



THE INDIVIDUAL ENTITY OF A CULTURALLY DIVERSE PLACE IN BANGLADESH: A CASE OF SAIDPUR CITY

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Abstract

Establishing the Largest Railway workshops of Assam-Bengal Railway here in Saidpur in 1870 by the British Crown, brought in Railway officers, service holders, workers, and traders from throughout the Indian sub-continent. Soon, this place was thriving with people of diverse cultures & ethnicities. It had become so prosperous & burgeoning that it became the third-largest city in East Pakistan. Since then, Saidpur has been facing a decline in growth due to conflicts in post-partition British India, the Independence War of Bangladesh & post-war problems. These incidents left deep scars in the people's hearts and generated misguided hatred. It had resulted in uneasy interaction & irrational mistrust among the diverse ethnic group of people living there for more than one & a half centuries. In this paper, the author aims to tell the true city narrative without any biases and means to alleviate the misunderstanding to identify between the stranded Pakistanis & other non-Bengalis. This paper intends to find out the present character of Saidpur city and the potential reasons behind it. In addition, it also aims to investigate and find the probable identity that the city and its people hold by analyzing them in contemporaneous situations. It's a qualitative research study conducted using a mixed method approach. Based on a conceptual framework & a review of relevant literature, the author applied different methods to collect primary data about this historical city. In-depth surveys, experiments, observations, key person interviews, focus group discussion & oral histories are considered to collect these data.

Keywords: Cultural diversity, multiculturalism, cultural pluralism, recognition, degradation

Introduction

Saidpur has a rich historical context that one must know before diving into any discussion about this city. It is important to add that the history of this city is hard to accumulate. The stories were scattered in different media—in papers and memories. The author has tried to gather the pieces of stories and put the puzzles together to get a thorough picture.

Saidpur is a small city situated in the Nilphamari district of the Rangpur division in the northern part of Bangladesh. The British established Saidpur as a colonial city in 1858. The British Crown was here in the

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Indian Sub-Continent to rule permanently. They were planning and placing their infrastructure so strategically that they could control the area without a hitch. The railways have always been one of the most conspicuous factors dominating this sub-continent. Saidpur was such a strategic and crucial location for this. Its location is near Parbatipur.

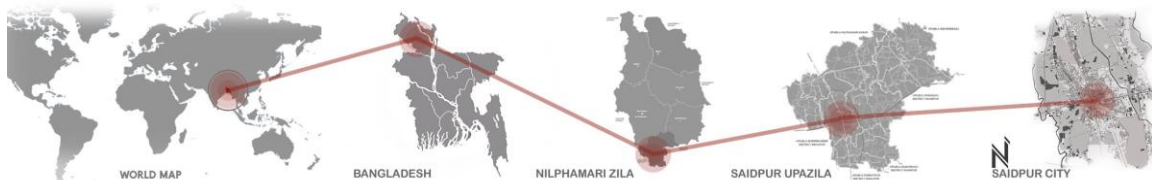


Figure 1. Figure showing the location of Saidpur.

In undivided India, Parbatipur was a dominant railway junction, connecting the North East to the rest of the country. During that time, the telephone exchange for the whole Assam-Bengal District was also situated in Saidpur (NewVision Solutions Ltd., 2017). So, they established the largest and one of the most significant railway workshops on the Assam-Bengal Railway in 1870. This workshop opened a new door to this city.

The workshop needed a skilled workforce, which was a scarcity then. According to the primary data and in the paper from Sabur (2021), the British Crown had brought in skilled workers and officers to this workshop from different parts of the Indian Sub-continent like Uttar Pradesh, Bihar, Assam, Bengal, and even from Britain. It also drew workers from different places, varying from railway officers to other service holders from north & northeast Indian parts like Orissa and Andhra Pradesh. These people had made Saidpur a diverse place already. As it became a transportation hub, the merchants and traders from west & northwest Indian parts, e.g., Rajasthan, Kabul, Sindh, and Kashmir, were attracted here. They had settled in the town of Saidpur, long before the Partition of India.

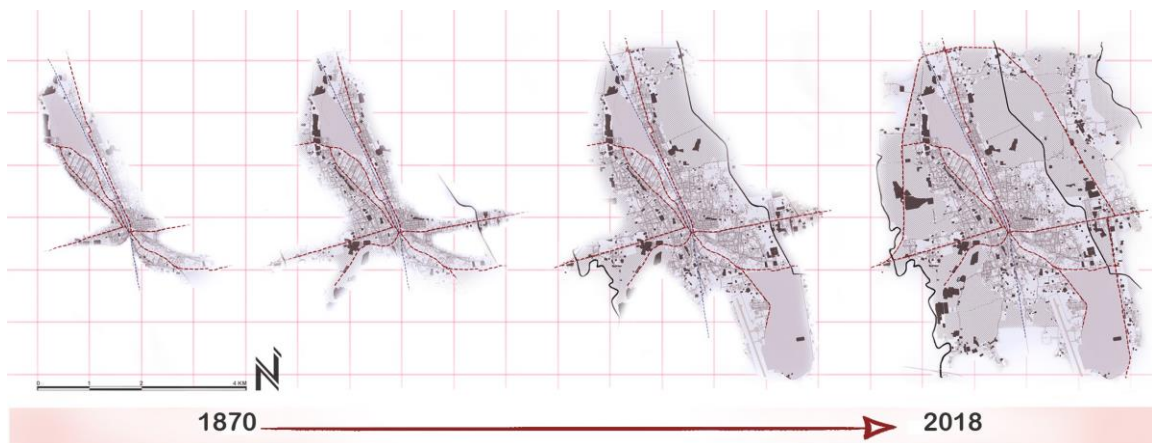


Figure 2. Figure showing the approximate chronological development maps of Saidpur from 1870 to 2018 (based on the establishment period of different structures found)

Saidpur had become a commercial hub with lots of trade and commerce happening. The city had grown rapidly because of this and became a municipality in 1915. The immigrants had mostly built the city with colonial influence and the locals' help. In reports from NewVision Solutions Ltd. (2017), they had become a part of the local population and contributed to society. They built many schools, institutions, businesses, and

many more. That's how some of them had earned a respected position in society because of their social work. According to reports by Ashrafi (2021), Urdu started seeping into Bengal in the mid-17th century. In the madrasas of British Bengal, Urdu was the medium of instruction. So, it was apparent that their primary medium of verbal communication had become the "Urdu" language, as most of the people were non-Bengali and from diverse places. People practiced literature in different languages other than Bengali. The distinguished languages found in Saidpur were Bengali, Urdu, Bhojpuri, Marwari, and Bahe (Sabur, 2021).

During the partition of British India, bloody riots plagued the East Indian parts around 1947. Bihar, Bengal, and Uttar Pradesh had suffered the most. There was a massive flow of migration of Urdu-speaking Muslims toward the East Pakistan majority from Bihar and Uttar Pradesh (NewVision Solutions Ltd., 2017). Plenty of these people had come to settle in Saidpur. They had lost their family, friends, & even neighbors, and were forcefully displaced from their birthplace. Members of these communities came to be known collectively as Biharis in East Pakistan, although not all came from the north Indian state of Bihar (Minority Rights Group, 2021). With these incidents, this city had become culturally more diverse than ever with a rising economy.

These multiple ethnic groups allegedly created diverse ideologies and beliefs. Prominent ethnic groups were Bihari, Marwari, and Bengali settlers—both "local" and "Ghotis" (Bengali migrants from India) (Sabur, 2021). But Saidpur had prospered because they were all united, tolerant, and peacefully co-existed. Because of these, Saidpur was the third-largest city in Bangladesh after Dhaka and Chittagong before 1971 (Bangla Stories - Syedpur, n.d.). Life standards in Saidpur were as good as in any big city in the country. It had all the modern amenities that were available at that moment (NewVision Solutions Ltd., 2017), which soon went away due to conflicts during the partition of British India, the Independence War of Bangladesh, and post-war problems.

After the Liberation War of Bangladesh, there were two large groups among all the non-Bengali people who resided in Saidpur. One of these is the group of people who have directly and indirectly aided and supported the Pakistani side and want to leave this country for good. But the Pakistani government had not repatriated most of them and, as a result, they became stranded. Overnight, they became stateless as both countries did not accept them. Since then, they have been living in multiple ghetto-like camps inside the city. These camps are called the Stranded Pakistani Camps (Minority Rights Group, 2021).

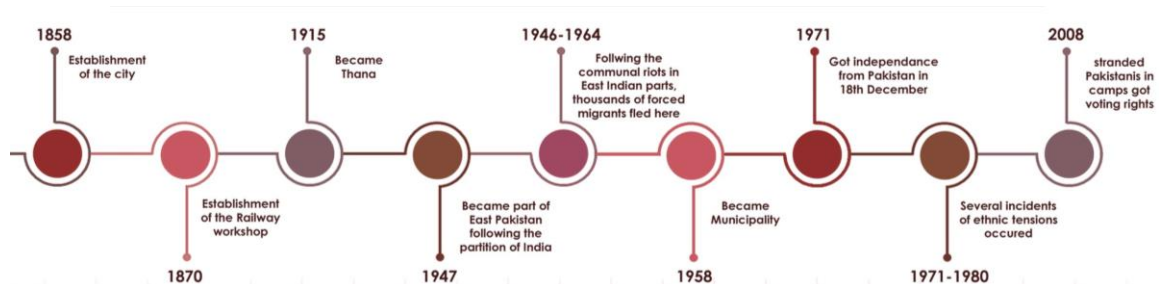


Figure 3. Figure showing the timeline of different historical incidents related to Saidpur.

The other group was the people who remained neutral or supported & helped Bengalis to gain this newly independent Bangladesh. But we misunderstood them as the stranded Pakistanis and treated them like the others. We unknowingly brought all these communities under one name—Biharis—and the common perception of the general people of Bangladesh is that Biharis supported the Pakistanis. So, they all receive the same hatred and face discrimination even now. It has been fifty years since our independence, yet the younger generation of these non-Bengali communities is still struggling for acceptance in society. They could not get a quality education or a job due to their identities or languages (Bangla Stories - Syedpur, n.d.) (BBC NEWS | South Asia | Citizenship for Bihari Refugees, 2008).

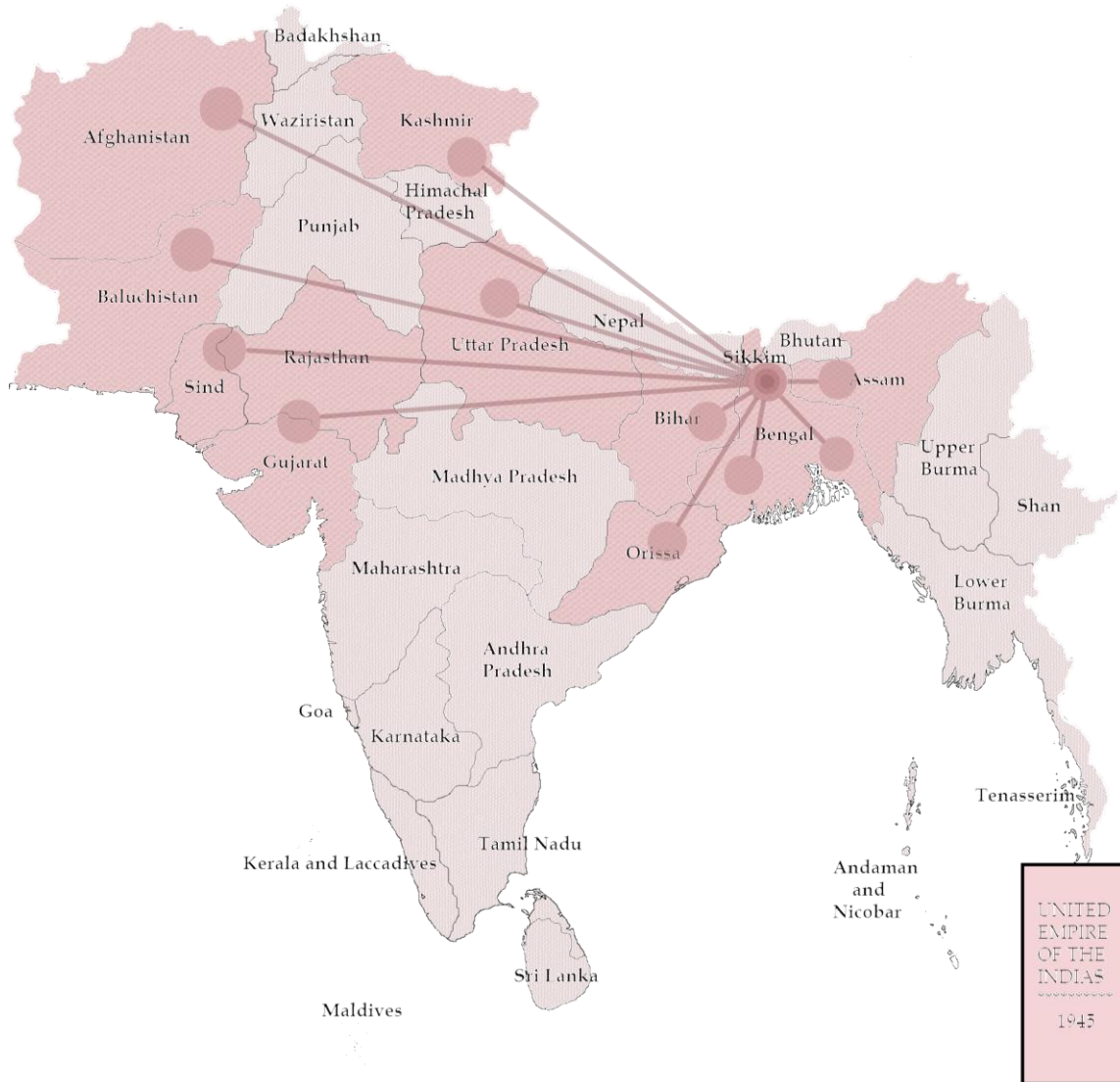


Figure 4. Figure showing the sources of in-migration to Saidpur on pre-partition map of British India

This historic context may continually explain the true city narrative from the beginning of the colonial era in this region. However, there is a scarcity of information about this city, except in this paper, the author tries to gather and analyze this. Certainly, history indicates that this city has been culturally diverse for a long time. In fact, this paper intends to find out the present character of Saidpur city and the potential reasons behind it. In addition, it also aims to investigate and find the probable identity that the city and its people hold by analyzing them in contemporaneous situations. To my knowledge, there has never been a study conducted on this city for this purpose. So, I hope this paper will shed some light on this struggling city, its people, and

the problem they are facing. I also hope this part of the research will be enriched as other researchers study this case in the future.

Methodology

Conducting research in Saidpur, which has such a unique background history, requires a humanistic and sensitive approach as the author does not wish to limit the scope of his findings or methods. The following figure shows the research framework of this study (Figure 5). It represents how the study has been conducted step by step, from the context study to its conclusion.

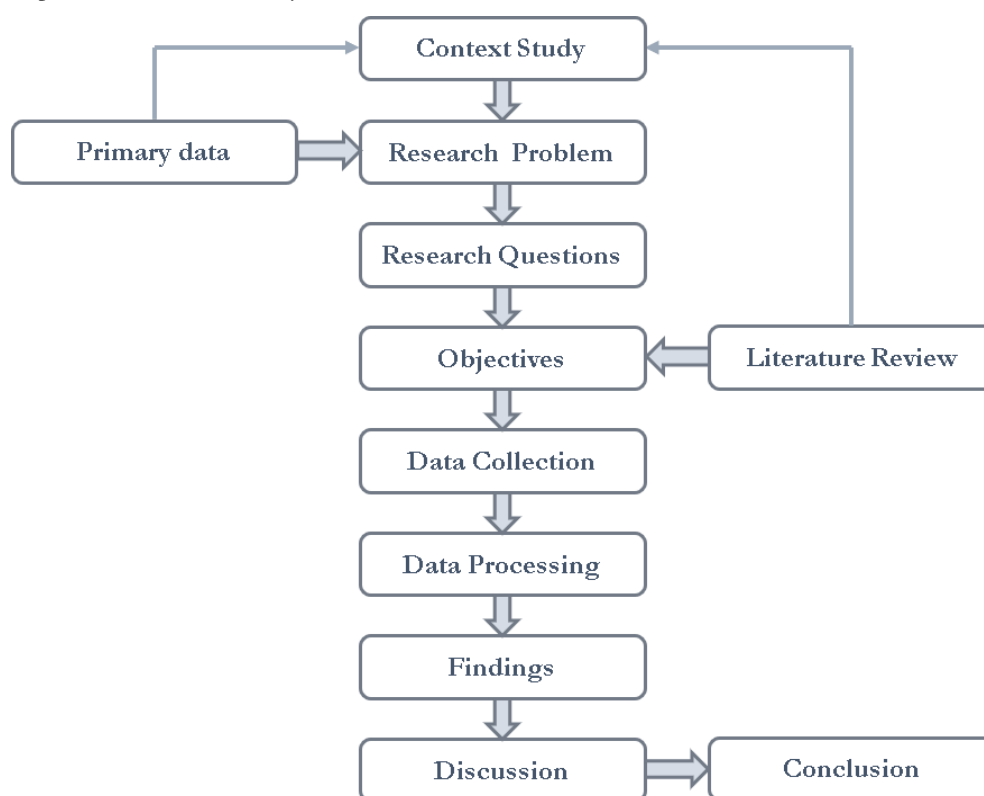


Figure 5. Figure showing the research framework of this study

However, while planning the methods to answer the research questions of this study, two vital decisions were made. The first decision was about collecting the data. Both qualitative and quantitative data were needed to get a complete picture of the problem. So, this study was conducted using a mixed-method approach. Qualitative data was collected to develop qualitative research. This helped to find the problem. Then quantitative data was used to justify this problem. Both primary and secondary data were collected from various resources.

First, the appropriate people have been identified because of their vast knowledge of Saidpur city. One of them is a historian, a teacher, and a writer all at the same time. Another expert is the son of a freedom fighter who is also a journalist for an acclaimed national newspaper and a social worker. Both of them are from Saidpur, and they have witnessed a lot of change in this city. They have been contacted to become the key

people for this study. Then several interviews and focus group discussions were conducted to gather detailed information on their individual beliefs, attitudes, and thoughts on this topic. Some people from different cultures, ages, and professional backgrounds sat together to run a focus group discussion. With their given information along with a diverse literature review, the most potential chronological development of city history has been prepared.

Table 1. A summary of data collection method (Methodology Archieven, n.d.)

Data collection method	Primary or secondary?	Qualitative or quantitative?	When it was used
Interview/focus group discussion	Primary	Qualitative	To gain more in-depth understanding of a topic.
In-depth survey	Primary	Quantitative	To understand general characteristics of a population.
Observation	Primary	Either	To understand how something occurs in its natural setting
Literature review	Secondary	Either	To situate your research in an existing body of work and to evaluate trends within a research topic.
Case study	Either	Either	To gain an in-depth understanding of a specific group or context.

Quick surveys were done with some specific communities to understand the general character of them. The observation method was used and it was mainly unstructured and used to collect data unobtrusively and in a participatory manner. This method was accompanied by photographs and video documentation. Pieces of literature that are based on this city's history and its people were reviewed. From other literature, types of the spatiality of multiculturalism in different cities were extracted. In addition, this research has conducted a series of qualitative case studies. These cases about cities were shortlisted by similar contexts or historical similarities.

The second decision was about analyzing the collected data. The data was analyzed both quantitatively and qualitatively. The characteristics of the collected data set were summarized and organized first. Afterward, estimates and predictions were made. Finally, those data were interpreted and generalized to the overall population. As for qualitative data, the collected data, like transcripts, notes, documents, or other materials, were prepared and organized. After that, these are explored more than once to get a sense of the data. Next, similar data were categorized and reviewed to identify recurring themes, language, opinions, and beliefs. Finally, this data was combined and converted into a story.

This study primarily discusses the lives of people of diverse cultures living in Saidpur and how they impacted the city's growth. So, the main potential stakeholders of this study could be the people living in Saidpur, people associated with the city, and people associated with government administration, e.g., the members of the public and local government. To be specific, the Ministry of Cultural Affairs, the Ministry of Housing and Public Works, and the governing body which deals with the ethnic minorities in Bangladesh could have very useful knowledge from this study in formulating action plans to improve the city and lives of the people of Saidpur.

Table 2. A summary of the data analysis method (Methodology Archieven, n.d.)

Data analysis method	Qualitative or quantitative?	When it was used
Statistical analysis	Quantitative	To analyze data collected in a statistically valid manner (e.g., from surveys, observations and secondary resources).
Thematic analysis	Qualitative	To analyze data collected from interviews, focus groups, or textual sources. Also, to understand general themes in the data and how they are communicated.
Content analysis	Either	To analyze large volumes of textual or visual data collected from surveys, literature reviews, or other sources.

Findings & Analysis

From the chronological background, it is found that there has been a constant flow of people at different times for over a century. In Figure 4, it shows the sources of in-migration to Saidpur from different parts of the Indian subcontinent. Eventually, all those people who came and settled in Saidpur, their descendants are now living in Saidpur. There are also people who were stranded and are now living in camps after some historical incidents. By providing the historical background, the people of Saidpur have been grouped into four main categories. They are (1) the indigenous native people who have been living in the region from the beginning; (2) the workers who had been brought in by the British; the people who migrated to do business and the preachers with their followers who had come to preach; (3) forced migrants during the partition of India around 1947; and (4) the people who aided and supported Pakistan in 1971 and are now living in camps. (Shown in Figure 6).

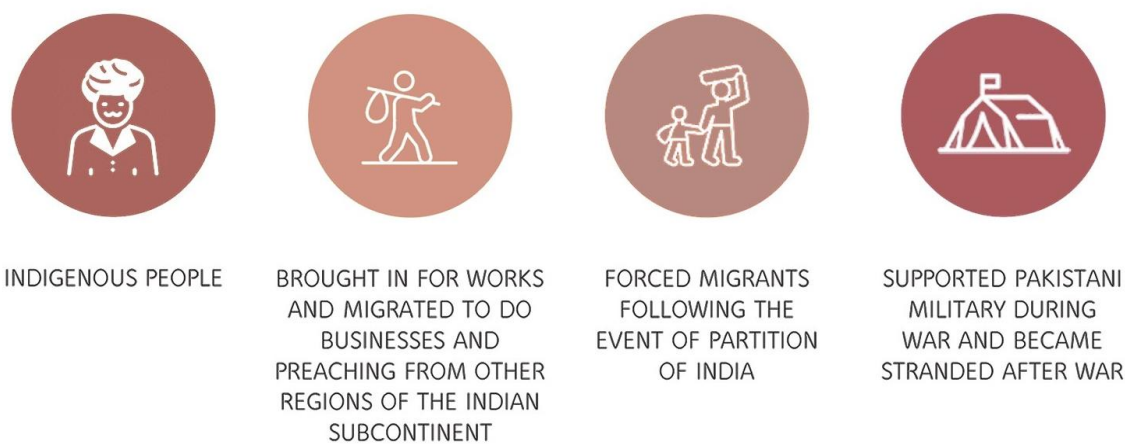


Figure 6. Figure showing category of people & their descendants found in Saidpur

Then, the ratio of Bengali and non-Bengali people between 1971 and 2018 has been determined from existing literature (Figure 7). On the other hand, there is a comparison shown of the densities of different cities

in Figure 8. Figure 8 also contains the percentage of revenue Saidpur creates in Nilphamari District. This quantitative information has been collected from different government censuses and other sources.

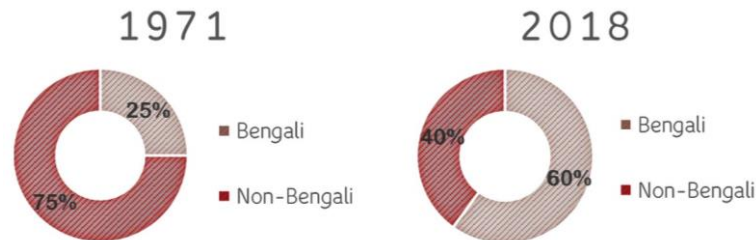


Figure 7. Figure showing the ratio of Bengali and non-Bengali people residing in Saidpur

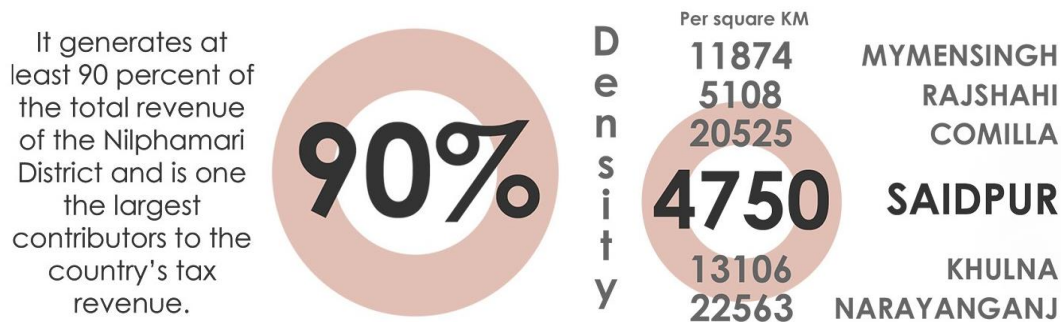


Figure 8. Figure showing the percentage of revenue Saidpur creates in Nilphamari District (on the left) and density per square km. of Saidpur in comparison with other cities (on the right)

Collected data from different censuses has been analyzed to create a comparison between the previous population and the current population among seven cities in Bangladesh - Narayanganj, Khulna, Barisal, Rajshahi, Mymensingh, Comilla, and Saidpur.

This analysis shows an interesting way to compare the population changes between 1981 and 2020 (Figure 9). Figure 9 also shows the current population of Saidpur and compares it to the population in 1981. Another chart in Figure 10 shows the changes in the decadal growth rate of the population from 1951 to 2011. This chart detects the changes in the city's population through the growth rate changes in different decades.

Results

Downgrading city

Cities in Bangladesh are traditionally classified by population and revenue collection. This traditional system of city classification ignores the spatial characteristics that cities inherit. From research by Rahman et al. (2019), 331 cities in Bangladesh have been divided into six clusters according to their spatial attributes and development conditions. The five spatial features are city size (area), urban form (AWMPFD), the ratio of built-up and non-built-up areas, urban growth rate, and total night light intensity. Non-spatial attribute comparisons across the six classes also validate this classification system. Non-spatial attributes include development income and expenditure of a city; revenue income and expenditure of a city; population; population growth; literacy rate; and sector-wise employment share.

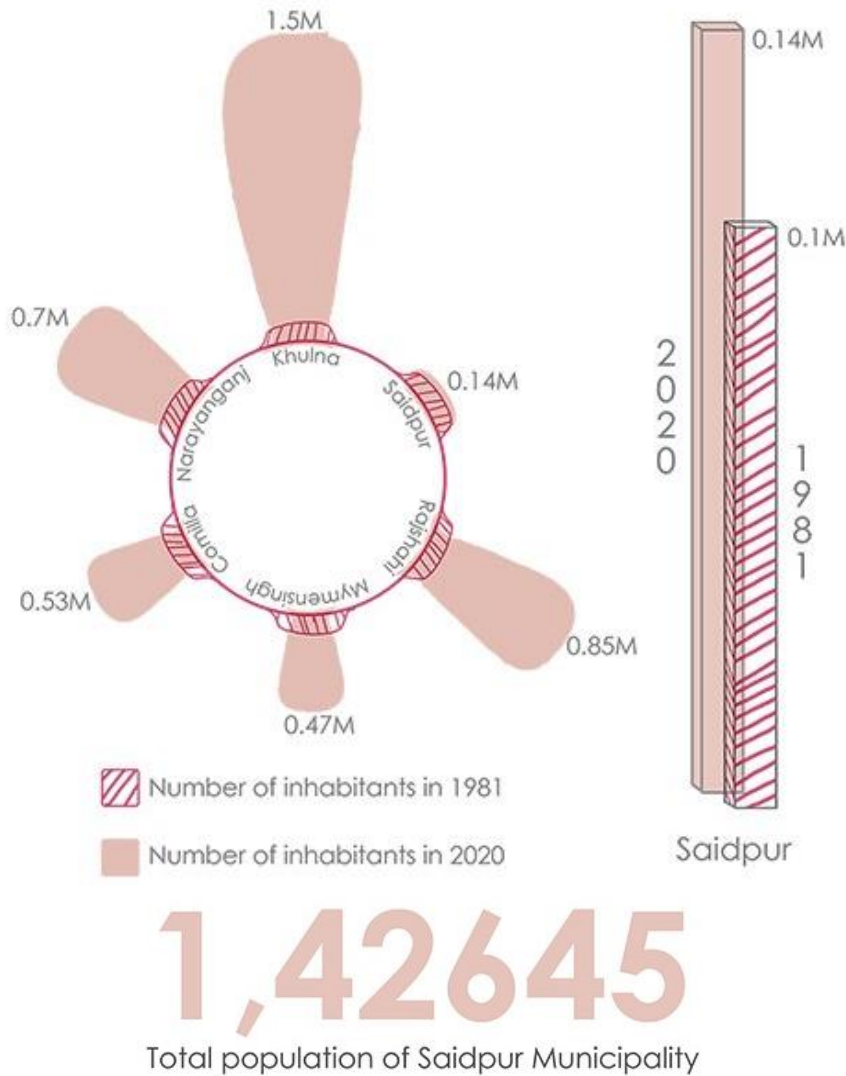


Figure 9. Figure showing the changes in population in different cities in the years 1981 & 2020 (on the top left corner), changes in population in Saidpur (on the top right corner), and the current population of Saidpur (on the bottom).

According to their research, Saidpur is a moderately developed city, as it fell into the third cluster. This cluster represents average development conditions with average cities. However, Saidpur accounts for at least 90% of the total revenue in the Nilphamari district and is one of the country's largest tax contributors, as shown in Figure 8 (NewVision Solutions Ltd., 2017). Cities in Cluster One are experiencing rapid urbanization. Dhaka North City Corporation, Dhaka South City Corporation, Gazipur City Corporation, and Chittagong City Corporation are the four city corporations that make up this cluster. Due to high levels of economic development, administrative activities, and vertical development, Cluster One shows a significant

Changes in decadal growth rate of population, 1951-2011

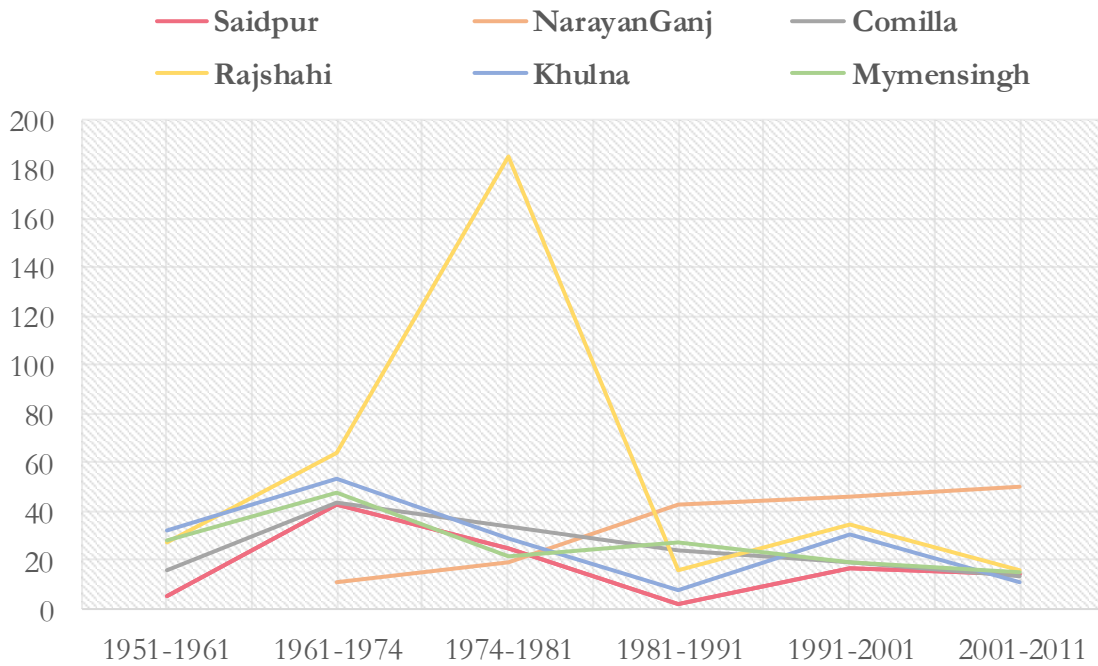


Figure 10. Figure showing the changes in the decadal growth rate of population, 1951-2011

level of development in all of the selected variables. The most developed class of cities in Bangladesh is recognized as Cluster One. Cluster Two consists of cities like Comilla, Mymensingh, Narayanganj, Rangpur, Khulna, Rajshahi, Barishal, Sylhet, and Bogra. Big cities with a high built-to-non-built-up ratio and reasonable night light intensity characterize Cluster Two, indicating that development activities are concentrated in these cities. Cities in cluster two have also experienced rapid urbanization in the last couple of decades. Based on development characteristics, Cluster Two can be ranked second (Rahman et al., 2019). So, the conclusion can be drawn from this research that Saidpur is much less developed than the cities in Cluster Two.

However, if we consider the historical data, Saidpur was the third-largest city before 1971, after Dhaka and Chittagong in the former East Pakistan (Bangla Stories - Syedpur, n.d.). From another report, only two cities, Dhaka and Chittagong, had more than 1 million residents in 1981. Seven other cities—Narayanganj, Khulna, Barisal, Rajshahi, Mymensingh, Comilla, and Saidpur—each had more than 100,000 people (Saimon, n.d.). So, Saidpur was still at the same level in 1981 as the other six cities, which are now considered in Cluster Two (Rahman et al., 2019). In Figure 10, it has been shown how the decadal growth rate of these cities has changed over the years and which cities suffer the most declination. Among these, Saidpur has the lowest rate. The current population of Saidpur Municipality is 1,42645 (Figure 9). From Figure 10, we can also see that the change in population growth rate in Saidpur is the lowest. Actually, the current population was supposed to be

more than what it is now according to the country's growth rate over the years. Population density is also the lowest amongst them (Figure 8). On the contrary, one should note that the seven cities previously mentioned are all city corporations, even divisions now excluding Saidpur. Actually, Saidpur is never even upgraded to a zilla. These data indicate that Saidpur has become an average developed city from one of the most developed and largest cities after the independence of Bangladesh. These aspects of the research also suggested that people have migrated from Saidpur to other cities.

The incidents that shaped the urban fabric of Saidpur have been previously discussed in the historical context (The physical texture of an urban area is referred to as the urban fabric. Streetscapes, buildings, soft and hard landscaping, signage, lighting, roads, and other infrastructure are all part of this (Urban Fabric, 2020) (Artibise, 2012)). People from diverse backgrounds have made this fabric unique to other cities. However, there has been a drastic change in the proportion of Bengali and non-Bengali people living here. From Figure 7, we can see that non-Bengalis made up 75% of the population before the Liberation War, but they now make up only 40% (Sabur, 2021). In view of these facts, it is quite likely that non-Bengalis have migrated from Saidpur and assimilated into the Bengali communities in other cities. In summary, these aspects of the research argue that Saidpur has faced a drastic downgrade as a city compared to the other cities in Bangladesh.

The politics of recognition

As we have argued about the city's status as downgraded, there must be strong reasons behind this. To understand this, we have to go back to the reasons why the city started growing exponentially. One of the major reasons is its diverse population. Because cultural diversity broadens the range of options available to everyone, it is one of the foundations of development, which is defined not only in terms of economic growth but also as a means to a more satisfying intellectual, emotional, moral, and spiritual existence (Matsuura, 2005). However, after independence, the situation turned bad for non-Bengalis living in Saidpur. Among the Pakistani-supported communities living in camps, those who were minors at the time of the independence war in 1971 and those who were born after also gained citizenship in 2008 (BBC NEWS | South Asia | Citizenship for Bihari Refugees, 2008b). Yet they, along with other non-Bengalis living in Saidpur, who are regarded as the same community, are not recognized politically. There is no mention of them in public. Being misrecognized in public means having one's identity disrespected to the point of being treated as a second-class citizen. Taylor (1994b, p. 37) argued that misrecognition can be oppressive and contribute to the creation of self-hating images in those who are mistreated. Because the relationship between recognition and identity (how people understand who they are) is relatively strong, as recognition is a crucial human need. Furthermore, they are not even recognized as ethnic minorities like other indigenous communities living in Bangladesh. This leads me to believe that there must have been conflicts of interest among the people of Bengali and non-Bengali of Saidpur and the governing body. The results provide a basis for this potential evidence that political intervention has adverse effects on the natural process of development of this city.

True identity

In light of previous results, there remains an important question about the identity of this city and its people as of now. As a culturally diverse place, the author tries to discuss this under two aspects: the identity of the city as (1) a multicultural city or (2) a culturally plural city. Each of the options has its own theory and debate about recognizing the people.

A multicultural city adopts the philosophy of multiculturalism. Multiculturalism is fundamentally a concept of justice that emphasizes the right of individuals and groups to be culturally diverse as well as recognizes and embraces struggles against oppression imposed on minorities by dominant groups due to their cultural differences (Kymlicka, 1995; Parekh, 2006; Modood, 2013). A great example of a multicultural city is Toronto. According to research from Dodd (2021), it is the most multicultural city in the world. Many different neighborhoods and communities that honor various cultures can be found in this city. Although populations from the United Kingdom, Ireland, and Italy are also significant, East Asian and South Asian

ethnic groups make up the majority in Toronto. It is the belief that cultures, races, and ethnicities, especially those of minorities, are entitled to special recognition of their differences within a dominant political culture. In research by Eagan (2021), this acknowledgement can take the form of recognizing contributions to the political community's overall cultural life, a demand for special legal protection for certain cultural groups, or autonomous governance rights for certain cultures. Saidpur, in this case, does fulfill the criteria of multiculturalism on paper as the new generation of the stranded Pakistani community has got Bangladeshi citizenship. It was supposed to give them equal rights to any other Bengali citizen. But reality tells a different story as the government couldn't effectively control or protect the cultural rights of people of different backgrounds other than Bengali. That causes many problems for other non-Bengali people, especially stranded Pakistanis living in camps. Given this information, it could seem that Bengali culture has been dominated all these years. But non-Bengalis have all found their way to survive in this situation. Most business owners and worker communities are non-Bengalis. So, people of all cultures celebrate their festivals in their own way and with equal favor. We should also mention the fact that there is no dominant culture in multiculturalism. According to the data, Saidpur should have a dominant culture, and that is Bengali. But Bengali culture is indeed not as prominent as it is in the other cities. Furthermore, non-Bengali people are present in every sector of the economy and all segments of society. Even without their political recognition, they made their lives and contributed to this city culturally and economically. In this case, we can agree to some extent that this city behaves like a multicultural city, as there is no such dominant culture in practice.

On the other hand, a culturally plural city follows the pluralism concept, though it is older than multiculturalism. Cultural pluralism refers to small groups that exist within a larger community and can uphold their distinct values and cultural identities while remaining consistent with the larger community's overall laws and values (Sawe, 2019). As Grillo (1998) complements, the plural city is mainly an ethnically heterogeneous city shaped by political economy, considering how dominant groups construct and organize "others." Kolkata is a good example of a pluralistic society. It promotes the idea of respect for various cultures by allowing for full cultural expression in public. The existence of today's multicultural society is made possible by India's long history of welcoming cultures that arrive on its shores. In Saidpur, the various cultures are acculturated partially, yet each maintains its own identity. Though Saidpur has multiple cultures, that does not necessarily mean that it is also culturally plural, because cultural pluralism requires not just the existence of different cultures within a society but also respect for these cultures by the dominant culture. So, in addition to that, a plural society has a dominant culture. So, Saidpur seems to reject this criterion as discussed before. Pluralism also tends to create ethnic enclaves within the city, which Saidpur has in the form of a lot of camps and other communities. However, governments cannot impose pluralism through laws; rather, it is ingrained in societies as people learn to coexist with and respect other cultures. In a pluralistic culture, different groups view one another's characteristics as complements that support the survival of the larger culture. That has been happening for all these years, in which the political, social, and economic systems of Saidpur have become more pluralistic.

Cultural pluralism is different from multiculturalism in that the latter lacks a dominant culture. Communities could easily shift from cultural pluralism to multiculturalism, for instance, if the dominant culture is significantly weakened. The analysis leads to the following conclusion: one can agree up to a certain point with Saidpur as a plural city. Yet we also cannot ignore the fact that it also tends to go along with multiculturalism up to some point, at least on paper. But it could shift its weight to either one side if one culture were to take control and purely dominate the society.

Discussion

This research is based on primary data mostly, which is collected from the existing secondary research literature. The purpose of the study is to justify the declination, to discover the probable cause of the declination, and to entitle the city to a proper category. To the best of my knowledge, the following

conclusions are derived using qualitative research analysis. This methodology focuses on the logical framework of this research rather than its statistical reliability, which is only used as a supporting instrument.

Foremost, Saidpur is compared to other cities in Bangladesh in a new way because historical data as well as data from urban spatial analysis are used in this comparison. Moreover, data regarding Saidpur is very scarce as barely any study has been done. So, the author tried to use different-oriented data to investigate the city and its spatial relationships while interrelating it with the existing literature in urban studies. Based on the data, the author showed how the city declined after 1971, whereas other cities developed despite being behind. Though this city is one of the largest contributors to this country's economy with its existing city structures, the development projects in this area are seldom taken. If the central governing body were unable to take the benefit of such a valuable asset, it would result in its gradual deterioration. If they want to prevent the city from declining further, they should plan and execute a number of development projects in the area that will give more importance to the physical surroundings as well as involve local people of diverse backgrounds. Therefore, there should be a high level of involvement from the community in their construction.

Secondly, it discussed the actual situation of the diverse people living here. Analyzing the primary data, it concluded that the real political status of a person or community can create misguided hatred. Consequently, it can create an unstable society, leading to a city that cannot rise to its full potential as a culturally diverse city should be. Individuals' political status can incite rage, not only toward strangers but also toward allies. To conclude, one can find out that many people could be misguided by this conflict of interest and, thus, do not want to improve their skills as a whole. Proper recognition can mitigate the phobia and prejudice that they have towards each other and can contribute to the process of mutual economic and social development of a city. This can make the city more vibrant and diverse.

Finally, the author critically discussed the true identity of this city based on its individual existence, which distinguishes it from other cities. Two different aspects have been taken and discussed in the light of other research and survey results. However, the author concluded that Saidpur is more of a culturally plural city yet not confined to it. It has also adopted some characteristics of multiculturalism. It shows unique characteristics of its own within the framework of the local culture and way of life. So, it needs a new category that represents its distinctive identity as an individual entity. Therefore, in this study, the author has done his best to study and suggest a new category for this diverse and historical city.

Conclusion

Many scholars have accumulated considerable research achievement on these research topics. Yet, one must admit that, those researches are primarily based on western and developed cities. So, the results of those research cannot be directly usable or comparable to a city like Saidpur, which is just an ordinary city in a developing country. So, my research is salient in that aspect. It was conducted with a ground-up approach to bring out the real scenario. It proposed the fact that the city's structure can be quite different from what has been known in the census, paper, or any national standards if we consider the variation existing in different cities. As this study has been primary resource focused, results can be slightly different depending on time, people, and available resources. The present state of knowledge about this type of city, which bears a unique condition, is very rare. So, extensive study is needed on this topic to refine the results to be more effective and efficient.

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