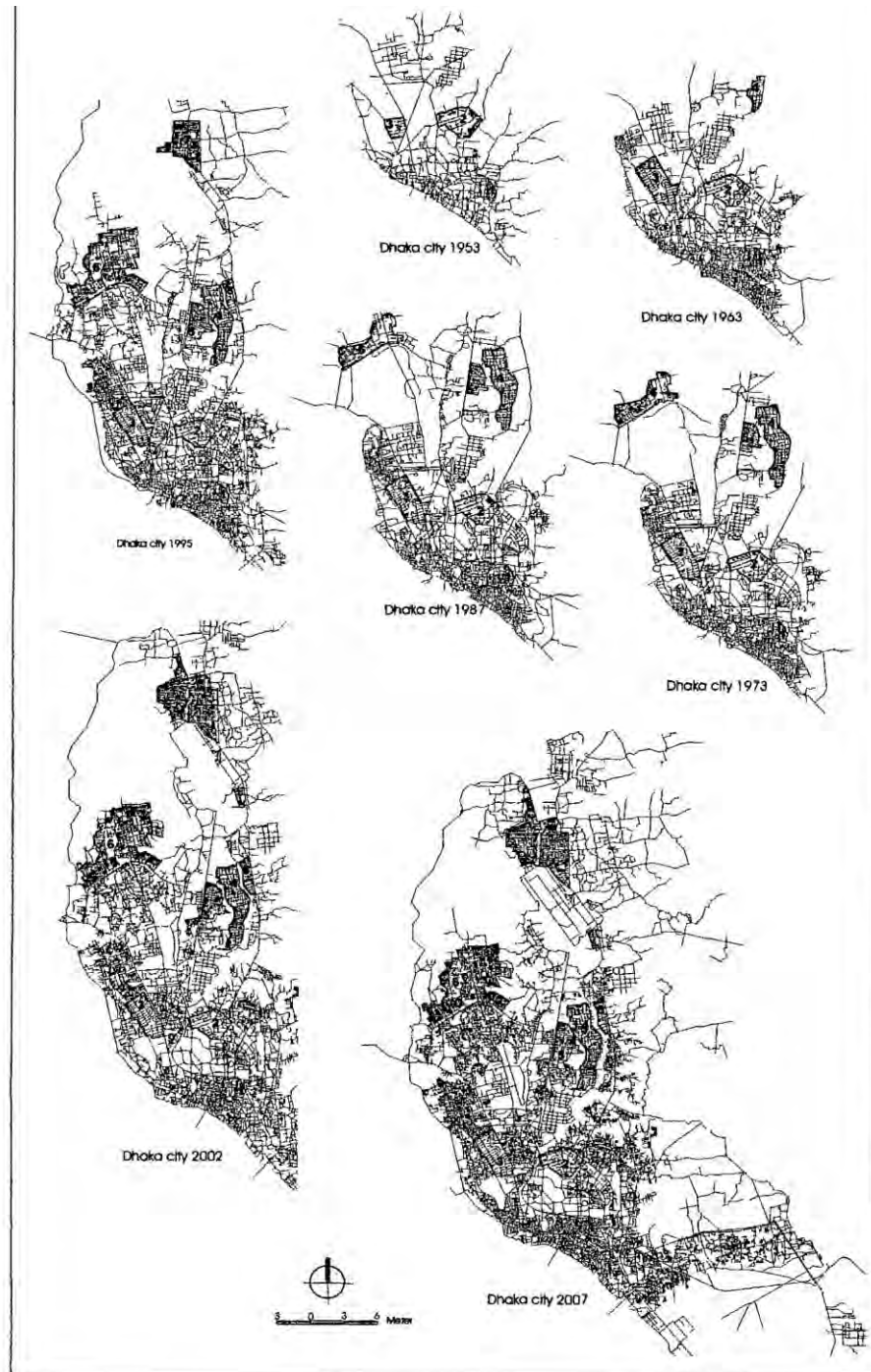


Figure 01: chronological development of planned residential area within the grid of Dhaka in different time period

Rapidly increasing population number due to migration from rural side to urban area, natural growth was the prime objective of planning residential areas in 60"s and 70"s.

Type of plot	1984		1999		2005		2007	
	No of plot	%	No of plot	%	No of plot	%	No of plot	%
Residential	776	71.65	664	61.31	542	50.05	478	44.13
Non Residential	307	28.35	419	38.69	541	49.95	605	55.86

Figure 02: Growth of Dhaka city in terms of area and population

1.4 Problem Statements:

The evolution of the planned residential developments of Dhaka reveals that the planned areas, in spite of several controls, have undergone morphological changes to adapt to the community need. The original development of those planned areas had not been properly guided with planning principles. They are designed as residential areas, their development were not based on the principles of Neighborhood planning. It was just a vast area subdivided into residential plots for the construction of dwelling house. No attention was given to the provision of required community facilities. Not only that, due to the weakness of planning rules and zoning policy, nonresidential functions invaded into the planned residential area to meet the demand of the growing population. Authority sometimes amended the rules to accommodate such changes but these could not retain the character of the planned residential neighborhood. As a result, the planned residential areas have changed into a mixed land use pattern and transformed

into an unplanned state in relation to their physical layout. As for example, Dhanmondi Residential area (1950), Wari Residential area (1880), and Wahab Colony (1956) which were intended to be used for purely residential purpose, have over time developed a variety of commercial, educational, cultural -and administrative insfitution to satisfy the functional needs of the inhabitants and other users. At present the Gulshan, Banani, Baridhara indicate that I those areas are in the process of the above trend. If this trend of transformation remains, it can be assumed that, the newly planned residential area like Nikunja (South) Residential Housing Estate, Vttara Model Town (Third phase), Purbachal (Yusufganj), and Jhilmil Housing Project (Keraniganj) will also be transformed in due course of time. Therefore,' it is urgent to understand this phenomenon of morphological transformation both in physical and functional terms. It is also urgent to formulate necessary actions to adapt or restrict such changes for the future city. Moreover, with all the discussion the basic problems of new housing pattern are collectively responsible for – 1) image crisis of the city,

2) lack of community interaction,

3) Personality disorder [intensive, criminal tendency, paranoid, heavy stress, anger, impatient] among residents.

1.5 Project Rationale:

Dhaka city, as physical planning is very much interesting, different pockets are exist in the city. This diversity of spaces generates the diversity in people"s life. Urban community is subject to constant transformation and reconstruction. In this process of

transformation indigenous city has been lost. As Christopher Alexander stated, “A City “is most beautiful when it comes from your life – the thing you care for, the things that tells your story”. The story of social bonding of Dhaka people is vanishing day by day to cope up with mechanical development around the whole world. In this project, that original story or the indigenous cultural lifestyle of Dhaka people aimed to be revived so that they can be adjusted at the right time before the city reach to an unlivable condition.

1.6 Hypothesis:

Introducing spatial flow of “Mohalla” pattern of traditional settlement as an alternative solution into new Dhaka urban areas to improve social life and cultural interdependence of the city people.

1.7 Scope of the Project:

The scope of this project is too extended to some extent improvise the social bonding between city people to save the image of the Dhaka city. The morphological change is a result of globally adopted city planning pattern. But only the people of a city can design or plan the city efficiently. This research will find some appropriate image or property of interactional so that the rootless development can be stopped. So that healthy community relationship can developed in the society. Community relations are the function that evaluates public attitudes, identities the mission of an organization with the public interest and execute a program of action to earn public understanding and acceptance.

1.8 Aims and Objectives of the project:

In today's world social bonding is a burning issue, when our city Dhaka defines the history of community relationship and social bonding. The aim of this project is to refresh the imaginability of the society.

The objectives of the study are to make an investigation into the traditional pattern of Dhaka which has survived still this age in old town areas of Dhaka, to observe, and to understand the transition of interactional space in traditional settings of Dhaka in terms of hierarchy and physical and functional changes. Another task of this project is to finding the relationship and responsiveness between users and interactional space. Identifying the connection of interactional space and social bonding which has impact on human behavior as well. Basically the socio-spatial interdependency of old town of Dhaka will be outcome of the study.

CHAPTER 2: Literature Review

2.1 Introduction:

2.2 The context of old Dhaka:

2.3 Socio-spatial structure of Dhaka within organic urban structure:

2.3.1 Mohalla or locality as social construction unit:

2.4 Spatial structure of Dhaka within planned urban grid:

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2.5.1: Cultural impact:

2.5.2: Socio structural impact:

2.5.3: Linkage spatial to social:

CHAPTER 2: Literature Review

2.1 Introduction:

The purpose of this chapter is to understand theoretical background of how Dhaka city's traditional spatial pattern developed and grew. Firstly, the objective of understand major morphological structure of the historical core of Dhaka. Secondly, analysis the present development in morphological pattern in residential areas. The main focus is to study the phenomenon of architectural contribution on residential area starting from the basic to today's date, which in later affected people's social and cultural aspect in life.

2.2 The context of old Dhaka:

Dhaka, the capital city of Bangladesh, has grown from a small trading center to a metropolis while its antiquity can be traced back to the 7th century A.D (Birt, 1975). Dhaka's existence as a small town of some importance is proved by the discovery of two mosque inscriptions and remains, traditions and literary evidence (Dani, 1962). N.K Bhattashali (1936) has reconstructed the extent of the city of Dhaka of pre-Mughal (old Dhaka) and Islam Khan's city (new Dhaka) from the pages of Mirza Nathan's Baharistan-i-Ghaibi. These two distinct parts as old and new Dhaka have developed through different historical phases and possessed various development patterns like indigenous, formal and informal. Within the spatial pattern, both old and new Dhaka have experienced the variety of phase developments. Hence, among the spatial structures within this it has

been observed that there are two distinct phases, Old Dhaka and New Dhaka exists side by side. One in the historic core and the other in the extemporaneous settlement of recent years the former is called the 'indigenous' and the later is labeled as 'informal' development (Siddiqui, et al, 1991). The historical core of 'old Dhaka' retains the traditional features of the urban settlement that it has inherited from the past. The natural endowment of its organic morphology is valued for its 'indigenous' urban pattern (Nilufar, 2004). The residential neighborhoods of old Dhaka, locally known as 'mohallas', were the enclaves of caste or craft groups are considered as the morphological archetype of the old part. Most of these 'mohallas' (neighborhoods) were developed as Hindu trader's settlement and named after the specialized trades and crafts for which they are engaged such as Tanti Bazaar, Shakhari Bazaar, Bangla Bazaar, Lakhsmi Bazaar, Kamar Nagar, Sutar Nagar, Goala Nagar etc (Imamuddin, ei al, 1989). These neighborhoods mainly indicate the predominance of the Hindu artisan and professionals among the population of Pre Mughal Dhaka's urban center that had flourished with their craftsmanship during the Mughal period.

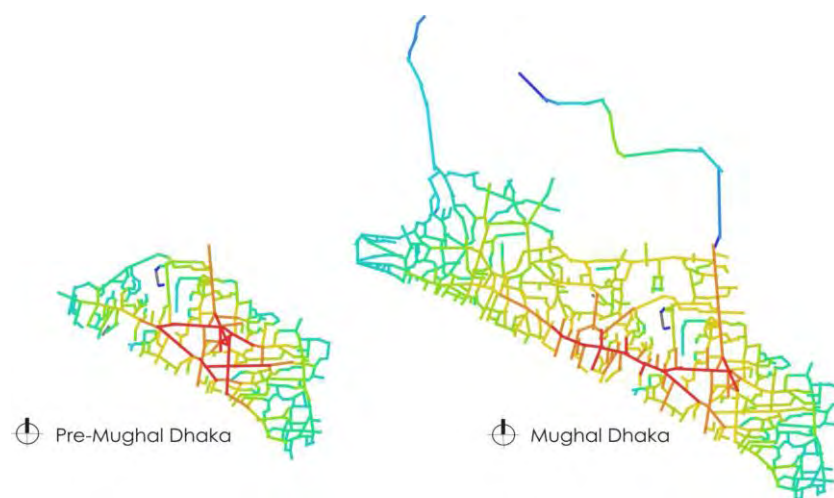


Figure 03: global integration of pre-Mughal and Mughal Dhaka

Dhaka rose to prominence only after it became the capital of Bengal during the Mughal rule in 1610 AD. [Bhattacharya, 1935: 36-63] The then „New Dhaka” was inaugurated by Islam Khan with the establishment of Lalbagh Fort in 1679, Chandnighat and the Chawk [the market place beside the old fort at present Central Jail]; and it continued to grow under the subsequent Mughal Subaders until 1717. [Dani, 1956: 31] According to Manrique, a visitor to the city, in 1640 the city stretched for 4.5 miles along the Buriganga river with a population of about 200 thousand [excluding the Europeans and the visitors] [Taifoor, 1956: 15] which raised to 9,00,000 in 1700.

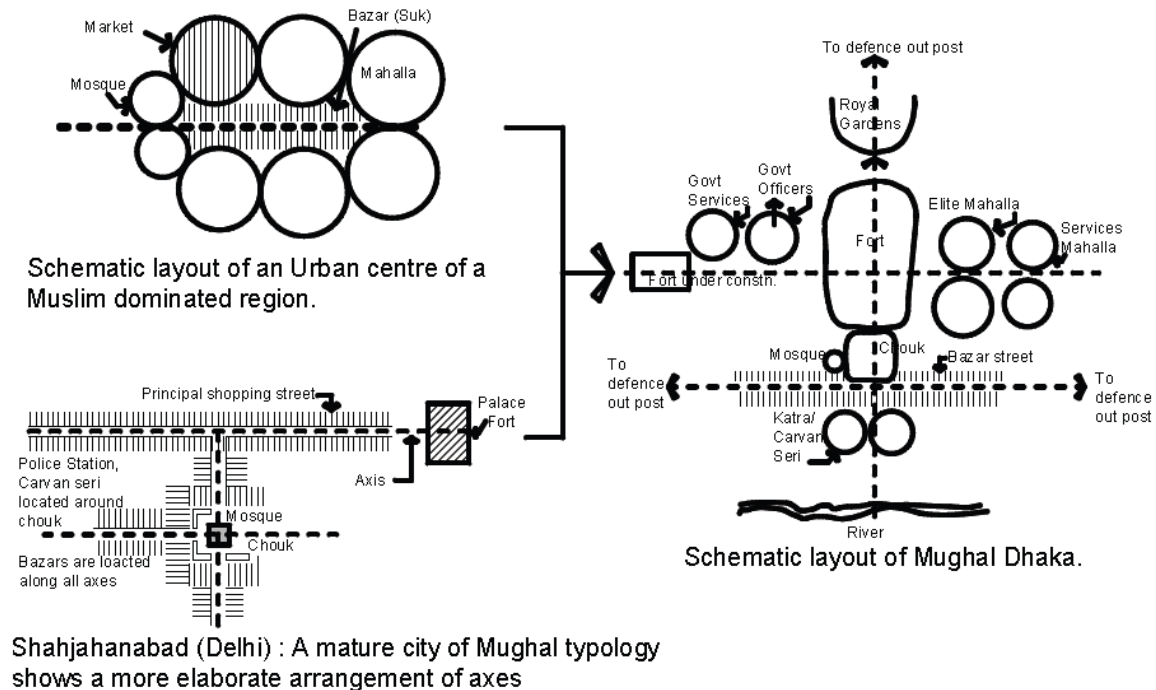


Figure 04: The pattern of Dhaka city core during the Mughals satisfying traditional needs and the local context, Source: Mowla (2011)

Mughal Dhaka is rooted in the indigenous attitude towards space making in urban situation and the coming together of the spatiality of layers. The result is a great deal of informality – the axis always shifts, space moves diagonally, the route shifts. Each movement has its own law, but the total amounts to coming together of diverse parts

within an indigenous unity. In the Muslim-influenced urban morphology in Dhaka during medieval times, as Mowla¹⁸ suggests, some formal foci were adapted comprising a complex of public buildings (Fig). Despite the relatively formal core and informal organization of the city, it grew into a major commercial center and almost every primary street was occupied by a bazaar. Mahalla as a socio-spatial unit along with a sequence of public spaces like *uthan*, *gali*, *morh*, *bazaar (hat)* etc were constituent elements of urban structure.

2.3 Socio-spatial structure of Dhaka within organic urban structure:

The city of Dhaka has arisen more or less spontaneously over four hundred years. With the passage of time the entire city grew in a natural way, although it has some parts which have been deliberately created in the recent past by the designers, albeit in a fragmented way. The natural endowment of its organic morphology is valued for its „indigenous“ urban pattern. The residential neighborhoods of old Dhaka, locally known as „Mohallas“, which were the enclaves of caste or craft groups are considered by many to be a morphological archetype of this historic city. In the newer extensions of Dhaka, outside the historic core, similar organic morphological patterns are prevalent which have been spontaneously developed without any rigid planning proposal. However, the social as well as morphological structures build by the local people's lifestyle. Nevertheless, these new generation organic areas are generally developed according to the aspiration of their inhabitants just like that of the historic city itself. The generic similarities of the „informal“ areas with those of the „indigenous“ ones draw attention to

the need for a systematic unfolding of this enigma (Nilufar, 1997). Most of the settlements pattern is linear in nature at a wider scale and circular at homestead scale (Muktadir & Hasan, 1995), being along the river or some sort of water bodies as main source of services and communication lines. As such, Dhaka has grown from a small settlement within the confines of Buriganga and Dulai Khal to a sprawling metropolis. Dependence of indigenous settlements on natural services of water is clearly reflected in their evolutionary trend (Mowla, 1997). The indigenous urban fabric reflects the rural pattern of life, which had to adopt and transform to fit in the more competitive tighter urban spatial environment (Fig). The old Dhaka reflects clearly that adaptation of urban texture through its morphological development and also expresses a strong socio-cultural identity of its people.

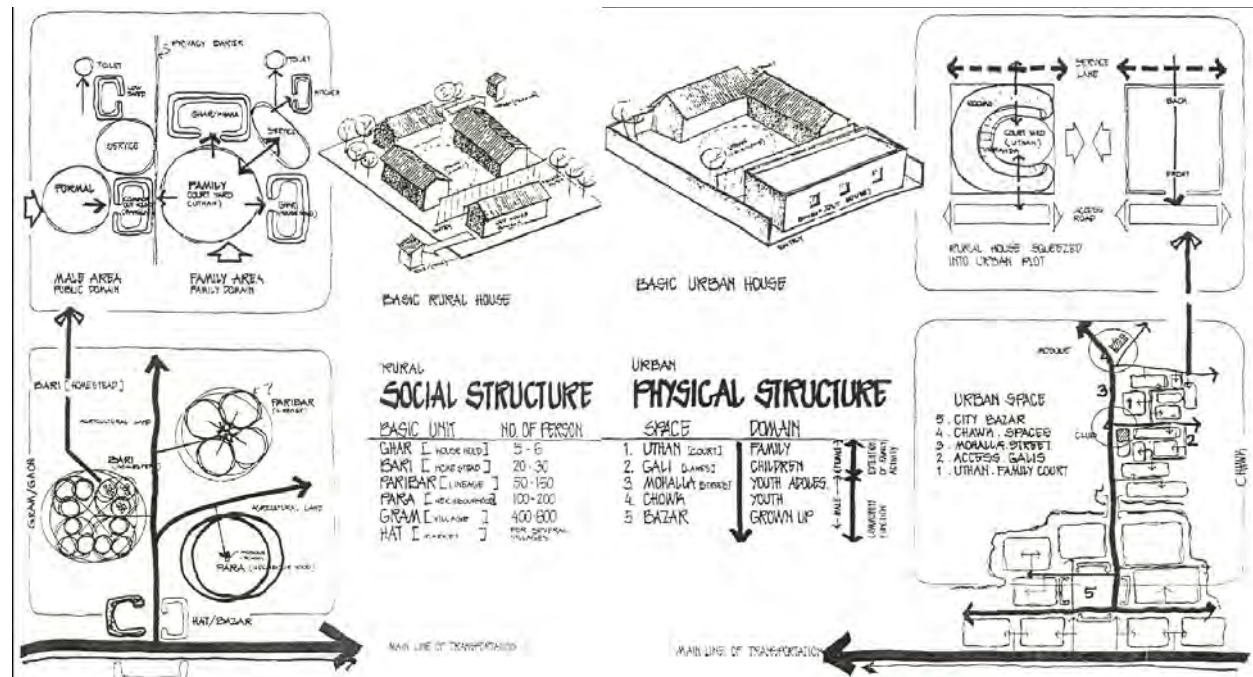


figure 05: Social Structure manifested spatially in the traditional morphology of Dhaka (Mowla, 1997)

2.3.1 Mohalla or locality as social construction unit:

It has been suggested that the 'natural neighborhoods' are the essential component parts of an organically developed city. Historically cities tended to be divided into neighborhoods along clearly understood lines, i.e. the cities consisted of discrete elements with certain physical and social characteristics. [Rapoport, 1977: 157] Hollander writes that historically such a remarkable system of neighborhood organization, locally known as „Mohalla', is found among the Muslims of Dhaka. Like the Muslims, the Hindu population of Dhaka used to live in compact groups. [Karim, 1964: 94] It is suggested that the people were very familiar with the division in „mohallas" or „tolas": small neighborhoods with usually small populations. [Hollander, 1990: 49 - 50] These vernacular mohallas were either craft settlements or single caste groups. Until recently and in many cases even today, the Muslims of these mohallas were organized into Panchayats. Mohallas of old Dhaka were social as well as geographical units. [Khan, 1966: 32] Historically a 'mohalla' was created out of few houses. Hollander writes, „a mohalla is sharply bounded: this house is part of it, the next is not. Everyone knows the boundary". [Hollander, 1990: 49 - 50] In describing the mohallas, Taylor [1851] stated that a labyrinth of lanes branched off into mohallas from two major roads of historic Dhaka. The houses in the mohallas were usually arranged in *chuaks* or blocks separated from each other by narrow footpaths, patches of jungle and the deep pits or 'gor' from which earth had been dug for building purposes. [Ahmed, 1986: 146] On the other hand, Khan contradicted by arguing that the mohalla was identified not with its boundaries, but by the central access - which was its only public space. This space became the popular bazaar streets in mohallas with commercial or commodity

trade. Thus in his view mohalla morphology was a singular row of houses on the central street, but not a cluster. [Khan, 1982: 2.8 - 2.9] He defined that on a city scape, the bazaar appeared as a long street lined with shop, but in reality they are a collection (a sequence) of bazaars passing through different mohallas.

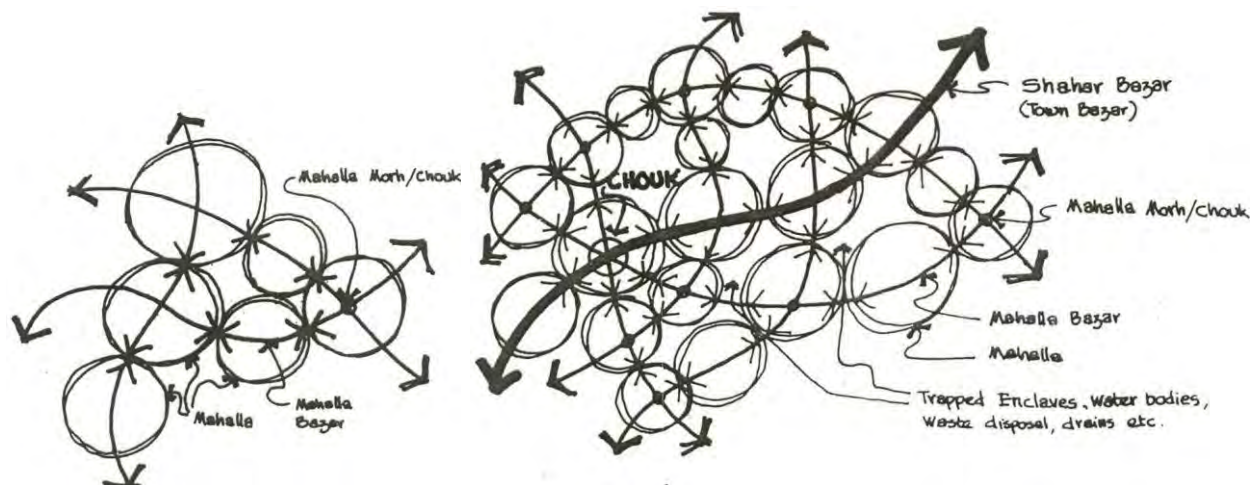


Figure 06: Fundamental Order in the *Mahalla* (Neighbourhood) Morphology, extension of which create the city Morphology (Mowla, 1997).

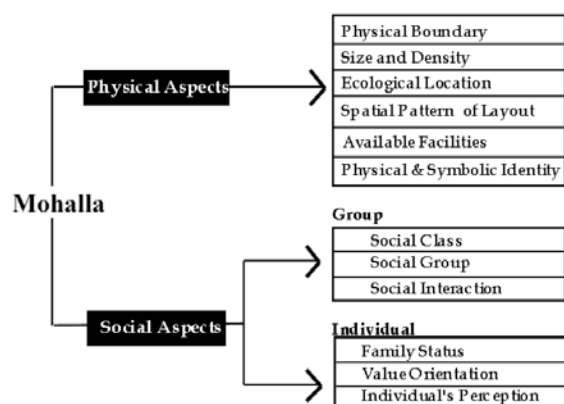


Figure 07: Components of mohallas
Source: Nilufar , 1997

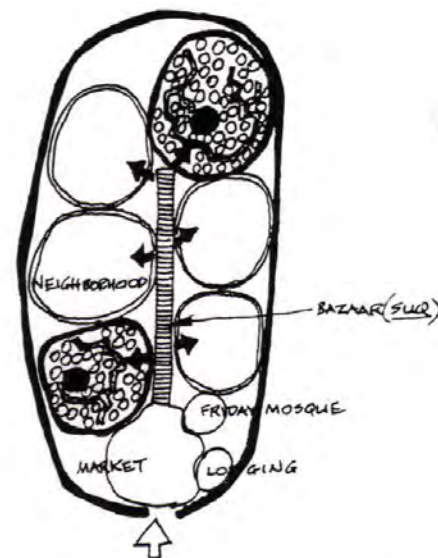


Figure 08: Formation of muslim mohallas
source: Human aspects of urban forum, Rapopot, A, 1977

2.4 Spatial structure of Dhaka within planned urban grid:

The urban community is subject to constant transformation and reconstruction. Unlike a mechanical system, it does not stop if one element (structure, activities, functions, locations, networks, and linkages) is eliminated and functionally destroyed; instead, adjustments are made among the remaining elements (Nabi 1971). In its evolution, the city of Dhaka has been experiencing a process of rapid change in its land use structure which influenced the development of residential areas. The Residential land use in Dhaka seems to have exhibited a series of informal and organic spatial patterns without any planning regulation. In case of organic or unplanned development, land is subdivided by private initiative. Road layouts are developed to serve their need without any approval from govt. authority. , Thus users settle earlier and later on, the infrastructure is provided by the city authority according to their demand. Within this framework, some parts of the city have been deliberately planned as residential areas to provide the citizen with civic facilities in residential environment. In such planned scheme, the infrastructure is constructed following conscious design by the govt. authority and the land is subdivided into residential plots with necessary infrastructure and then delivered to the user. The planned area always follows the guideline of master plans. Whereas, organically developed residential areas are sometimes developed under zonal plan following the guideline of master plan (Nilufar 1997). As a result, the spatial patterns of residential areas of Dhaka show a curious mixture of planned and unplanned states (Nilufar 2001). This part of this research tries to find out the chronological development of planned residential areas in Dhaka city.

In the organic city like Dhaka, it seems impossible to identify the absolute planned residential area. There was some evidence of effort in implementing planned residential development before 1950s. Dhaka Municipality improved the communication system of the city and tried to develop a planned and prestigious residential district at Wari in 1876. However, the actual development of Wari was implemented in 1885 by the government. Grid pattern of road network and the rectangular plot was designed for the first time in Wari. Later in 1905, Ramna was planned as government residential district, with parallel streets joined at either end by curvilinear road.

After that for the overall development of the city, a Town Improvement Act was passed in 1953 and in 1956. Dhaka Improvement Trusts (COIT) was established within the framework of the 1953 Act. The DIT started its development-planning program with the planning of new planned residential area of Gulshan and Banani. In the 1960s two high classes planned residential area Gulshan and Banani was developed immediately beyond the Tejgaon residential area. Banani with 140 hectare was medium density and Gulshan lying next to it was 290 hectare with low density and larger lots some of which were even larger than the plots in Dhanmondi (up to 2800 Sq. meters). In this period, some of the residential area or estate was developed according to plan include Azimpur and Motizeel residential area for public employee Mohammadpur and Mirpur for lower income group.

Another major planned residential project was the Uttara Model town, located immediately north of the new airport which is about 20 km from the centre of the city. The development of the area has been taking place since 1965. The area was planned by DIT to cover 1360 hectare to provide residential plot for over 4000 families of middle

to high income (Hossain 1987). In the later period, Baridhara was developed in 1972 as high-class residential area acquiring 150-hectare land.

2.5: Rigid grid-iron spatial pattern impact of social life:

It is generally acknowledged that the urban quality of life in Dhaka has gradually deteriorated both in social and physical terms due to numerous factors. The poor state of open space negates the enjoyment of civic, recreational and aesthetic rights of the city dwellers. Contamination of the environment and the destruction of the ecosystem are also happening. The lack of sustainability in the new developments appears as a threat to environmental conditions. The failure to protect the city's green, open and recreational spaces has contributed to an imbalance in life. People living in the dense residential slums and in blocks of high-rise apartment have little chance to know their next-door neighbors, are isolated from nature, have little or no greenery and no playground or space to stroll. In this dense urban area children are in the most vulnerable position, they are the supreme victims. Here the children are kept in a kind of „box" where they not are allowed to move out on their own, cannot play around in the green, listening to birds chirping. Such a life makes them feel bored and they become squeamish. Children living in this cramped residential area have nowhere to escape to refresh them and lack social communications. Moreover, people who have no outdoor space to interact with others become unaware and ignorant about social demands. Recreation only depending on cable television and the Internet lacks physical interaction with local people and social-cultural values are threatened to become forgotten.

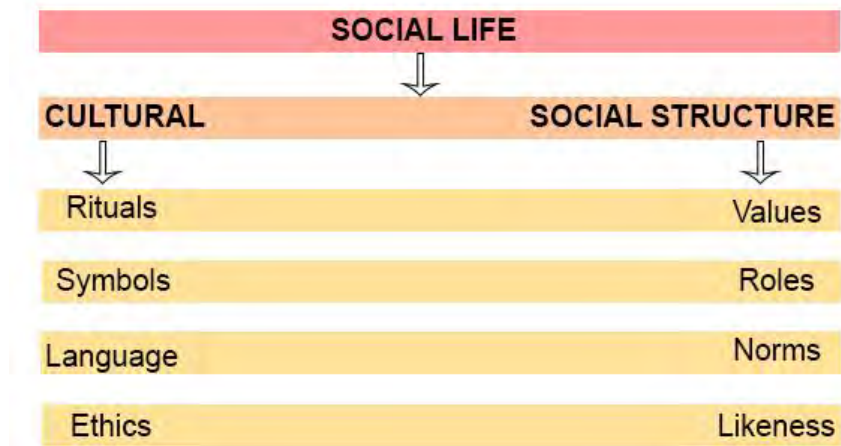


Figure 09: Elements of social life, (youarticle.com , 2005)

2.5.1: Cultural impact:

The other interface between the social and the cultural can be found in the identity of individuals and groups. Society is made up of an overlapping constellation of groups, all with their own cultural attributes that include the earlier mentioned signs and symbols, customs, ethics and language. Different cultures also have different rituals, or established procedures and ceremonies that often mark transitions in the life course. As such, rituals both reflect and transmit a culture's norms and other elements from one generation to the next. In our societies, rituals have great impact. Celebration as a festive on circumcision in Muslim families is such common examples of rituals. Every culture is filled with symbols, or things that stand for something else and that often evokes various reactions and emotions. Some symbols are actually types of nonverbal communication, while other symbols are in fact material objects. Symbols are in most cases are the way to interact with people. Here the mutual understanding and acknowledgement of those symbols are required. Another expression of symbol is language. Every society's one of the identity definition is language. We have a glorious history and tradition towards our

language. Last element of socio cultural expression of a society is the ethics of the people. By the evolution of time ethics changes, but root of the ethics of a society never destroyed.

2.5.2: Socio structural impact:

At the top level are the societal values. These are the most general or abstract normative conceptions of what the ideal society itself would be like. Individuals or groups are found to be emotionally committed to values. These values help to integrate personality or a system of interaction. Within all such collectivities one can distinguish types of roles. “Concretely these are the relevant performances of their individual occupants. Functionally, they are contributions to collective goal attainment”. Role occupants are expected to fulfill their obligations to other people (who are also role occupants). For example, in family the husband has obligations towards his wife. According to Nodal, the elements of social structure are roles. Then each society has some rules regulation of standards, which are known as norms. These norms sometimes define the gender role, gender equity and so others. And the most important element of a social structure is likeness or the similarities among the social beings. In our societies, cast, occupation, religion, economical status are the measures to grow a social group.

2.5.3: Linkage spatial to social:

The relationship of social and space as an intensive but random encounter with difference does not mean that social spaces might be randomly organized. The paradox of urban diversity is that unstructured encounters in public spaces can be structured.

What I call the urban DMA is an assemble of density, mix and access that is necessary, although insufficient, for the emergence of urban intensity.

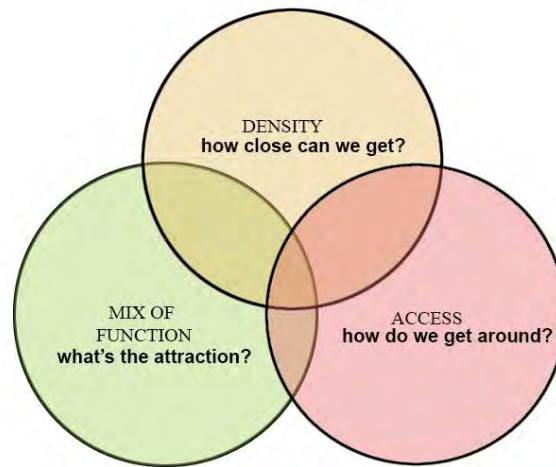


Figure 10: Social DMA

These are conceived as conditions for intensity, productivity, rather than simple diversity. Her principles of mixed primary use and old buildings as conditions for diversity are here combined as mix- formal and social. The question of density is one of how much activity, population and built form can be concentrated into a community. Density shortens the distance between people and the places they need to access to. How close can we get to where we want or need to be? Mix is fundamentally about the difference and juxtapositions between activities, attractions, and people. Rather than diversity as an end in itself, mix is a means of generating random encounters and of enabling flows between different categories of people, building and function.

CHAPTER 3: CONTEXT ANALYSIS:

3.1 Findings:

3.1.1 Uthan:

3.1.2 Goli :

3.1.3 Morh:

3.1.4 Chowk:

CHAPTER 3: CONTEXT ANALYSIS:

The residential neighborhoods of old Dhaka, locally known as 'mohallas', were the enclaves of caste or craft groups are considered as the morphological archetype of the old part. Most of these 'mohallas' (neighborhoods) were developed as Hindu trader's settlement and named after the specialized trades and crafts for which they are engaged such as Tanti Bazaar, Shakhari Bazaar, Bangla Bazaar, Lakshmi Bazaar, Kamar Nagar, Sutar Nagar, Goala Nagar etc (Jmamuddin, et al, 1989). These neighborhoods mainly indicate the predominance of the Hindu artisan and professionals among the population of Pre Mughal Dhaka's urban center that had flourished with their craftsmanship during the Mughal period.

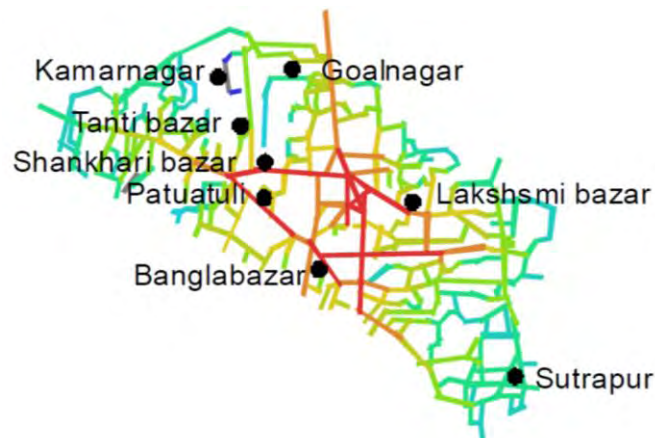


Figure 11: mohallas of pre mughal time of Dhaka

To study the context of moholla pattern first site has been choose is Tanti Bazar, the established mohalla due to being Buriganga the front of Dhaka city.

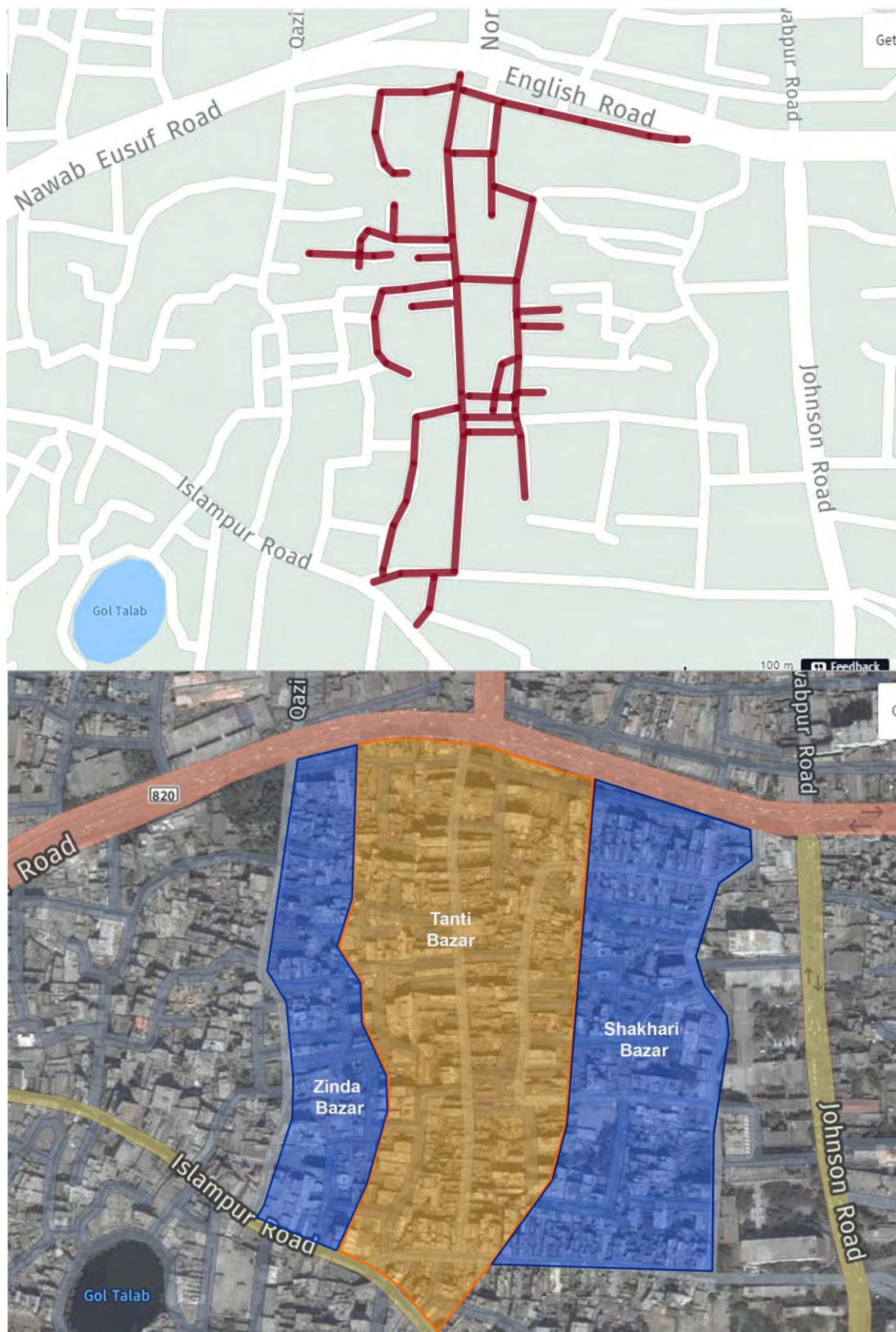


Figure 12: google earth and map image of tanti bazar

3.1 Findings:

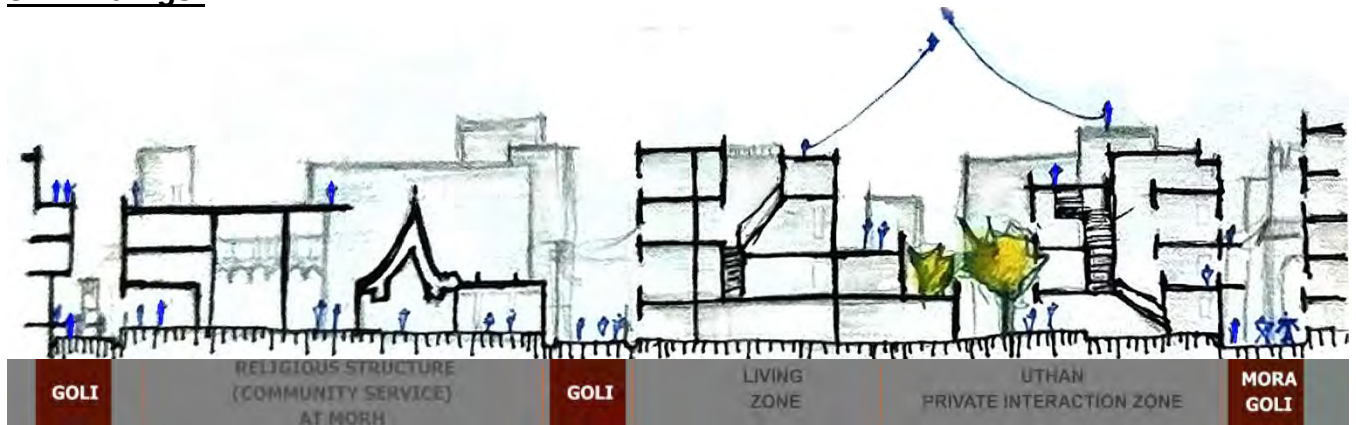


Figure 13: flow of the interactional space of Tanti bazar according to respected social activities

Aim of this analysis part is to understand how the spatial flow with its characteristics impact social bonding. This analysis focus on some questions like “which types of spaces a mohollah offers to its users” , “what are the properties of the spaces” , “how the spaces flow out the interaction”. Above of this paragraph we can see an approximate section of Tanti bazar locality, which shows some prominent definitions of interactional spaces. The spatial manifestation of social norms flows from **Uthan** to **Goli** to **Morh** to **Chowk**. The basic properties of these spaces are the INTIMATE SCALE and TRANSITIONAL ROLE. Here the stories of interactions happen between different ages so that no one gets fall aloof from the society. Daily needed activities here play a vital role to enhance the interaction between users. Activities divide as per the scale of the space and the what comes in next flow. such as dead ends for playing 5 to 10 years children , where their parents can pay attentions from the terraces as well. Basically the stories of community interaction flows like a honeycomb, small pieces are connecting the joints.



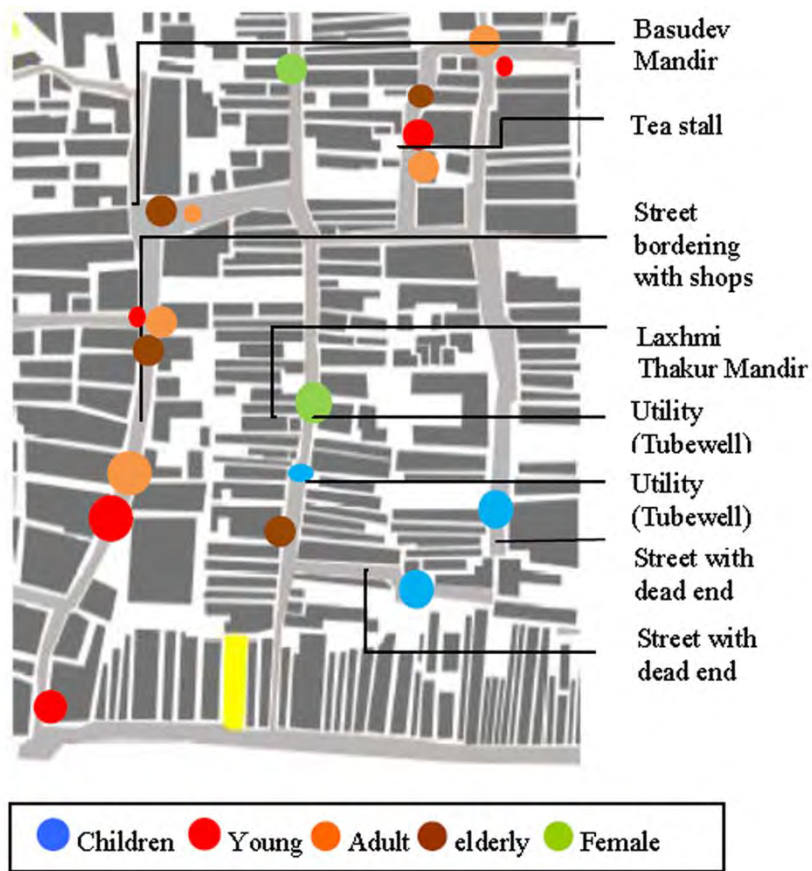


Figure 14: social behavior map of Tanti bazar

3.1.1 Uthan:

Uthan was an essential part of traditional housing of old Dhaka. As informed before that mohollas are formed on religion or cast or occupation. So as usual uthan was the part of their daily life. But the impact of uthan was the transitional space of private living and public gathering. Uthan works as the semi-private zone.

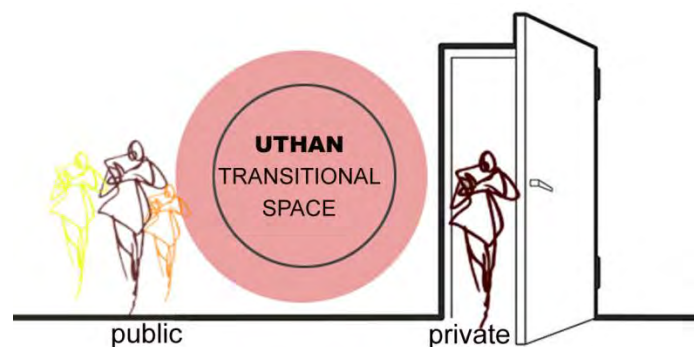


Figure 15: spatial character of uthan

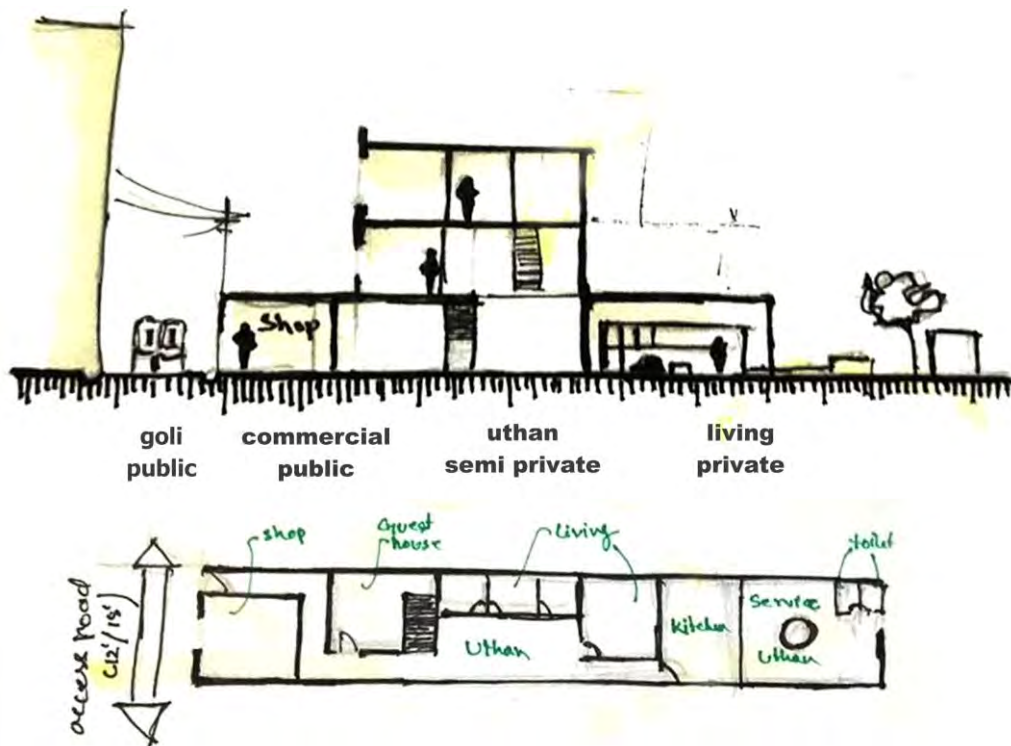


Figure 16: typical houses of Tanti bazar

If we observed the typical house pattern of Tanti bazar we can see how uthan creates the barrier between public and private living and in the same time it creates the connection between public – private spaces. Location and daily life activities make uthan the very starting interactional space in Tanti bazar.

3.1.2 Goli :

After exit from a house in Tanti bazar people find golis or in other words access roads. Golis are main place of the community interactions. Some prominent properties like adjacent activities, such as: shop house, terrace, roof top etc., intimate scale and transitional behavior make the goli more and more vibrant in terms of communal interactions.



Figure 17: Adjacent activities of a goli

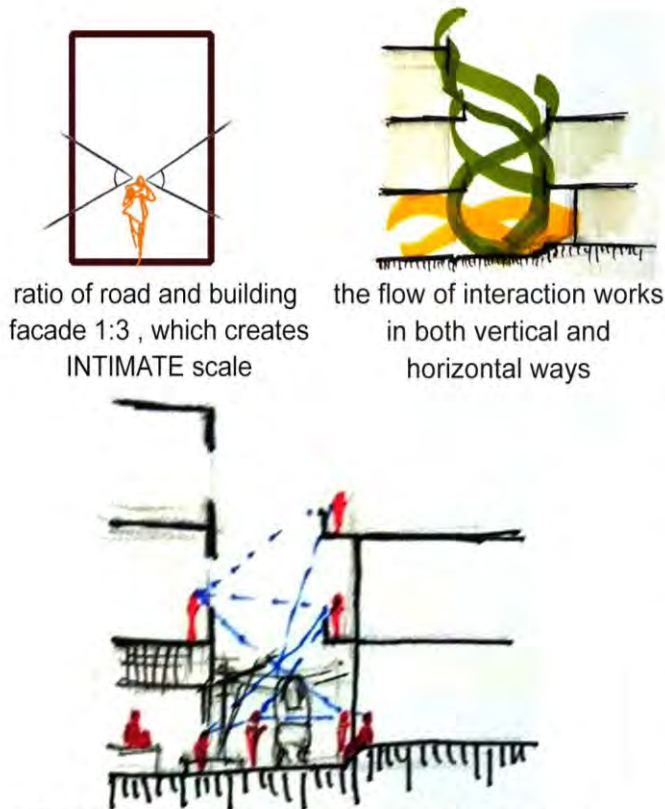


Figure 18: How a goli enhance interaction

The width of the goli or the access road and height of the adjacent buildings create such a phenomenon that in average viewing angle of a human reaches every other person in the road. This scale simply increase the interaction between the community. Another magical impact is this scale and activities also create vertical and horizontal flow of interactions.

3.1.3 Morh:



Two or more golis come to meet a point where a community service also situated is called morh or node. Basically morhs are the place where internal community or moholla interaction happens. People come and used to

gather at the morh and communicate with each other. This gathering happens because of the community services situated at the morh. These gathering is eventually connects two or more lanes and carry away to the public gathering level.



Figure 19: communal service at morh for gathering

3.1.4 Chowk:

Chowk is basically the public amenities of a mohollah. Most of the times it works as bazar road or the shopping zone. Chowk connects two mohollas or the civic amenities with the mohollas. So that social bonding takes a new level.

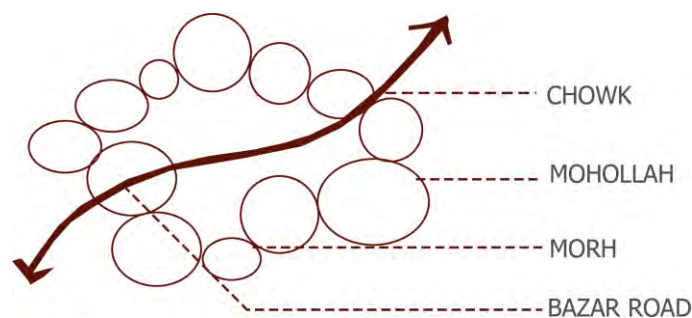


Figure 20: formation of chowk



figure 21: hierchey of road network

CHAPTER 4: SITE APPRAISAL:

4.1 Location:

4.2 surroundings:

CHAPTER 4: SITE APPRAISAL:

4.1 Location:

Chosen site for this project is located at east Baridhara, Pink City Model town. This is a project of community housing. It grows in different phases. Phases 1 and 2 are already constructed. Here client is the developer company named Xenovalley Model Town LTD. Their proposal to build phase 3 has been designed in this project to obtain the space flow of old Dhaka and better social relationship.

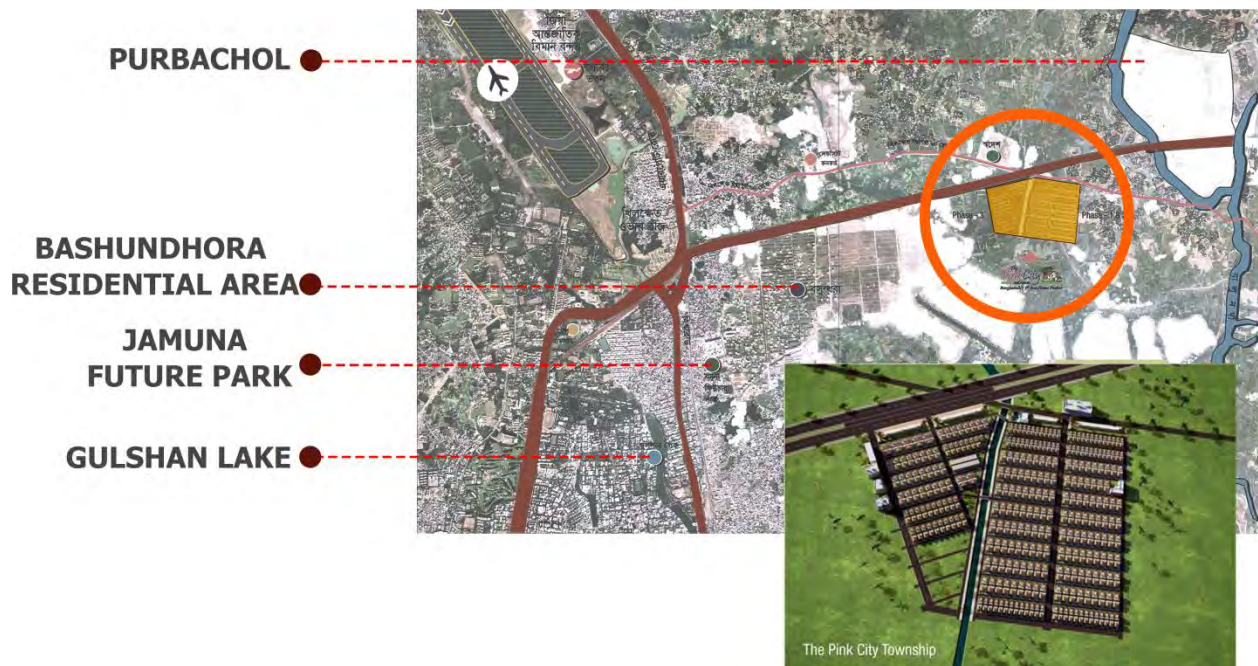


Figure 22: site location and proposal of the housing

Some facts about the site here need to be mentioned like this housing proposal situated in between two gross large housing projects and hospital, shopping banks almost all big facilities are adjacent to the site.

4.2 surroundings:

Some pictures of existing and constructed phase 1 and 2 of Pink City Model town are here. These pictures clearly explained the unhealthy living way and no scope for community bondage. People are trapped into some boxes. No scope for sharing , connecting and gathering .



Figure 23: images of phase 1+2

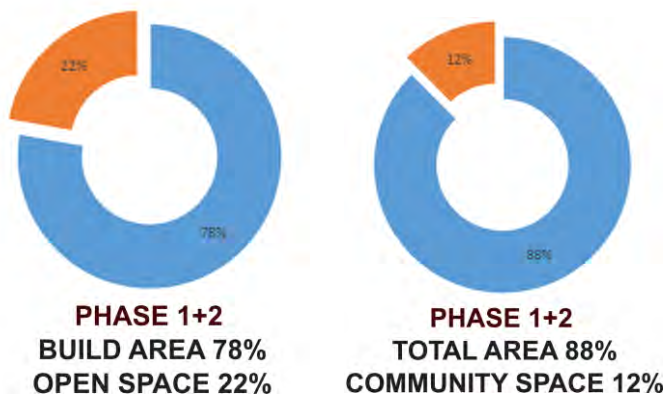


Figure 24: calculation of phase 1+2 open and community space

CHAPTER 5: DESIGN DEVELOPMENT :

5.1 Design phases:

5.2 Final phase:

5.3 plans:

5.4 sections:

5.5 render images:

5.6 model images:

CHAPTER 5: DESIGN DEVELOPMENT :

5.1 Design phases:



figure 25: 1st stage of master plan

From first stage to pre final stage of design master plan cluster formation, urban shape, other facilities location, use of open, semi open space and placement of chowk or bazar road has been changed several numbers of time. but throughout the process aim was to achieve better community space following old Dhaka spatial flow.



figure 26: pre final stage of master plan

5.2 Final phase:

By different layers here try to describe how in the site uthan, goli, morh, chowk has been designed to achieve the image of the city through the communal and social interdependence. Aim of the design was to follow the space flow and get the result in social aspect.

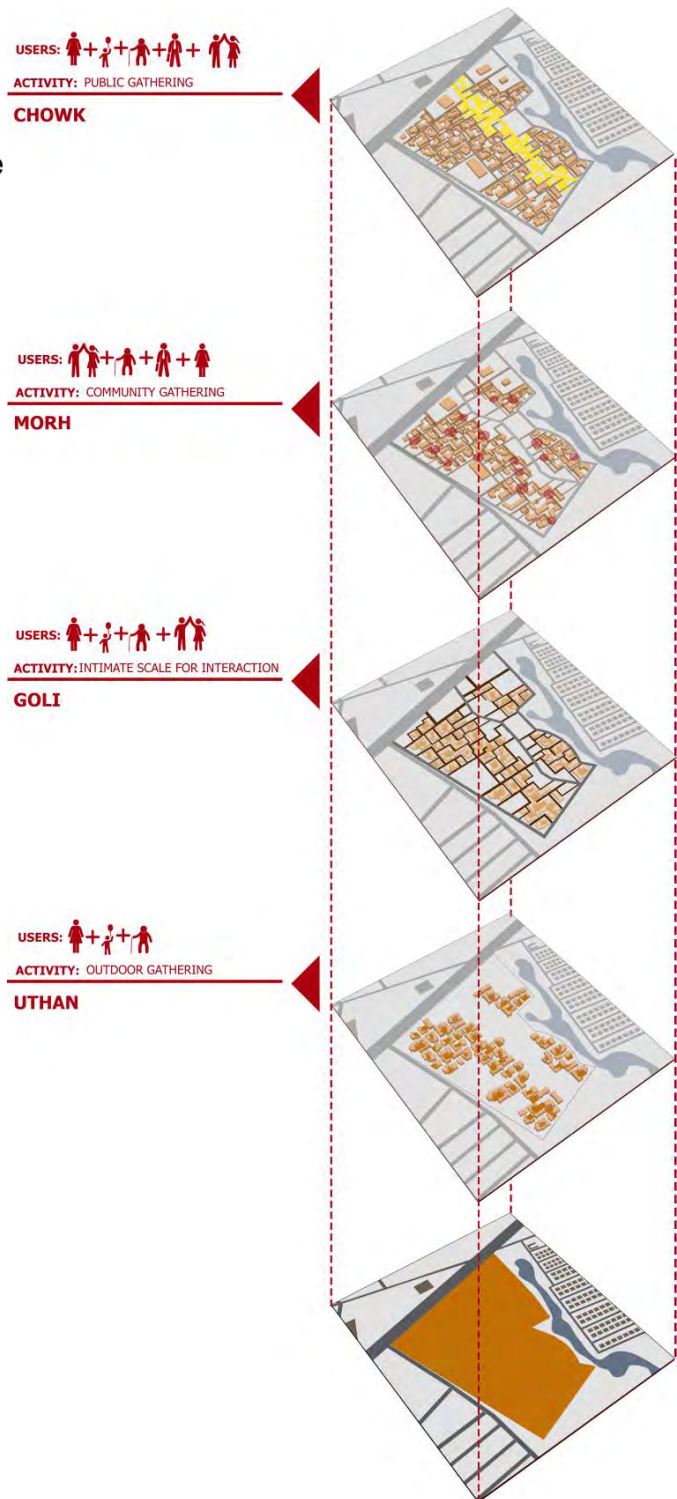
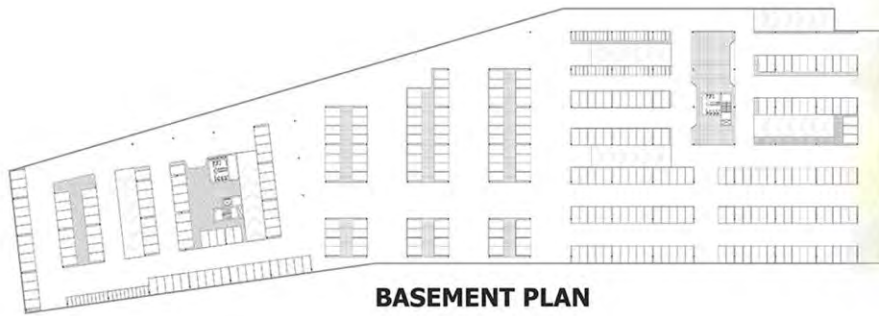


Figure 27: layer map of the site after final

Design phase

5.3 plans:

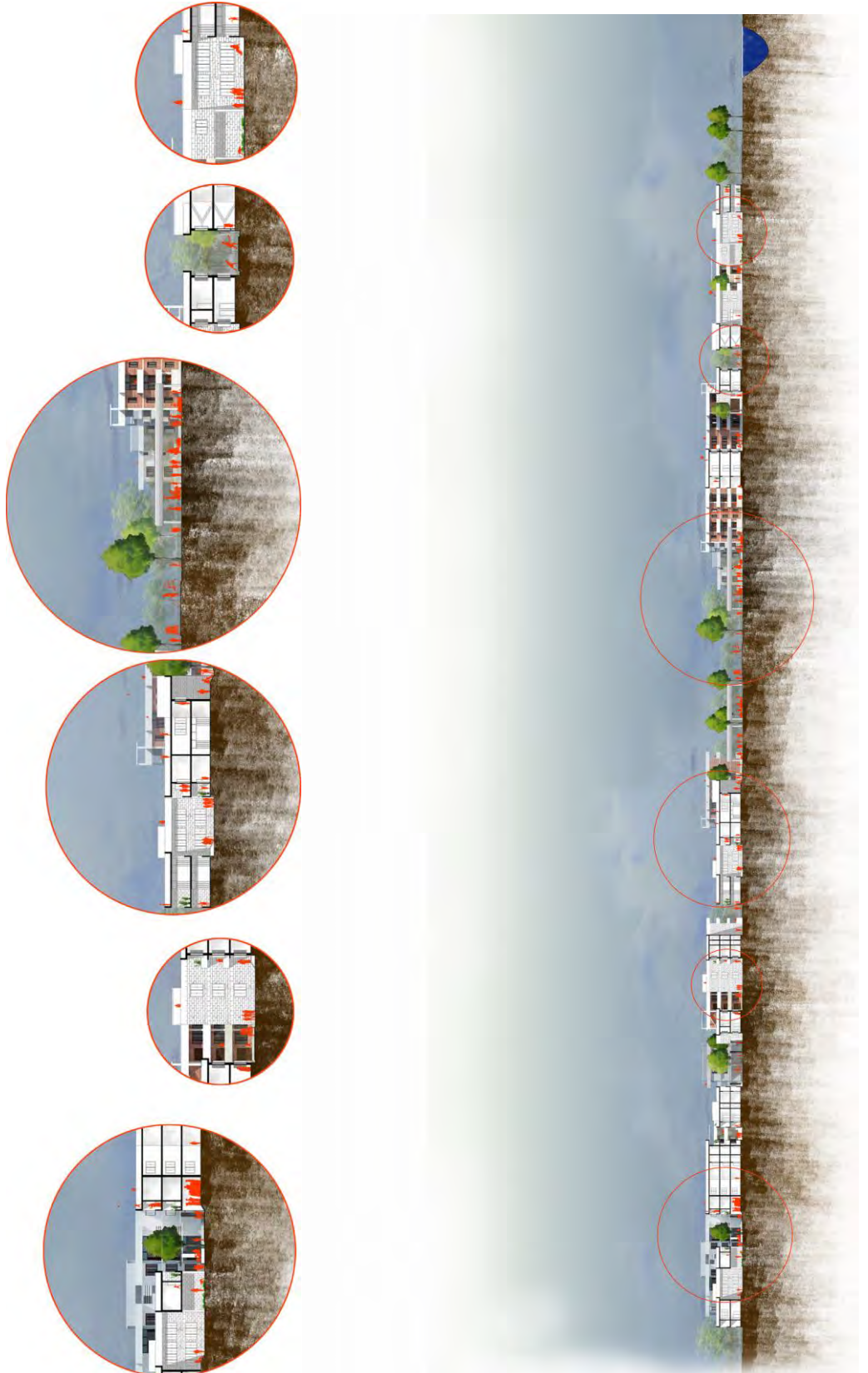




UNIT PLANS :



5.4 section:



5.5 render images:



UTHAN



GOLI



MORH

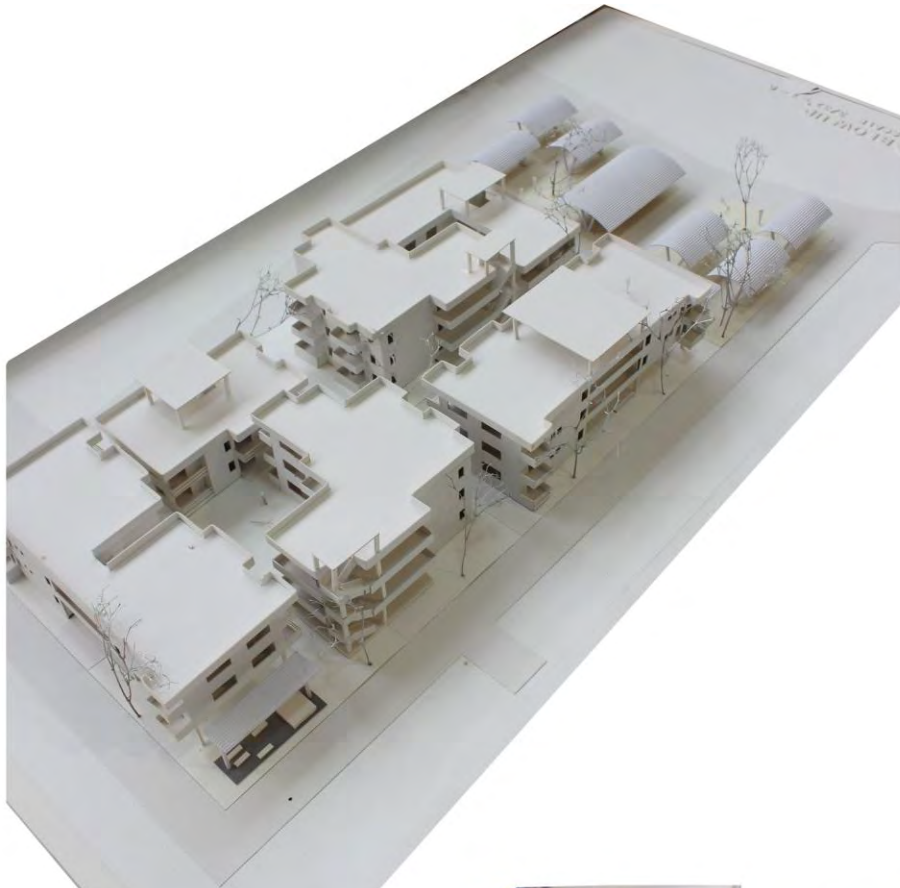


CHOWK (BAZAR ROAD)

5.6 model images:



ଅତୀତ ବିଧୁରତା



BLOW UP MODEL

অতীত বিধুরতা

CONCLUSION:

The aim of this project is to achieve a healthy communal relationship in society, which also express the traditional and cultural image of the city and nation. A better community is a hope for a better growth of children, better development of teen and youth, a better life style for grownups. The changing morphological order of Dhaka city turns it into a pathetic jungle city, where people are trapped in urban boxes. This is just a try to revive our healthy and culturally rich city.

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