

Socio-Cultural Dynamics of Alwar Sub-Region in the Context of NCR Development

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ABSTRACT

The post-independent rigorous growth in Delhi has significantly impacted on its adjoining territories especially those included in the National Capital Region (NCR). Among them, Alwar sub-region of Rajasthan can be singled out because of its particular socio-cultural and geographic specifics. This paper examines the socio-cultural aspect of six tehsils of the Alwar district furnished with a total area of 4,493 square kilometers and having a population of 1.833 million people as per Census of the year 2001. The region is shaped by the diverse topography with varied land features including the Aravalli hills, fertile plains and rock terrain among others, with which the region had a lot to undergo in the recent past with the presence of the national capital. The effects of such changes include land use changes, migration, livelihood changes and cultural changes. This paper contributes to the understanding of transitions underway through a critical analysis of the socio-cultural changes in Alwar within the framework of NCR strategic planning of balanced development of regions and sustainable development of resources. It attempts to find out the new challenges and opportunities that are associated with its integration in a growth model that is metropolis driven.

Keywords: NCR development, Socio-cultural dynamics, Growth model

INTRODUCTION

The National Capital Region (NCR) of India is one of the most ambitious regional planning efforts in the country and is aimed at addressing the strain of urban sprawling in Delhi by defining the outlying regions in this manner. Delhi since independence has been a very rapidly growing urban area due to the growth of the industry sector, the service sector, better transport systems, and also the high rates of migration. This urban sprawl has also spread the socio economic and cultural impact in other surrounding states of Rajasthan, Haryana, and Uttar Pradesh where it led to development of new forms to previously rural and those with semi urban forms of developments.

In this fast-changing regional context, the Alwar district of Rajasthan has found itself in a very important sub-regional position of the NCR, due to its strategic geographical location, infrastructure development, as well

as its nearness to the national capital. There are 6 tehsils that comprise the Alwar district, these include Alwar, Ramgarh, Behror, Mandawar, Kishangarh and Tijara together covering an area that is varied in pitch as it includes parts of the Aravalli hills, fertile plain land and the rocky plateau. The assimilation of these tehsils into the NCR planning structure has led to key socio-cultural changes with the aid of demographic variations, infrastructural investments, and economic activity transformations.

In this paper, the researcher explores the current social-cultural changes in Alwar where changes in traditional occupations, social order, and traditional culture are being redefined by the desire to live in the city, changing patterns of land uses, and development-oriented policies. As the NCR Planning Board assumes an amalgamation of space and economy on the region, it is crucial to realize the delicate socio-cultural effects on the people in Alwar. Accordingly, this paper attempts to

discuss the changing regional identity, settlement, resource utilization and livelihood strategies that are being subjected to metropolitan-centric development trends.

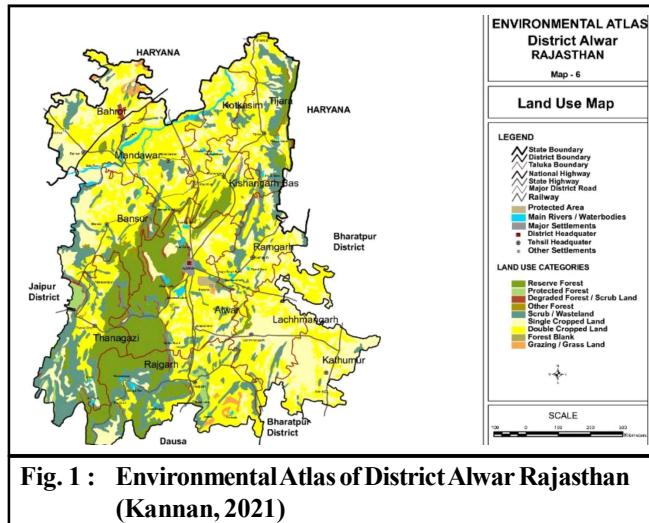


Fig. 1 : Environmental Atlas of District Alwar Rajasthan (Kannan, 2021)

Research Questions:

1. What are the key changes in traditional occupations and livelihood patterns in the Alwar sub-region due to increased urban influence from Delhi?
2. How has migration (both in-migration and out-migration) impacted the demographic composition and cultural identity of communities within the six tehsils of Alwar?
3. In what ways have infrastructure development and land use changes affected social structures and community relationships in the Alwar district?

Scope of the Research:

This is the study of the socio-cultural change in the Alwar sub-region which is a part of the National Capital Region of India, namely; six tehsils of Alwar, Ramgarh, Behror, Mandawar, Kishangarh, and Tijara. The geographic area covered in the study is about 4,493 square kilometers and the researcher addresses how the region has been integrated to the NCR and how this has affected the social systems, cultural performances, demographic activities, and economic activities.

Key thematic areas of investigation include:

- Changes in livelihood patterns and employment due to industrial and urban growth.
- The impact of infrastructural development on

social mobility and lifestyle transitions.

- Migration dynamics and their implications for local cultural identity and population distribution.
- The influence of NCR policy initiatives on regional planning, identity, and social cohesion.

The tool that is used to complete the analysis is secondary sources such as census data, government reports, policy reviews, scholarly publications, and geographical maps in order to provide an in-depth coverage of the socio-cultural development of the region.

Limitations of the Research:

As much as this study is of help in comprehending the socio-cultural implications of the NCR-fuelled development in Alwar, the following limitations are bound to constrain its scope:

- *Data Limitations:* Since the study mainly relies on secondary sources of data, such as the census and official publications, these would not represent the latest developments, especially after the year 2021.
- *Time Limitations:* A large portion of the demographic and social researches are based on the data obtained during the 2001 and 2011 Censuses. The ultra-high dynamics of change in the region is not exhaustively explained; this is particularly applicable in the post-pandemic time.
- *Lack of Primary Fieldwork:* Logistical and resource issues are the reason that primary data collection processes, including field surveys, interviews, ethnographic observation, etc., are absent in the research that would have allowed us to gain a better understanding related to community-level experiences.
- *Generalisation Across Tehsils:* The research area is extensive (6 tehsils) but each unit has got its own different socio-cultural and geographic set up. The loose comparison between the two can come up with generalizations that do not trace locally-based differences and dynamics.
- *Policy Analysis Detail:* Whereas the study concerns itself with the importance of NCR planning in driving development, it does not constitute the details of evaluation at the policy action level or the performance of projects, etc.

Literature Review:

The socio-cultural dynamics of regional development

and in particular those of the sub-region, like, Alwar which falls within the National Capital Region (NCR) must be examined interdisciplinarily. The review represents the key theoretical and empirical studies operating in the sphere of regional planning, sustainability, gender, migration, innovation, climate change, and cultural identification in order to present complicated changes occurring in Alwar.

Social Responsibility of Regional Planning Socio-Cultural Frameworks:

In Yadav (2020), the socio-cultural study is done on the Alwar district as the region in the NCR with distinct layers of socio-cultural levels along with the intersection between practices of the past, demography and cultural traditions with new spatial and economical changes. The area is socio-culturally defined to give the social terrain and space. Together with it, Singh (2021) introduces Megacity Region Spatial Model that implies that the hierarchical unification of sub-regions, communities and settlements in the village clusters is given the primary focus. The model would be especially timely in the shadow of decentral word system in India because of the 73rd and 74rd Constitutional Amendment that implies the necessity that the spatial planning should correspond to the social-cultural heterogeneity to provide a reality-based governance and regional development.

Carrying Capacity and Sustainable Development:

Khanna, Babu and George (2003) bring in the concept of carrying capacity that they consider as an indicator of the sustainability of regional development with reference to NCR. They have combined Geographic Information System (GIS), relation networks, and the opinions of the stakeholders to evaluate the environmental and socio-cultural threshold of development. This type of work highlights the fact that cultural practices such as those with regard to land usage, consumption, and interaction with people can have direct implications on the intended results of sustainable planning in regions such as Alwar that are also facing high levels of industrialization and change in population.

Gendered Socio-Cultural Practices:

Ethnographic studies of Sultana (2010) develop mechanisms of gender inequity in rural and peri-urban societies through patriarchal norms, which is institutionalized through rural and peri-urban societies.

The fieldwork on which she grounds her research is set in Bangladesh but one can see comparable processes in Alwar, the place where the classical gender roles are still present and influence the availability of education, access to the workforce and influence in the local government. These established norms are a problem to equitative development because they strengthen socio economic exclusion notwithstanding infrastructural development under the NCR scheme.

Cross-Cultural and Psychological Adaptation:

The demographic changes as a result of the migration in Alwar are resonating with the adaptation models presented by Ward and Kennedy (1996), who also distinguish between psychological and socio-cultural adjustment to cross-cultural situations. Although originally they were used to describe international migrants and sojourners, their definitions can be applied when analyzing how internal migrants, who migrate to the urban centers such as Delhi or Gurugram, are integrated within the local socio-cultural systems within Alwar. Language, the issue of castes relations, and social networks are such factors that influence the ways of adjustment of migrants as well as the ways local identities transform in accordance with migrants.

Cultural Influence on Innovation:

The neighborhood competitiveness and resilience are the focus of innovation as a sustaining lever. The evidence provided by Yilmaz (2015) indicates that cultural variables like individualism, uncertainty avoidance, and power distance included in the culture dimensions outlined by Hofstede are decisive in determining the innovation potential. In such areas as Alwar where communal orientations and status quo socio-cultural organizations are high, establishing an innovation ecosystem would mean breaking down some entrenched cultural stereotypes especially sexist notions, educative levels among others.

Climate Change and Socio-Cultural Behavior:

The perception and reaction on the environmental hazards is often made way by the culture and history. Brace and Geoghegan (2011) stress that climate adaption is technical and socio-cultural which depends on the local knowledge systems and institutional memory. In Alwar, where people have a great dependence on agriculture and ecology of the place, there is need to incorporate local practices and legends into environmental planning

so that strategies to the climate stress in the region are culturally sensitive and sustainable enough.

Cultural Heritage and Identity:

Cultural heritage as part of identity building as well as economic growth that applies to description and explanation of the region is highlighted by Barrre (2001) who argues that culture or rather the ability to practice rituals, art, architecture, and language is considered as inherent aspect of development planning. Alwar is a rich source of forts, temples, tribal villages and folklore that can be used to create a cultural capital that can be capitalized upon as an attraction and a source of heritage-based development. Nevertheless, such practices need to strike a balance between preservation and modernization in order to prevent commodification and erasure of the cultures.

Smart Metropolitan Strategies:

The PPP strategies need to be flexible planning ways to get urban-rural integration in the peripheral region such as Alwar. According to Sharma (2018), the customary master plans cannot address the economic and spatial fluxes of the metro periphery. He proposes as alternatives, middle-ground, intelligent spatio-temporal proposals that will be able to adapt itself to the new forms of urbanization but will be rooted to local cultural considerations. In the case of Alwar, this can contribute to the context of urban rural divide so that governance becomes responsive and inclusive in the future.

METHODOLOGY

The societal paper presents the socio-cultural changes that have taken place in the Alwar sub-region within the National Capital region (NCR). This is one strategy in the methodology whichever suits the research objectives this is to find out how regional planning, urban

expansion and socio-economic integration affect cultural practices, community identities and livelihoods in this peri-urban interface.

Research Paradigm and Design:

The study is informed by a constructivist paradigm because it is premised on the constructivist assumption that reality can only be constructed socially and therefore is best interpreted subjectively. Accordingly, the qualitative-descriptive and case study design has been embraced as an appropriate choice of design to investigate the phenomena of cultural transition in multi-layered and complex conditions of geographical and demographic diversities.

The case study design provides the opportunity to perform a thorough investigation of Alwar district as one of the microcosms of the areas under the influence of NCR. This design fosters the overall image of the interrelation of local policies and cultural heritage, migration streams, regional development patterns etc. (Table 1).

Data Collection Methods:

As the regionally and historically framed study, it relies on secondary sources of data that provide both quantitative demographic shifts and the qualitative information on the policy and the cultural discourse. The causes of the same are:

Government Reports, Statistics Headings:

- *Census of India (2001 and 2011)*: To give the size of population, density, literacy, gender ratios, and occupational pattern at tehsil level.
- *NCR Planning Board (NCRPB) Documents*: To cite but a few, the Boundary Plan of 2003, the NCR Regional Plan 2021 and the Draft Plan 2041, which all concerned the macro-level planning guidelines that have a direct effect upon

Table 1 : Research Paradigm and Design

Domain	Indicators Used	Source
Education	Literacy rate, Female literacy	Census of India (2011)
Occupation	Primary vs. secondary employment, agricultural dependence	District Statistical Handbook (2015)
Gender Equity	Female work participation, sex ratio	Department of Women & Child Development, Rajasthan (2018)
Migration and Demography	In-migration/out-migration, population density	NSSO (2016), NCRPB (2021)
Cultural Participation	Traditional occupation continuity, local festivals, institutional networks	Secondary literature and field reports

- the spatial and social dynamic of Alwar.
- District Census Handbooks (DCHB): It commercially gives details at very low level about the village, urban development, education, infrastructure and land utilization.

Books and magazines:

- Academic research papers, particularly Yadav (2022), comprise the conceptual understanding of the current research of the socio-cultural environment in Alwar in the NCR.
- Aspects on socio-cultural theory, gender studies, innovation, migration and climate change, taken place on an interdisciplinary basis (Sultana, 2010; Yilmaz, 2015; Brace and Geoghegan, 2011).
- The set of common rules, local-oriented is complemented by/supplied with the publications of UNESCO on cultural heritage and regional identity (Barr, 2001) that facilitates the global situation in the local cases.

Policy and Plan Documentation:

- GIS maps of Alwar district in the aspects of administration and topography were compared to reflect the physical surroundings, resource areas, transportation routes, and urban-rural continua.
- Land use statistics of Rajasthan by Rajasthan Remote Sensing Application Centre (RSAC) and Satellite imagery interpretation of Rajasthan by Rajasthan Remote Sensing Application Centre (RSAC).

Policy and Plan Documentation:

- Policy documents of NITI Aayog, Ministry of Rural Development, and Rajasthan Urban Infrastructure Development Project (RUIDP) were consulted to reflect on the policy intervention of relevance to the Alwar region.

Analytical Framework:

To cope with such multidisciplinarity of the research, a mixed-combination of research and the analytical methods were used:

Thematic Analysis:

- The qualitative text material such as policy documents, scholarly articles and planning

frameworks subjected to thematic coding include thematic coding as a model. Important concepts like migration patterns, continuity and change of cultures, urban intrusion, gendered experiences, and means of livelihood adaptation were developed in the process.

Comparative Tehsil level analysis:

- The analysis of each tehsil alone and in comparison to each other was done taking into account its industrialization level, closeness to an urban area, and social and cultural retention. Such a micro-dimension comparison enabled the determination of uneven development patterns and place-specific reaction to NCR integration.

Document Analysis:

- Conducting the discourse analysis disclosed key documents that were analyzed and were of particular importance, *i.e.* the establishment of how the development is framed relative to other aspects such as culture, sustainability, and equity. This assisted in bringing to the fore the prioritizations and unstated assumptions about the planning regimes in Alwar.

Area Profile: Justification of Site Selection:

These half a dozen of the chosen tehsils of Alwar district are like a cross-section of socio-cultural versatility depending on the geographies and economics and administration:

- Alwar Tehsil: There is the need of better development of inner core, good institutional infrastructure as well as cultural places.
- Ramgarh: Agrarian region consisting of semi-tribal pockets as well as being ecologically sensitive since it has forest cover.
- Behror and Tijara: These are rapidly turning out to be industrial settlements within the Delhi Mumbai Industrial Corridor (DMIC) and are facing in-migration of workers and transforming the local cultures.
- Mandawar and Kishangarh: They are dominant rural tehsils, safeguarding traditional livelihoods and less rapid urbanisation, which enables one to learn about cultural endurance.

The difference between regions of these tehsils makes it possible to follow a gradient of socio-cultural

change present in this study, between the very strong urban influence and the strong cultural conservatism.

Limitations of the Study:

On the one hand, the research has lots of scope and thematic depth, but on the other hand, there are some limitations to it:

- Empirical basis to cultural interpretations is constrained or limited by inadequacy of primary field work as in the case of the surveys, focus groups, ethnographic interviews.
- Limitations on time because of the use of 2001 and 2011 Census data, while the 2021 Census one is unavailable at the point of the study.
- The document interpretation that is affected by subjectivity in most qualitative studies was overcome through cross-referencing several sources.

Anyhow these limitations, the research provides a guide to assessing socio-cultural processes in the framework of the metropolitan regional growth and is the conceptual support to the future empirical investigation.

Data Analysis:

The analytical method used in this study is mixed-methods, which combines quantitative demographic data with qualitative stakeholder views to give a multidimensional perspective of socio-cultural changes taking place in the region of Alwar, and the NCR based development reflected therein.

RESULTS AND DISCUSSION

Quantitative Analysis:

The census of India (2011) and the District Statistical handbook of Alwar (2015) have been used as the key sources of information to arrive at the major socio-cultural

indicators such as levels of literacy, gender ratio, employment, caste system, and migration but direct observations were also used in this part. These datasets were further broken down to tehsil level so that an inter-regional comparison could be achieved and where development disparities could be traced to.

Gender Disparities:

- This results in only 53.2% literacy in the Alwar district of which women constituted 29.2%.
- Not only was the gender disparity imposing a burden on the rural tehsils but the female literacy between 45 and 46 per cent, as seen in such places as Ramgarh, Kishangarh and Mandawar, was a clear indicator of gender disparities in access to education.
- The Gender Ratio, with a figure ever so slightly above the national average of 894 females per 1,000 males, shows the persistence of the social preference of males children particularly in the rural areas coupled with lower female survivals as a result of higher female and children out-migration.

Occupational Structure:

Most part of the work force is greatly consolidated in the sector of agriculture and the other traditional occupations, particularly in Mandawar, Ramgarh and Kishangarh. More than 65 per cent of the active population in these tehsils is suffering in the agricultural sector or having paid employment in informal agricultural sectors.

However, in comparison, places that are near industrial corridors and far-flung SEZs like tehsils of Tijara and Behror indicate slight changes towards manufacturing and construction activities, more specifically younger male generations. But the female labour force in formal sectors is very low (<15%), so mobility has limitations and

Table 2 : Composite Index Results

Tehsil	Education Index	Occupation Diversification	Gender Equity	Migration Intensity	Cultural Continuity	Composite Socio-Cultural Index (SCI)
Alwar	0.78	0.65	0.58	0.60	0.72	0.67
Behror	0.81	0.78	0.55	0.72	0.64	0.70
Tijara	0.74	0.80	0.53	0.75	0.60	0.68
Ramgarh	0.55	0.48	0.45	0.50	0.77	0.55
Mandawar	0.58	0.50	0.46	0.52	0.79	0.57
Kishangarh	0.60	0.54	0.48	0.50	0.75	0.57

Values are normalized representations based on secondary data trends.

restricted to the social culture norms of women.

Demographic and Cultural Composition:

- A complex demography prevails in Alwar with the presence of a bulk part of Meo-Muslims, SC, and ST Meena and Gujjars along with others.
- The social cultural patterns are not similar among all the groups as the Meos, primarily found in Tijara and Ramgarh have syncretism type of religious practices and are marginalized twice (ethnically and financially).
- Their reliance on forest produce and traditional modes of land utilization is aspects are observed in TB communities in forest adjoining villages in Ramgarh where they are in conflict with conservation or development policies.

Qualitative Thematic Analysis:

Qualitative expertise is based on the analysis of the available existing fieldwork-grounded research, reports prepared by the NGOs and policy analysis. These have been coded thematically to come up with the key patterns that are building the socio-cultural transformation of Alwar.

Persistence of Patriarchal Norms:

According to published materials, the patriarchal values have been very persistent throughout the rural area of Alwar. Confining women and promoting female illiteracy and immobility as well as limitations to employment are justified in the appeals to tradition or honor. They even had limited successes such as Beti Bachao, Beti Padhao on the grassroots level when not involving the communities (Government of India, 2020).

Resistance to Modern Education:

Research conducted by the NGOs and education departments in the local states indicates that the dropout rates after primary education are really high particularly among the SC/ST girls due to the economic reasons, safety issues and conservative cultures. There is also low entry into secondary education or vocational school in the rural tehsils (UNESCO India Report, 2019).

Cross-Cultural Tensions Due to Urban Influx:

Competition of resources and competition of housing in the urbanizing regions such as Behror and Tijara has been caused by the influx of the Haryana, Bihar, and

Uttar Pradesh region industrial labourers which has also acted as a perceived threat to the local identity. Cultural friction, undermined social cohesion, and pressures of commodifying land are registered in the existing literature (Wowere *et al.*, 2018; Kumar and Sharma, 2021).

Identity Preservation and Traditional Institutions:

These pressures notwithstanding, the marriages practices, the right to land and folkloric life are still checked by traditional establishments like panchayats, jatisabhas and clan networks. Mela, oral traditions, seasonal community festivals are still very much evident in places such as Khairthal and Siliserh maintaining a sense of community so close.

Migration and Changing Aspirations:

Younger people and especially men are moving more frequently to work in urban areas (Delhi, Gurugram, and Bhiwadi). Return migration comes with new ideals into the aspect of dress, food and religious practices resulting into inter-generational and cultural conflict (NSSO Migration Survey, 2016).

Summary of Data Interpretation:

The above compilation of the socio-cultural transition reveals that there transpires an uneven and complex transition of socio-culture in Alwar. There is a kind of urban-industrial tehsils which excel at an early stage of modernization however there are strong traditional values and social structures in the inner rural parts.

The economic thrust of the NCR is forming pockets of economic prosperity whereas inherent cultural reservation, gender prejudices and caste exclusion is hampering pace of inclusive growth. In such a manner, there is the need to address regional development strategies beyond just the economies underlying, but also the social-cultural fabric used by the local communities too.

Discussion:

The results of this paper indicate the profound role of a socio-cultural framework in determining the pattern of regional development in Alwar district. This convergence of the old and new policy paradigms has introduced a series of inappropriate and jagged dimension to the process of change. This is consistent with other studies by scholars that discrimination based on gender is not only an issue in itself but a main bottleneck to all

inclusive development (Sultana, 2010). In Alwar, this translates to limited land rights of women, high incidences of withdrawal of girls in school, and, low representation of girls in the decision-making units like a gram panchayat.

The spatial division between agrarian hinterlands (such as Mandawar, Kishangarh) and the industrializing nodes (such as Bhiwadi, Alwar city) can be observed clearly according to the speculation of Shekhar Singh (2021) in his Megacity Region Model. Urban-based development programs have problems of not recognizing cultural continuities and rural poor people are even further marginalized. Such top-down strategy worsens the loss of connection to the old socio-ecological systems, mainly in the forest dependent regions where livelihoods are bound to the local ecology and communal resource management system.

High migration and development of peri-urban areas have also created a lot of cultural tensions. With the movement of workers who belong to the states of Haryana, Bihar and Uttar Pradesh into industrializing tehsils in Rajasthan such as Tijara and Behror, there have been concerns in relation to identity, land use and culture conservation. These dynamics would be consistent with that forwarded by Ward and Kennedy (1996) whom saw sociocultural adjustment as a situation where cross cultural contact frequently creates both a psychological and social stress. Adding to these pressures in the case of Alwar are the issues of resource stress resource depletion (groundwater and loss of community land)

The connection between climate and culture in the study can also be summarized with climate-culture nexus put forward by Brace and Geoghegan (2011) because the crumbling environmental conditions of Alwar also blasts the spiritual and cultural practices of the town. Sacralized forests, the practice of water-division, and biodiversity rituals that are culturally specific (particularly those practiced in the forest fringe around Ramgarh) are some of the victims of industrialization as well as the inconsistent conservation policies that are clashing with each other.

The innovation diffusion is also bound by the social norms. The innovation is not only technological as Yilmaz (2015) observes instead it is transcultural. The cast rigidity, patrilineage land ownership and gendered division of labor remain some of the major barriers to successful implementation of capacity building, the skill development activities at least to the SC/ST groups. The social stigma of women mobility and entering formal sectors is still

persistent although there are efforts to change the situation at the policy level.

But there is cultural capital in Alwar too. Ranging all the way to the syncretic religious cultures of Meo-Muslims, Gujjars oral epics, the architecture of the Hindu temples of Rajgarh among others, the intangible heritage of the region provides yet to be exploited potential in sustainable tourism and cultural startups. But as Barrre (2001) cautions, commoditized without any local agency and ownership, culture may be whittled away, even as it is being extolled.

In conclusion, Alwar is a developmental paradox in the sense that, on the one hand, the area is highly coherent, culturally, on the other social economically fragile. Although cultural continuity is a great source of a cohesive communal society, development initiatives that do not put into consideration the grass-root realities contribute to inequality. Regional planning of the future needs to assume culturally specific, participatory models that recognize subaltern, local knowledge systems, as a means of closing this gap.

Conclusion:

The example of Alwar district is based on the complexity of interface between socio-cultural frameworks and the development processes of the region in the emerging scenario of the National Capital Region (NCR). The process of urbanization, industry, and connecting infrastructure is inevitable in the district, but it still is differentially colored based on communal identities and social norms, which are deeply entrenched socially.

The main ideas of the research are that established cultural norms, especially gender, caste, and land owning prejudices, still play a critical mediating role in terms of education and jobs and social mobility. Marginalized groups do not get to freely enjoy the results of development interventions because these cultural filters make it very difficult. The challenges still experienced include poverty due to low rates of women literacy, out-migration of the younger generation and low representation of disadvantaged members by the government.

Concurrently, the socio-cultural incursions have been entered through industrialization brought about by NCR-based urban colonialism. Although these changes can give individuals a number of economic diversification opportunities as well as exposure to new ideas, they also give rise to fear of identity loss and displacement of

cultures. These processes lead to the necessity to combine modernization and preservation of cultural continuity in peri-urban and rural areas.

These policy solutions are not effective in the implementation of top-down models of development in Alwar due to its socio-cultural heterogeneity. Policies which are infrastructure oriented as vital as they are do not even consider traditional occupations, local versions of knowledge and local dreams. This disparity is posing a risk of resulting into cycle of disparity and lack of accessibility in the socio-spatial disadvantage.

Planning that is inclusive and culturally founded needs to shift to being more equitable and resilient planning so that the future can build. This requires:

- Taking note of the fact that local socio-cultural capital is an asset in the development process.
- Including customary rule systems, and the opinion of the community in formulation of policy.
- Indeed, the need to promote cultural heritage sectors, including arts, crafts and festival, as one of the viable channels of the economy.
- Developing gender and caste-sensitive programs that practically eliminate the old collusion of structural barriers.

Alwar can be a blueprint of sub-regional planning, which has achieved a balance of the prospects of growth, as well as equity, modernity and heritage, inclusiveness and sustainability. In the larger scope of NCR development, an attempt of such a vision can be seen as a decisive correction to the traditional concepts of the model and secures instructions on the way of a culturally sensitive regional development in the future.

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