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Social Structure and Neighborhood in an Urban Settings: A Study of Three Localities in Dehradun City

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Abstract
This study reveals that people in Dehradun lead ordinary lives, but the ways they stay connected with each other have changed, impacting communities as well. Residents of Rajpur Road, Patel Nagar, and Kanwali Road have better economic status based on income, as business conditions have improved compared to earlier times. There is a predominance of the general category on a caste basis. All people maintain ordinary interactions with their neighbours, though relationships are close in some situations. The study highlights that mutual brotherhood and unity among people are at a medium level. Facilities in these three areas of Dehradun are better than before, with good resources available. The findings of this research paper indicate that the development of every area, people's economic status, their diversity, and available facilities influence the social life of people in that area. Changes have occurred in urban social structure. Social cohesion and brotherhood persist. Urbanization and social change are demands of the time. Dehradun city is in a better position compared to other urban communities in India.

Keywords: Urban Social Structure, Social Cohesion and Solidarity, Urbanisation and Social Change, Dehradun City and Urban Communities in India

Introduction
Rapid urbanization in India is changing the traditional picture of cities and neighbourhoods [1]. Cities are no longer just clusters of buildings and roads, but vibrant socio-cultural spaces where people's relationships, identities, and sense of community are constantly evolving [2]. Neighbourhoods, which were earlier seen as units of close-knit ties, mutual help, and shared values, are now being shaped by new pressures such as class, caste, religion, the market, and migration [3]. In this context, it has become important to understand which factors are shaping the social structure of cities today and what kinds of changes are occurring in the nature of neighbourhoods [4].

Dehradun, which was earlier known as a quiet cantonment and administrative town, has now rapidly taken the form of a medium-sized metropolis [5]. As the capital of Uttarakhand, the presence of government offices, a large number of educational institutions, tourism-related activities, and the expansion of the service sector, along with continuous in-migration from neighbouring states, have made the city's social composition quite diverse and layered [6]. In this city, traditional Garhwali-Kumaoni groups, Punjabi and other migrant communities, South Indian families, retired military and civil officers, and a new salaried middle-class youth live in the same urban space while creating different kinds of social worlds [7].

Against this background, the study titled "Social Structure and Neighbourhood in an Urban Setting: A Study of Three Localities in Dehradun City" focuses on three different types of areas. These include an old market area, a new planned residential colony, and an area that is unplanned or semi-rural in character. Information has been collected about these localities, and an attempt has been made to analyse certain key questions whose exploration reveals important findings [7]. For example, the study seeks to understand in detail the main factors that constitute the social structure of urban neighbourhoods (such as income, education, occupation, caste, religion, and the migrants' places of origin) [3]. It also examines how people interact with each other within the neighbourhood, the extent of community feeling

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among them, and the nature of their social contacts or networks [8]. Further, it explores the role of physical arrangements of space such as roads, parks, markets, and public places in creating and maintaining social relationships. The study also looks at how the idea and experience of neighbourhood are changing under the impact of urbanization and modern lifestyles [9].

This article is primarily based on an exploratory sociological research design. In it, the researcher lived among people and conducted intensive observation, held conversations through semi-structured interviews, and analysed available documents and reports.

The conceptual framework of the study draws on key theories from urban sociology, community studies, and the sociology of social structure, so that city and neighbourhood life can be understood in a more systematic way.

The article shows, in a simple and clear manner, how relationships between social structure and neighbourhood are changing in medium-sized cities. It is believed that the findings of this work are useful for urban planning, neighbourhood-level development programmes, and community-oriented policies. At the same time, the study contributes to academic debates on social integration, identity, and community life in urban India, and it also helps create awareness about possible future challenges [10].

Conceptual and theoretical clarification

India is considered a country formed by the synthesis of diverse social and cultural elements. Here, Aryan and Dravidian cultures have combined with each other. Due to this blending a kind of uniformity is found in villages, family, caste and social norms. The continuity of Indian society from ancient times to the present has been maintained and this is the result of this cultural addition [11].

In India, the pace of urbanization is slower compared to developed countries but the urban population continues to grow. It is in the cities that essential resources and facilities as well as highly trained professionals are concentrated. However, this development has not been uniformed across different cities and regions [12].

Studies by scholars such as Richard Lambert, Milton Singer and N.R. Sheth indicate that in India, caste, joint family and traditional values do not disrupt but rather adapt to the healthy patterns of social relations in factories and industrial organizations [13].

Cities are not merely collections of buildings, roads and infrastructure but complex social, spatial and economic systems where human interactions, institutions, economy, culture and environment are deeply interconnected. Urban environments are dynamic and shaped by historical, political and economic forces [14].

The structure and internal organization of cities can be understood through models like the central business district, industrial zones, residential areas (for upper, middle, and lower classes) and suburbs within urban ecology frameworks. Land use in cities involves intense competition due to limited space [15].

Smart city concepts also incorporate technologydriven urban management, efficient citizen services and sustainable development. Cities undeniably attract people from diverse ethnic, cultural, and economic backgrounds, fostering social diversity while sometimes leading to challenges like social exclusion [16].

Urbanization transforms traditional community bonds and gives rise to new types of social networks, such as professional or virtual ones. Public spaces like parks, intersections and public transport hubs serve as arenas for social interaction, collective identity formation and occasionally social conflicts [17].

Cities are widely regarded as engines of development, acting as key hubs for national economic growth, innovation and job creation. The informal economy thrives on a large scale in cities, providing vital livelihoods for the urban poor despite often being overlooked.

Global city theory highlights metropolises like New York, London, Tokyo and Mumbai as pivotal nodes in worldwide finance, communication and service networks. Cities face climate change impacts, prompting emphasis on sustainable measures such as green buildings, public transport, waste management and water conservation. Urban resilience refers to a city's capacity to withstand and recover from environmental and economic shocks.

Urban governance involves crucial roles for municipal corporations, state and central governments, with citizen participation in planning and management. Ensuring adequate housing, clean drinking water, sanitation and healthcare for all remains a critical aspect of urban development [18].

Dehradun is a city that has a very diverse population. Along with the traditional Garhwali and Kumaoni communities, it is also home to Punjabi migrants, Bengali people, Tibetan refugees and professionals and retired persons from different parts of the country. In such a situation, maintaining balance between the urban environment and the social structure becomes very important.

After Dehradun became the capital of Uttarakhand in the year 2000, the administrative and bureaucratic systems expanded rapidly. Compared to the national average (2011), the city has a more favourable sex ratio, which is often linked to higher female literacy and increased employment opportunities in the service sector. According to the 2011 Census, about 56 percent of the district's population lives in urban areas, which is much higher than the state average [19].

Due to unplanned development, problems like encroachment, growth of slums, and illegal colonies are emerging. Over time, this may put pressure on infrastructure and lead to traffic congestion, shortage of water supply, poor solid waste management (one of the biggest issues) and pollution caused by vehicles all of which are major challenges for the future [20].

Dehradun has been included in the Government of India's Smart City Mission, which aims to improve urban infrastructure through projects such as the Integrated Command and Control Centre, solar energy use, and better public transport. The city is surrounded by natural beauty the hills of Mussoorie, the Shivalik range, and the Song River and Rajpur Road is considered its main identity [21]. However, unplanned construction and encroachment on forest land have raised environmental concerns. Therefore, it is important to understand how urban living, social structure, and our relationships with neighbours are shaping in this changing city.

Concept of Urban Setting [22, 23]: The urban environment is a socio-geographical setting where there is a high population density, a variety of economic activities, complex institutions, and rich cultural diversity. According to the

United Nations, urban areas are not just physical spaces but dynamic systems of social interactions, power relations, and distribution of resources.

Louis Wirth defined urban life in terms of population size, density, and social heterogeneity. He believed that the urban environment makes social relationships more formal, secondary, and relatively short-term. In the Indian context, emerging cities like Dehradun clearly reflect these features, where both traditional and modern social elements coexist.

Concept of Social Structure [24-25]: Social structure is the organization of enduring and relatively stable social patterns existing in society. This includes social classes, caste, family, institutions, roles, and relationships. Radcliffe-Brown believed that social structure is an organized system of social relationships that gives continuity to society. To understand social structure, we look at variations in: Social and economic classes, Education and occupational structure, Ethnic and cultural diversity, Family types and patterns, and Migration and residential settlement patterns. This highlights urban inequality and class divisions.

Concept of Neighbourhood [26-27]: A neighbourhood is the smallest but very important social unit of urban society. It is an area where social connections, identity, and cooperation develop through the activities of daily life. According to Keller (1968), the neighbourhood serves as the foundation of community spirit in urban society. The concept of a neighbourhood can be understood based on the following elements: Geographical closeness, Frequency of social contact, Mutual trust and a feeling of safety, Collective activities, social support systems. As urbanization increases, the nature of neighbourhood relationships is changing. Modern residential colonies and apartment culture have weakened traditional neighbourhood ties.

Concept of Social Capital [28-29]: Social capital is the intangible resource that is generated through social networks, trust, and norms. Putnam (2000) states that social capital encourages collective action and social solidarity. Putnam describes three forms of social capital; first, within similar social groups; second, between social groups; and third, relating to institutional and administrative levels. These are the three bases that help in understanding the theory of social capital. Bourdieu (1986) connects social capital to the unequal distribution of power and resources. This perspective helps in understanding class inequalities in urban neighbourhoods.

Urbanism as a Way of Life [30]: Wirth's (1938) theory of urbanization is the central theoretical basis of this study. According to him, the features of urban life; its large size, high density, and social diversity; lead to social relations that are more formal and less close. In the high-class areas of Dehradun, the limited contact among neighbours and the priority given to personal life confirm this theory.

Chicago School and Urban Ecology Theory [31]: Park and Burgess (1925) view the city as a social ecosystem. Here, different social groups occupy space through competition, adaptation, and adjustment. Burgess's Concentric Zone Model explains the urban class division. The three local areas of Dehradun are contemporary examples of this ecological division.

Structural-Functional Theory [32]: According to Parsons and Radcliffe-Brown, every structure of society contributes to maintaining social stability. The neighbourhood is an important medium for social control, cooperation, and socialization. In areas like Kanwali Road, the strong neighbourhood structure helps in maintaining social equilibrium.

Modernization and Social Change Theory [33]: According to modernization theory, urbanization weakens traditional community relationships and promotes individuality. The new residential colonies in Dehradun clearly demonstrate this change.

Conceptual Theoretical Integration: In this study, social structure, neighbourhood, and social capital are placed within an integrated framework. Urbanization and ecological theories provide the structural context, while social capital theory clarifies the quality of neighbourhood relationships.

About the Dehradun City: The urban structure of Dehradun is managed by the Municipal Corporation, which includes various wards. It is administered by the Mayor, Deputy Mayor, and other administrative officials, but the Mussoorie Dehradun Development Authority (MDDA) handles city planning and development. The city's management is primarily handled by the Municipal Corporation, where the mayor is the highest ranking official. MDDA covers 185 villages, Dehradun Municipal Corporation, and other census towns, divided into 9 zones. Special Area Development Authority (SADA), Water Institute, and Water Corporation play supportive roles as autonomous bodies. Dehradun Municipal Corporation is divided into 100 wards, each represented by a corporator. At the district level, there are 6 tehsils (Dehradun, Chakrata, Vikasnagar, Kalsi, Tunni, Rishikesh) and 6 development blocks. Under Master Plan 2.0 A, the city is divided into 9 development zones, incorporating parts of Raipur, Sahaspur, and Khandoiwala blocks. This structure focuses on urban expansion, tourism, and educational hubs.

Review of Literature

According to Park and others (1925, the city is not only a physical structure but also a mental state created by human interactions. The authors view the city as a social laboratory in which, from the perspective of urban ecology, processes such as competition and domination give rise to struggles for control over resources, resulting in distinct natural areas and specific spatial patterns of social life. An important contribution of this study is the concentric zone model, which seeks to explain how land use and social groups are typically arranged in circular belts around the central business district, and how this same framework is later used to understand issues such as crime, poverty, and social disorganization.

It is observed that today its ecological analogies and evolutionary assumptions are criticized as being somewhat simplistic and deterministic, yet this book is still regarded as highly influential because of its methodological innovations, especially field studies, observation, and ethnography-based research, and it plays a central role in establishing urban sociology as an independent and theoretically rich discipline.

Louis Wirth's (1938) article "Urbanism as a Way of Life" is a classic work of the Chicago School of urban sociology. It defines the city using its population characteristics and links these to a special urban way of life.

Wirth believes that a city is a relatively large, dense and permanent settlement where many different kinds of people live. These three factors—size, density and diversity—together shape social relationships, personality and community life.

According to Wirth, as population grows, people's roles become more specialized, relationships become more impersonal, and society depends more on formal systems of control rather than family ties or primary groups. High density increases competition for space and resources, which creates social distance, splits life into many separate roles, and spreads secondary, contract-based relationships. Social diversity weakens common values and united traditions, but at the same time encourages individualism, tolerance and innovation by bringing people into contact with many different groups, norms and subcultures.

Regarding urban way of life, Wirth argues that urbanism produces an "urban personality," marked by anonymity, calculating relationships and a shift from primary to secondary contacts, which often weakens family and neighbourhood bonds. At the same time, cities promote complex interdependence, many voluntary associations, and wide social networks that connect individuals to distant economic and political structures.

In terms of contribution and significance, this article gives one of the first systematic sociological definitions of the city and provides a clear set of hypotheses linking population structure to social organization and everyday life. It helped to establish "urbanism" as a separate sociological problem and became a foundation for empirical research on urban community, deviance and social disorganization within the Chicago tradition.

Talcott Parsons's book The Social System (1951) is a classic work of structural-functionalism, which explains society as an organized system of interconnected functioning elements. This book is considered foundational for presenting "system theory," the AGIL model, and pattern variables in an organized way in modern sociology. Parsons defines society as a "social system" formed by interactions among actors, who choose goals and means guided by beliefs, values, and norms. He views social action across three levels personality system, social system, and cultural system where value-norms maintain social order and stability. According to Parsons, every social system requires four essential functions (AGIL): Adaptation, Goal-attainment, Integration, Latency (pattern maintenance). He shows how the economy (adaptation), politics (goal-attainment), legal/community institutions (integration), and family/education (pattern maintenance) together keep the system in equilibrium.

A.R. Radcliffe-Brown's Structure and Function in Primitive Society (1952) is a seminal collection of essays that refines structural-functionalism in anthropology, emphasizing society as a network of enduring social relations rather than isolated customs or individuals. Radcliffe-Brown distinguishes "structure" as the actual arrangement of persons in roles and relationships (e.g., kinship ties like father-son or mother's brother-sister's son), observable only through functioning social activities. Social Structure: Defined as a "network of actually existing relations" among persons, differentiated by roles, statuses, and positions,

forming a larger unity akin to an organism's anatomy. Function: Refers to the contribution of recurrent activities (e.g., rituals, kinship rules) to maintaining the "structural continuity" of society, fulfilling "necessary conditions of existence" like integration and solidarity, without teleological assumptions.

Gans's (1962) work, focusing on the persistence of "village-like" social ties within urban communities, helps in understanding the cohesiveness of traditional neighbourhoods (like Kanwali Road).

Srinivas (1966) says that in his Concepts like "Sanskritization" and "Westernization" propounded by Srinivas are crucial for understanding social structure and mobility in Indian cities.

Keller's (1968) seminal work on the role of the neighbourhood in urban society identifies it as a crucial unit of community feeling and daily social life.

M.S.A. Rao's (1974) edited volume Urban Sociology in India: Reader and Source Book (1974) compiles 20 key essays by Indian and foreign scholars, marking one of the first comprehensive efforts to consolidate empirical and analytical studies on Indian urbanism. Organized into nine thematic parts—from theoretical problems and historical aspects to social stratification, family, religion, politics, and rural-urban influences—it draws on works by luminaries like M.N. Srinivas, G.S. Ghurye, Milton Singer, and David Pocock to address urbanization amid India's rural-majority context.

Robert D. Putnam's (2000) Bowling Alone: The Collapse and Revival of American Community documents the sharp decline in American social capital since the 1960s, using trends like fewer people bowling in leagues as a metaphor for reduced civic engagement and community ties. Drawing on vast data from surveys, organizational records, and time-use studies, Putnam argues that Americans now join fewer groups, trust neighbours less, and participate less in civic life, weakening democracy, health, and economic vitality.

Giles Mohan and John Mohan's article "Placing Social Capital" (2002) critically reviews the concept's relevance to human geography, arguing for a spatially sensitive approach that examines how social capital varies across places rather than treating it as uniform. Published in *Progress in Human Geography*, it bridges geographical debates on scale, place, and context with social capital theory, highlighting its potential to explain uneven development while cautioning against oversimplification. Social capital—networks, trust, and norms facilitating cooperation—must be "placed" to account for geographical variations influenced by local histories, institutions, and power dynamics.

The authors link it to debates on globalization, uneven development, and community resilience, showing how bonding (intra-group) and bridging (inter-group) ties manifest differently in urban vs. rural or deprived vs. affluent areas.

Veronique Dupont's (2005) article examines Delhi's metropolitan development through the lens of a promoted "new chic area," highlighting how demographic surges and elite-driven planning foster social segmentation and spatial recompositions. Focusing on peripheral zones like Gurgaon and Noida, it critiques publicity-driven narratives of luxurious townships and gated enclaves that mask exclusionary urban growth amid rapid population influx. Demographic growth in Delhi's National Capital Region

(NCR) fuels private real estate booms, creating upscale residential complexes marketed as modern utopias, while displacing informal settlements and reinforcing class-caste divides. Social segmentation intensifies via socio-spatial polarization: affluent "new middle class" enclaves' contrast with slums and unauthorized colonies, perpetuating inequalities rooted in colonial legacies and Delhi Development Authority policies.

Partha Mukhopadhyay's (2006) article "Whither the Neighbourhood? Changing Social Relations in a Post-Industrial City," published in *Economic and Political Weekly*, examines the transformation of neighbourhood dynamics in Gurgaon, a rapidly urbanizing satellite city of Delhi, amid India's shift toward post-industrial economy. Neighbourhoods in Gurgaon evolve from traditional, kinship-based communities to fragmented, transactional spaces driven by economic liberalization, IT boom, and influx of migrants from diverse backgrounds. Mukhopadhyay highlights how high-rise apartments and gated complexes erode organic social ties, replacing them with superficial interactions based on class, profession, and consumption patterns.

Social Fragmentation: Proximity no longer fosters community; anonymity prevails as residents prioritize privacy and work over local bonds. Class and Migration Effects: Upper-middle-class professionals coexist uneasily with service workers, creating hierarchies visible in access to amenities and security. Drawing on ethnographic observations and resident surveys in Gurgaon, the paper documents declining participation in festivals or mutual aid, contrasted with rising reliance on paid services and digital networks. It links this to post-industrial traits like flexible labor markets and suburban sprawl.

Annapurna Shaw's *Indian Cities in Transition* (2012) provides a comprehensive analysis of India's urban transformation amid economic liberalization, focusing on how cities like Mumbai, Kolkata, Chennai, and Bangalore navigate rapid growth, informal economies, and governance challenges. The book traces historical urban patterns from colonial times through post-independence planning to contemporary neoliberal shifts, emphasizing diffused urbanization rather than mega-city dominance.

Examines demographic shifts, slum proliferation, and peri-urban expansion, highlighting informal city-building by migrants and the middle class alongside state-led initiatives. Discusses the rise of service sectors, middle-class aspirations, and exclusion of the poor, with case studies on housing, poverty concentration, and migration patterns. Critiques urban renewal missions, weak local bodies, and the urban-rural continuum, advocating inclusive planning over elite-focused development.

Methodology and Analytical Perspective: The planning of the present study is such that it has been conducted in Dehradun city, the capital of Uttarakhand. Dehradun is a rapidly urbanizing city where traditional relationships coexist with a modern urban lifestyle. For the study, three urban local areas of the city (Rajpur Road, Patel Nagar, and Kanwali Road) have been selected purposively. The objectives of the study are to analyse the social structure in the urban setting, to examine the nature of neighbourhood relations, to understand the forms of social interaction, cooperation and participation, to assess the impact of urbanization on neighbourhood relations, and to carry out a comparative review of the social structure among the three selected areas, which has been presented through tables. The selection of the universe has been done by purposive sampling method. Respondents from each area have been selected by simple random sampling. For convenience, 40 respondents have been selected from each area. An interview schedule and observation method have been used for data collection.

Table 1: Caste and Class Structure of the Respondents

S. No.	Caste	Number of Respondents	Percentage (%)
1	Scheduled Caste (SC)	18	15.0
2	Scheduled Tribe (ST)	7	5.8
3	Other Backward Classes (OBC)	42	35.0
4	General Category	53	44.2
	Total	120	100.0

Table 1 shows that 15 percent of the respondents belong to Scheduled Caste, 5.8 percent to Scheduled Tribe, 35 percent to Other Backward Classes, and 44.2 percent to the General Category. This study reveals the predominance of General Category respondents, with the lowest representation from Scheduled Tribes.

The Key Findings of this table the study highlights that a significant number of people reside in these three areas of Dehradun based on caste composition. Observation indicates that all respondents live together harmoniously with positive sentiments towards each other. Caste does not influence their lifestyle or living patterns.

Table 2 (a) indicates that 65 percent of the respondents belong to nuclear families, while 35 percent belong to joint families. The analysis of this table reveals that nuclear families are increasing in Dehradun city over time, whereas joint families are gradually declining.

Observation shows that some families have separated voluntarily to fulfill their responsibilities, while others did so due to an increase in family members. However, contemporary demands are teaching family children to take on responsibilities after marriage. This trend is becoming prominent in Dehradun families.

Table 2: Type and Size of Family (a) Type of Family

S. No.	Type of Family	Number of Respondents	Percentage (%)
1	Nuclear Family	78	65.0
2	Joint Family	42	35.0
	Total	120	100.0

(b) Size of Family

S. No.	Family Size	Number of Respondents	Percentage (%)
1	1-3 Members	30	25.0
2	4-6 Members	64	53.3
3	7 or More	26	21.7
	Total	120	100.0

Table 2 (b) reveals that 25 percent of respondents have families with one to three members, 53.3 percent report four to six members in their families, and 21.7 percent state that their families have a maximum of seven members. This study shows a higher number of families with four to six members.

Based on observations, family members typically include children and parents. Most families follow a nuclear structure, with all members engaged in some work that forms their income source. Mutual help among family members prevails.

Table 3: Occupation and Income of the Respondents (a) Occupation

S. No.	Occupation	Number of Respondents	Percentage (%)
1	Government Service	34	28.3
2	Private Service	41	34.2
3	Business/Self-Employed	22	18.3
4	Labour	15	12.5
5	Others	8	6.7
	Total	120	100.0

Table 3 (a) indicates the income levels of individuals residing in Dehradun. 28.3 percent of respondents are employed in government services, 34.2 percent in private services, 18.3 percent run a shop as their business to meet basic household needs, 12.5 percent work as laborers, and 6.7 percent take up whatever work is available to support their household. This study shows the predominance of respondents in government services.

Observations reveal that business levels are good across all families, with private services and shops providing substantial income. Laborers also earn sufficiently to sustain their families, and some individuals possess the versatility to take on any available work.

(b) Monthly Income (₹)

S. No.	Income Group	Number of Respondents	Percentage (%)
1	Below ₹10,000	20	16.7
2	₹10,001-₹30,000	47	39.2
3	₹30,001-₹50,000	32	26.7
4	Above ₹50,000	21	17.4
	Total	120	100.0

Table 3 (b) analysis reveals that 16.7 percent of respondents earn less than ₹10,000 per month, 39.2 percent earn between ₹10,001 and ₹30,000, 26.7 percent earn between ₹30,001 and ₹50,000, and 17.4 percent have a monthly income exceeding ₹50,000. This study shows the predominance of respondents earning between ₹10,001 and ₹30,000.Given Dehradun's living standards, this income range represents average earnings in the current inflationary context.

Observations indicate that those earning ₹10,001-₹30,000 are employed in private services, while high earners above ₹50,000 own businesses or large central-market shops. Low earners below ₹10,000 are typically ordinary laborers, and those in the ₹30,001-₹50,000 bracket possess skilled qualifications with advanced technological knowledge.

Table 4: Duration of Residence

S. No.	Duration of Residence	Number of Respondents	Percentage (%)
1	Less than 5 years	28	23.3
2	5-10 years	36	30.0
3	10-20 years	31	25.8
4	More than 20 years	25	20.9
	Total	120	100.0

Table 4 shows that 23.3 percent of respondents have been living in Dehradun for less than 5 years, 30 percent have been residing there for 5 to 10 years, 25.8 percent have been living in Dehradun for 10 to 20 years, and 20.9 percent of respondents have been living there for more than 20 years. In this study, there is a predominance of respondents who have been living in Dehradun city only for the last 5 to 10 years.

On the basis of observation, it can be said that there are relatively fewer respondents who have been living in Dehradun since birth; most of them have migrated from nearby areas around Dehradun. However, those respondents who have been in Dehradun for more than 20 years have been living separately in Dehradun after the partition of their original household. Thus, it would not be wrong to say that they are permanent residents of Dehradun.

Table 5: Nature of Neighbourhood Relations

S. No.	Nature of Neighbourhood Relations	Number of Respondents	Percentage (%)
1	Very Close	29	24.2
2	Normal	51	42.5
3	Limited	27	22.5
4	Very Weak	13	10.8
	Total	120	100.0

Table 5 analysis reveals that 24.2 percent of respondents maintain very close relationships with their neighbours, 42.5 percent have ordinary relationships with their neighbours, 22.5 percent have limited relationships, and 10.8 percent have very weak relationships with their neighbours. This study shows a predominance of ordinary relationships.

Observations indicate that life in Dehradun city is highly busy, yet people remain connected with each other regardless of the nature of their relationships. Families with very close ties support one another in both joy and sorrow.

Ordinary relationships reflect addressing each other along with a general sense of brotherhood. Very weak relationships involve merely greeting with "hello" upon seeing the neighbour. Overall, the nature of neighbourly relationships in Dehradun city remains in a good state due to the enduring Garhwal culture, which is evident directly and indirectly despite any level of modernity.

Table 6: Participation in Community Activities

S. No.	Level of Participation	Number of Respondents	Percentage (%)
1	Regular Participation	26	21.7
2	Occasional Participation	48	40.0
3	Rare Participation	31	25.8
4	No Participation	15	12.5
	Total	120	100.0

Table 6 indicates that 21.7 percent of respondents participate regularly in community activities, 40 percent participate occasionally, and 25.8 percent participate very rarely in community activities. 12.5 percent of respondents do not participate in community activities at all. This study shows a predominance of respondents who participate occasionally in community activities.

Observations reveal that those with regular participation maintain very good mutual relationships, while occasional participants primarily fulfill the role of neighbours.

Individuals with very low participation are typically recent migrants who have built homes there and stayed for a short time. Those with no participation at all have lifestyles that do not match with their neighbours.

Table 7: Perception of Social Cohesion and Trust

S. No.	Level of Perception	Number of Respondents	Percentage (%)
1	High	33	27.5
2	Moderate	56	46.7
3	Low	21	17.5
4	Very Low	10	8.3
	Total	120	100.0

Table 7 reveals that 27.5 percent of respondents have a high perception of social cohesion and trust, 46.7 percent have a medium perception of social cohesion and trust, 17.5 percent have a low perception, and 8.3 percent have a very low level. This study shows a predominance of medium-level perception of social cohesion and trust.

Based on observations, it can be stated that the perception of social cohesion and trust among families living in Dehradun largely highlights the concept of social stratification prevalent in society. This manifests in high, medium, low, and very low levels.

Conclusion

This study pertains to three local areas of Dehradun, aiming to understand the social structure and the nature of relationships with neighbours. The study reveals a mixed presence of various caste and class groups in Dehradun's urban areas. The general category and Other Backward Classes are relatively more numerous, while Scheduled Castes and Tribes have limited presence. This situation reflects social diversity in urban areas but also indicates that class status continues to influence social relationships.

Most respondents included in the study belong to nuclear families, with joint families being relatively fewer. This suggests the erosion of the traditional joint family system due to urban lifestyle, nature of employment, and residential constraints. Family sizes are moderate, aligning with urban living requirements.

From an occupational perspective, government service, private service, and business predominate. The labor class is relatively smaller. Income levels are concentrated in the middle to upper range, portraying Dehradun as an emerging middle-class urban city. This is why income directly impacts social participation and neighbourly relations.

A large number of respondents have been residing in Dehradun for 5 to 15 years. This indicates ongoing migration to the city. Neighbourly relations are relatively stronger among long-term residents, while new residents show limited social bonding.

Most respondents have ordinary to limited neighbour relations. Very close relations are relatively fewer. This reflects individualism, time constraints, and the predominance of formal relationships in urban life. Nevertheless, mutual assistance and daily interactions have not completely ceased.

Participation in community activities is at a moderate level. Most respondents occasionally engage in social, religious, or cultural activities, while regular participation is limited. This clarifies that the nature of community life is weakening in urban environments but has not entirely ended.

Respondents exhibit a moderate level of social cohesion and trust. A general trust towards neighbours exists, but the absence of deep social bonds is evident. This situation mirrors the transitional nature of urban society.

Ultimately, we can say that social structure and neighbour relations in Dehradun's urban areas are shaped by a blend of traditional and modern elements. Urbanization, industrialization, and migration have made social relations more formal and limited, but social contact, cooperation, and trust have not completely disappeared. Thus, Dehradun's urban society is one where change and continuity coexist.

Urban planning should not be limited to physical infrastructure alone. Preserving social infrastructure in traditional areas, strengthening community institutions in planned areas, and promoting social inclusion through public spaces and collective activities in new areas are essential. This will enable the creation of sustainable and harmonious social frameworks in cities like Dehradun.

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