SOCIO ECONOMIC IMPACT ON SUBALTERN SETTLEMENT: CASE AREA – RANCHI

Thesis Submitted in Partial Fulfilment of the requirements
for the award of the degree of

MASTERS IN URBAN PLANNING

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EXECUTIVE SUMMARY

One of the most common forms of physical activity is walking which is the mother of all the modes of transport which provides inexpensive and equal transportation options to improve residents' health and quality of life. Due to several associated advantages such as wellbeing of residents and improving health, reducing air pollution, traffic congestion and decreasing energy consumption, walking has become an interesting topic for researchers. To have modern cities with highly efficient transportation facilities which support walking, cities and neighbourhoods are trying to promote a pedestrian-friendly environment. As a result, walkability is a sustainable concept to improve the liveability of growing cities that describes the level of capability of the built environments to support walking for multiple purposes including transport, leisure and exercise purposes.

Although measurement of walkability includes several methods and approaches, this research has emphasized on the walkability index as well as neighbourhoods features that influence the willingness of people to walk. Since Lucknow is not considered a walkable city, it is valuable to investigate how this city has tackled this issue. Therefore, for better interpretation, one such neighbourhood in Lucknow was selected to examine the level of walkability and the factors affect that.

This study has several limitations and due to time and resource constraints, the sample size that was selected for the survey in each neighbourhood is limited. Therefore, the low response rate may influence the final results. The model outcomes were validated not only using the individual's perception determined from questionnaire survey but also utilizing mixed methods of GIS analysis in objective parameters of walkability. What makes this research unique is that all aspects of neighbourhoods such as physical, social and safety characteristics have been considered objectively and subjectively. The results of this study can assist policymakers and professionals to give more public space to walking and improve the quality of neighbourhoods' environments.

In conclusion, the overall result implies that due to defining indexes such as population density, mixed-use and connectivity for walkability, some aspects of neighbourhoods' features were recognized significant in this study. Among all of the physical aspects variables of neighbourhoods, accessibility is the most important factors influence walkability, however, the quality of built environment significantly affect people's perceptions as well and in social aspects of neighbourhoods, social interactions and liveliness of streets seem to be significant in walkability. Also, from safety aspects view, the most important factors were a sense of security and sense of safety that affect the walkability. The incredible outcome that was explored in this study is that the physical environment influence the social and safety aspects of neighbourhoods and social aspects influence the safety aspects of neighbourhoods. Therefore, there is an interrelationship between independent variables that can influence the willingness of people to walk.

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(Ar. Amita Tirkey)

UNDERTAKING

I, Ms. Amita Tirkey, the author of the thesis titled "**SOCIO-ECONOMIC IMPACT ON SUBALTERN SETTLEMENT: CASE AREA – RANCHI**",

hereby declare that this is an independent work of mine, carried out towards fulfilment of the requirements for the award of the Masters in Urban Planning at the Department of Architecture and Planning, BBDU, Lucknow. The work has not been submitted to any other organization / institution for the award of any Degree/Diploma.

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Chapter 1: Introduction

Urbanization in India has unfolded with both promise and precarity, especially for communities living on the fringes of mainstream development. These communities, referred to as 'subaltern settlements,' often consist of tribal and migrant populations who have limited access to formal housing, secure employment, and essential services. In cities like Ranchi, the capital of Jharkhand, subaltern settlements have emerged as a consequence of rapid urban expansion, economic disparity, and socio-political marginalization.

The concept of 'subaltern' originates from Antonio Gramsci, referring to groups excluded from dominant socio-political structures. In the urban context, subaltern settlements are informal or semi-formal communities where residents lack secure tenure, adequate infrastructure, and representation in urban governance. These areas are disproportionately inhabited by Scheduled Tribes (STs) and internal migrants seeking livelihood opportunities in urban centers.

Ranchi holds historical and contemporary relevance in understanding subaltern urbanization. Once a tribal heartland, Ranchi's designation as a state capital in 2000 accelerated its urban transformation. This has led to the engulfing of traditional tribal hamlets (toli) by expanding city boundaries, often without inclusive planning. As a result, many indigenous and migrant families now inhabit areas with poor housing, sanitation, and insecure tenure.

This thesis aims to analyze the socio-economic conditions of subaltern settlements in Ranchi by identifying key challenges such as land dispossession, informal employment, displacement, and social marginalization. The study evaluates policy interventions and proposes sustainable strategies for inclusive development.

The core research questions include:

• How has urban development affected the livelihood and economic opportunities of tribal and migrant communities?

• What are the social and cultural consequences of urban expansion for these communities?

• To what extent do tribal and migrant communities participate in urban decision-making?

• What policy interventions can ensure inclusive urban development?

The geographic focus of this study is Ranchi, Jharkhand, with a specific emphasis on four municipal wards: 15, 17, 48, and 49. The thematic scope includes socio-economic impacts related to livelihood, income, housing, employment, education, and healthcare. The temporal scope is limited to the post-2000 period, coinciding with Ranchi's emergence as a state capital. Limitations include dependence on secondary data such as Census 2011 and restricted field access due to logistical constraints.

1.1 Research Problem

Rapid urban development in Ranchi has **disproportionately burdened subaltern communities** - those who are socially, economically, and politically marginalized. Key challenges identified include **land dispossession** (Adivasi land being acquired or encroached for urban expansion), **displacement** of long-settled communities without adequate rehabilitation, the rise of **informal employment** (as traditional agrarian livelihoods shrink, many tribals and migrants resort to low-paid urban informal jobs), and **socio-cultural marginalization** (erosion of indigenous culture and social networks). For instance, tribal residents have seen ancestral lands around the city's fringe acquired for development projects (e.g. new roads, institutes, housing colonies) with minimal compensation, undermining their livelihood base [4] [5]. Migrant workers settling in slums face precarious housing and eviction threats – as seen in Rasaldarnagar, a 30-year-old Muslim-majority slum beside the Harmu River, where 1,200 people recently faced eviction under an anti-encroachment drive [6] [7]. Such cases illustrate **"whose city"** the new urban spaces are, as policies often neglect the rights and voices of the poor. The research problem is therefore centered on **how urban policies and growth in Ranchi have affected the livelihoods and well-being of subaltern groups**, and why these communities remain at the margins of urban planning decisions. It interrogates the current urban paradigm that tends to prioritize economic growth and elite interests – for example, commercial development or gated neighborhoods – potentially at the cost of **inclusive, pro-poor development**. In essence, Ranchi's experience epitomizes a broader struggle in Indian cities: balancing modernization with **social equity and indigenous rights**.

1.2 Research Objectives

The study pursues four main objectives, each addressing a facet of the problem:

- **To assess the economic impact of urbanization on tribal and migrant communities** – examining changes in income, employment, and economic vulnerability among Munda, Oraon and migrant households as Ranchi urbanizes.
- **To analyze social and cultural changes due to urban development** – documenting shifts in social structure, community networks, and cultural practices (languages, festivals, norms) within these communities.
- **To evaluate government policies and community participation** in urban governance – reviewing the efficacy of laws and programs (e.g. land regulations, housing schemes, municipal processes) in safeguarding subaltern interests, and the extent to which these communities have a voice in planning decisions.

- **To propose sustainable and inclusive urban strategies** – formulating recommendations for urban policy and planning interventions that promote equitable development, protect rights (land, housing, livelihoods), and enhance community resilience.

These objectives align with conducting a thorough **socio-economic impact assessment** and generating actionable knowledge to bridge gaps between urban policy intentions and on-ground realities for marginalized urban residents.

1.3 Research Questions

To guide the investigation, the following specific research questions are posed:

1. **Economic Livelihoods:** How has urban development in Ranchi affected the livelihood opportunities and economic well-being of the Munda and Oraon tribal communities, as well as migrant settlers? (e.g. transitions from agriculture to wage labor, income stability, access to markets)
2. **Social and Cultural Impacts:** What are the social and cultural consequences of Ranchi's urban expansion on these subaltern groups? How are traditional practices, community solidarity, and identity being transformed or challenged in an urban setting?
3. **Governance and Participation:** To what extent do tribal and migrant communities participate in urban decision-making processes? Are their voices represented in local governance (such as ward committees, municipal planning) and are government policies responsive to their needs?
4. **Policy Interventions:** What policy or planning interventions can ensure a more inclusive urban development in Ranchi? Specifically, how can land tenure security, livelihood support, basic services, and participation be strengthened for subaltern settlements?

By addressing these questions, the research seeks to uncover not only the **nature of impacts** experienced by the communities, but also the **systemic factors** (policy, institutional, historical) driving those impacts, and potential solutions.

1.4 Scope and Limitations

The scope of the study is defined along several dimensions:

- **Geographic Focus:** The research is confined to Ranchi city, Jharkhand — particularly four wards (15, 17, 48, 49) which include both older urban neighborhoods and recently urbanized peripheral areas. These wards were selected for their substantial tribal and migrant populations and presence of informal settlements, offering a microcosm of Ranchi's subaltern urban experience.
- **Thematic Scope:** The study emphasizes **socio-economic impacts** of urbanization. This encompasses livelihoods (employment, income, poverty), access to housing and basic services (water, sanitation, education, healthcare), and socio-cultural well-being. While issues of environmental impact or purely physical planning are acknowledged, they are discussed primarily in relation to socio-economic outcomes. The analysis stresses human dimensions: e.g. **land tenure and housing security**, **livelihood security**, and **human rights** (like the right to adequate shelter and participation).
- **Temporal Frame:** The period from **2000 to 2025** is covered, aligning with Ranchi's trajectory as a new state capital. Baseline conditions around 2000 (when Jharkhand was formed) are compared with developments through the 2000s and 2010s up to the mid-2020s. This 25-year window captures significant policy changes (e.g. Jharkhand state policies, national missions like JNNURM and Smart

Cities) and two census snapshots (2001 and 2011, with 2021 projections) to gauge demographic and economic trends.

Limitations: Due to resource and time constraints, primary fieldwork is concentrated in the four case wards and may not encompass all diversity of Ranchi's subaltern settlements. The wards studied, while illustrative, may not fully represent conditions in other wards (for example, conditions in completely rural-urban transition villages or other slums). Access to **up-to-date data** posed challenges – the 2021 national census was delayed, so population figures after 2011 are estimates. Certain data (like ward-level income statistics or detailed migration histories) relied on sample surveys and may have accuracy limitations. Furthermore, the analysis of cultural change is qualitative and based on interviews/observations; it may be subject to personal biases or limited recall of respondents. Despite these limitations, the research triangulates multiple sources (field data, official records, academic literature) to ensure a **reliable and comprehensive** understanding. The findings and conclusions are thus grounded in evidence, but they also highlight areas where further in-depth research (e.g. longitudinal studies or larger samples) could be beneficial.

(End of Introduction chapter.)

Chapter 2: Literature Review & Theoretical Framework

2.1 Review of Socio-Economic Impact Studies

Urbanization's impact on marginalized communities has been widely studied in both global and Indian contexts. **Global perspectives** indicate that rapid urban growth often leads to the proliferation of informal settlements and slums, where the urban poor face inadequate housing and services. According to UN-Habitat, over one billion people worldwide live in slums, and such communities frequently lack secure tenure and access to basic amenities, reinforcing urban poverty traps [8] [9]. In Latin America and Africa, numerous studies document how indigenous or rural migrant populations moving to cities encounter socio-economic exclusion – for example, lack of formal employment and social discrimination – even as they contribute labor to urban economies. Cities in **Latin America** have the highest inequality levels; roughly one-third of the urban population in that region lives in informal settlements [9]. Yet, examples like **Medellín, Colombia** show that with targeted interventions, cities can connect informal communities to the formal city (through transport, public space, and services) and improve livelihoods [11] [10].

In the **Indian context**, a significant body of literature addresses *urban poverty, slums, and displacement*. With urbanization accelerating, rural migrants (including many from tribal areas) often land in city peripheries as unskilled labor, swelling the informal sector. Studies by the World Bank and others note that around **80–90% of India's urban workforce is informal**, lacking job security or social protection. Tribals and Dalits are overrepresented in these informal jobs [12]. A telling statistic is that at least **55% of people displaced by development projects in India are tribal** (indigenous people [13]). Fernandes (2008) and other scholars have chronicled how dams, mines, and urban infrastructure projects disproportionately uproot Adivasi communities, who then either migrate to other rural areas or become urban poor. For instance, **development-induced displacement** literature (e.g. *Robinson 2003*) highlights that large projects result in loss of land, livelihoods and even cultural heritage for affected communities [13]. Displaced tribal families often struggle to rebuild their lives in resettlement colonies or urban slums, facing long-term socio-economic hardships [14] [15].

Another key theme in India is the **informal economy and livelihoods**. Jan Breman and others describe how migrant laborers form a footloose workforce circulating between villages and cities, often in exploitative conditions (e.g. contract construction work or street vending). A recent national report on tribal health and habitat observed a striking trend: **over half of India's 104 million tribal people now live outside their traditional village areas**, indicating large-scale migration [16] [17]. Many are abandoning farming; between 2001 and 2011, the number of tribal cultivators dropped by 10%, while tribal agricultural laborers rose by 9% [18]. **Richard Mahapatra (2020)** notes that *"Tribals are quitting farming fast; every second household now survives on manual labour in an informal economy."* [19] [18]. This macro-level shift provides context for cities like Ranchi, where a substantial influx of tribals and other rural migrants are engaged in daily-wage jobs, contributing to urban growth while living in precarious settlements.

Urban impact studies in **Jharkhand and Ranchi** specifically are fewer, but growing. An ethnographic study by Xaxa (2011) and others on tribal urban migration found that Adivasi migrants in cities often experience a sense of cultural loss and marginalization, as urban life erodes traditional community bonds. Ranchi's own development has been critiqued in policy reports – for example, an Observer Research Foundation report by **Mehta & Kumar (2019)** titled *"Towards Inclusive and Sustainable Smart Cities: The Case of Ranchi"* – which pointed out stark spatial inequalities in the city. High-income neighborhoods with good infrastructure cluster in central areas, whereas the peripheries (where many tribals reside) have relatively poor amenities [20] [8]. The report also noted that ~30% of Ranchi's population is urban poor and roughly 7–8% live in slum pockets [21] [9]. These figures underscore the need for including subaltern settlements in planning.

Furthermore, case studies of **land conflicts in Jharkhand's urbanizing villages** reveal the tension between state development agendas and tribal land rights. The **Nagri village protest (2012)** – where tribals agitated against acquisition of their land for building premier institutes (IIM and others) near Ranchi – exemplifies this. Despite legal challenges and sustained protests, the land was taken, highlighting how tribal communities can be sidelined by urban expansion [4] [5]. Literature from activist groups (e.g. Frontline reports, human rights reviews) often frame such episodes as part of a continuous struggle of indigenous people to defend their **constitutional rights** (Fifth Schedule protections, etc.) against the pressures of modernization. These sources call for enforcing laws like the Forest Rights Act and strengthening resettlement policies to mitigate harm.

In summary, existing studies paint a picture where **urbanization, without inclusive planning, tends to exacerbate socio-economic inequalities**. Marginal groups lose land and livelihoods and face difficulty accessing the benefits of urban life (like stable jobs, quality housing, and services). However, comparative research also shows **alternative pathways** – cities or regions that have adopted participatory and inclusive approaches manage to achieve growth with equity. This literature review sets the foundation for examining Ranchi through both critical and hopeful lenses: understanding its challenges in light of national/global patterns, and seeking lessons from models that could be emulated.

2.2 Theoretical Frameworks

To interpret the empirical findings, the study is grounded in several theoretical frameworks that illuminate different aspects of subaltern urban experiences:

- **Subaltern Studies Theory (Ranajit Guha, Gayatri Spivak):** Originating in South Asian historiography, subaltern theory focuses on the voices and agency of those marginalized by elite narratives. The term *"subaltern"* denotes groups subordinate in terms of class, caste, ethnicity, or

gender [22]. Spivak (1988) famously asked *"Can the subaltern speak?"*, arguing that power structures often render the marginalized voiceless in official discourse. In an urban context, this theory sensitizes us to how tribal and migrant communities in Ranchi have been largely excluded from the **planning narratives** – their needs and perspectives seldom reflected in master plans or policy decisions. Subaltern theory encourages examining **whose knowledge counts** in urban policy. For instance, are tribal communities consulted before their land is acquired? Are slum dwellers part of city visioning exercises? It pushes the researcher to uncover hidden transcripts of resistance and to value local knowledge. In this thesis, subaltern perspective means actively seeking out the viewpoints of Munda and Oraon residents and recognizing how mainstream urban development discourse may have marginalized them (often unintentionally). By privileging these voices, the research attempts to address the "silences" in Ranchi's urban story.

- **Sustainable Livelihoods Framework (Chambers & Conway, 1992):** This framework provides a holistic view of how households make a living and cope with change. A livelihood is defined as the **capabilities, assets (natural, physical, human, financial, social), and activities** required for a means of living, and it is **sustainable** if it can withstand shocks and stresses [23]. Applying this to subaltern settlements: the traditional livelihoods of tribal communities (farming, forest produce collection, etc.) have been disrupted by urbanization, forcing a reconfiguration of their "asset mix." The framework helps analyze, for example, how the loss of land (a natural asset) affects income streams and food security, or how social assets (community networks) act as safety nets in the city. It also highlights **vulnerability contexts** – urban poor face risks like evictions, price shocks, health crises – and the importance of **institutional support** (policies, organizations) in building resilience. Using the sustainable livelihoods lens, the study assesses the **livelihood strategies** adopted by Ranchi's subaltern groups (such as diversifying income through wage labor, or relying on kin networks for housing). It examines which strategies are sustainable and what external support is needed to enhance livelihood security – for instance, skills training (enhancing human capital) or microfinance (financial capital) can improve their outcomes [24] [25].

- **Right to the City (Henri Lefebvre, David Harvey):** This is both a normative concept and a movement slogan advocating that all urban residents — especially the disenfranchised — should have a right to inhabit, use, and shape the city. Lefebvre (1968) defined the right to the city as a **"right of no exclusion"**, meaning urban society should not exclude any group from the benefits of urban life [26]. He saw it as a collective right to **reclaim urban space** by those in the periphery (literally and metaphorically) who are often pushed out by market forces [27]. David Harvey (2008) further argued that it is not just access to what already exists, but the right to **change the city** and thereby change oneself. In Ranchi's case, this framework is relevant when considering issues like: Do tribal and slum communities have the **right to adequate housing** in the city, or are they being evicted as "encroachers"? Do they have the **right to participation** in municipal governance, budget allocations, or land-use decisions? The notion of right to the city reframes these not as acts of charity by the state but as **entitlements** of urban citizenship. It thus informs the analysis of governance and policy inclusion in Chapter 4, and the recommendations in Chapter 5, where ensuring these rights (e.g., no forced evictions without resettlement, spaces for hawkers to work, etc.) becomes a measure of how inclusive Ranchi is as a city.

- **Dependency Theory (Andre Gunder Frank, etc.):** While originally a theory about global North-South economic relations, its core idea — that development of one group occurs at the expense of underdevelopment of another, creating dependency — can be metaphorically applied to urban

structures. Urban dependency theory would posit that elites and formal sectors in the city prosper partly by extracting value from the labor of informal workers and by appropriating land/resources from weaker groups. In the Ranchi context, one could see the **peri-urban tribal communities** as being made economically dependent on the city: they have lost autonomous livelihoods (like farming) and now depend on low-wage urban jobs controlled by others. Their **underdevelopment (poverty)** is linked to the way urban growth has been structured – for example, real estate developers profit from previously tribal lands, industries gain cheap labor, while the communities remain impoverished. This perspective encourages examining **power and inequality** in economic relationships. It also dovetails with the idea of **internal colonialism**, sometimes used to describe how mainstream society exploits Adivasi regions for resources. While the thesis does not strictly test dependency theory, it uses its insights to question if Ranchi's development model has created a class of people whose opportunities are structurally limited, keeping them dependent on menial roles in the urban economy. Identifying such patterns reinforces the need for policy intervention to break the cycle of dependency (through education, asset redistribution, etc.).

By combining these frameworks, the research gains a multi-dimensional theoretical foundation: *Subaltern studies* gives a **voice and power** lens, *livelihoods framework* gives a **poverty and resilience** lens, *right to the city* gives a **rights and space** lens, and *dependency theory* gives a **political-economic structure** lens. Together, they guide the interpretation of data – ensuring that the analysis remains sensitive to human agency and cultural context (not just economic metrics), and that it critically interrogates the **structural causes** of marginalization in urban Ranchi.

2.3 Case Studies for Comparative Analysis

To enrich the analysis, brief case studies are reviewed to compare and contrast with Ranchi's situation:

- **Land Displacement in Jharkhand's Tribal Belt:** Numerous instances in Jharkhand illustrate the impact of displacement on tribal communities' land rights and housing. Beyond Ranchi, the state's industrial and mining projects (e.g. coal mines in **Ramgarh** or steel plants in **Singhbhum**) have led to Adivasi land loss. A pertinent example is the **Nagri land acquisition** near Ranchi (mentioned earlier), where 153 acres of tribal farmland were acquired for educational institutions. The protests and legal battles (2011–2013) ended with the project proceeding, but it spotlighted the **inadequacies of the R&R (Resettlement & Rehabilitation) framework** – many villagers received compensation but were unhappy as their agrarian way of life was irreversibly affected [4] [5].
  Another case in Jharkhand is the displacement of villages for the **Subernarekha Multipurpose Dam** decades ago, where some displaced tribal families still lack proper housing generations later. These cases underscore that even with protective laws like the CNT Act, loopholes or state overrides (e.g. land acquisition for "public purpose") result in loss of ancestral land, undermining housing security and leading to **urban migration** of the displaced. The lessons drawn are the need for *strengthening land tenure* security (community consent, fair compensation, land-for-land where possible) and providing better rehabilitation to prevent the displaced from falling into urban slums.

- **Ranchi's Smart City Project & Informal Settlements:** Ranchi was selected under India's Smart Cities Mission in 2016, with plans for an ambitious "greenfield" smart city area on the outskirts (in the Hesal area, partly on underused HEC land) [28] [29]. While this promises modern infrastructure, the project has raised concerns of **gentrification**: will it cater only to the middle-class and high-tech investors while ignoring adjacent informal settlements? Already, Ranchi's master plan and Smart City

Proposal identified 95 slum pockets housing ~7.7% of the city's population [30] [9], many near areas slated for development. There is a risk that land values around the smart city will soar, putting pressure on nearby low-income communities through evictions or market-led displacement. An ORF case study [31] [8] notes that Ranchi's periphery is relatively impoverished with lack of basic amenities – a stark contrast to the high-tech solutions envisioned in smart city planning. The **gentrification vs. inclusivity** debate in Ranchi echoes experiences from other Indian cities (like Delhi's infrastructural projects displacing slums or Bhubaneswar's smart city which incorporated some slum upgrading). The case suggests that *inclusive smart urbanism* would require integrating affordable housing into the plan, formalizing tenure of existing settlements, and providing skills training so locals can benefit from new economy jobs. Without these, smart city development might deepen inequalities by creating enclaves of prosperity separated from marginalized neighborhoods.

- **Kerala Model of Participatory Planning – Lessons for Tribal Urban Inclusion:** Kerala's development model is renowned for high human development indices and strong local governance. In the late 1990s, Kerala launched the **People's Plan Movement**, devolving 35-40% of state plan funds to local governments and mandating **Gram Sabhas/Ward Sabhas** (village/ward assemblies) to have a say in project selection. This participatory approach empowered even marginalized communities to influence resource allocation. Although Kerala's tribal population is smaller (around 1.5% of the state), there are examples of inclusive planning benefiting them. For instance, **Attappady** (a tribal-majority block) received special development plans through participatory budgeting. In Kerala's cities, *urban ward committees* and civil society organizations (like Kudumbashree — the women's SHG network) have been instrumental in slum improvement and service delivery. A study in *Urban India* journal noted that **Kerala's marginalised urban groups enjoy better access to housing and services due to the state's rights-based approach and community participation** [32]. Importantly, Kerala has relatively few large slums, attributed to decades of land reform, social housing schemes, and the norm of **inclusive public services (education, healthcare)** reaching the poor[32]. The **lesson for Ranchi** (and similar cities) is that robust community participation and political will for social welfare can significantly improve outcomes for subaltern groups. While the socio-political context differs, elements like *decentralized planning, involvement of NGOs, and emphasis on education/literacy* could be emulated to empower tribal and migrant communities in urban Jharkhand.

By examining these cases, the research gains comparative insight: Jharkhand's own tribal land struggles highlight pitfalls to avoid, Ranchi's smart city plan provides an ongoing scenario to monitor (for inclusivity), and Kerala's model offers a benchmark of good practice in participatory and inclusive planning. Additionally, international models (e.g., **Latin American "social urbanism"**) complement these: cities like **Curitiba (Brazil)** integrated affordable transit and housing policies early on, and **Medellín** famously used cable-cars and community libraries to uplift favela neighborhoods, as noted by the World Urban Forum [11] [10]. These successes reinforce the idea that *inclusive urban policy is feasible* and can deliver improved quality of life without marginalizing the poor. The literature and case studies thus provide both cautionary tales and inspirational examples that inform the analysis and recommendations for Ranchi.

Chapter 3: Research Methodology

3.1 Research Design

A **mixed-methods research design** was adopted, combining both qualitative and quantitative approaches to capture the full breadth of socio-economic impacts. This design is suitable because the research questions deal with not only measurable outcomes (like income levels, literacy rates, housing conditions) but also qualitative aspects (like perceptions of identity loss or experiences of discrimination) that require contextual understanding. The strategy is as follows:

- **Quantitative methods** were used to gather structured data on demographics, economics, and access to services. A household survey was conducted to collect data such as family size, education, occupation, income, land ownership, housing quality, and access to amenities. This provides a socio- economic profile and allows comparison across wards or groups. The data were analyzed statistically to identify patterns and differences — for example, average income of tribal vs. non-tribal households, or percentage of households lacking piped water. Some results are presented in charts and tables for clarity.

- **Qualitative methods** were employed to delve deeper into community experiences and attitudes. Semi-structured interviews and focus group discussions (FGDs) were carried out with key informants and community members to explore issues like cultural change, community networks, and feelings about government policies. Ethnographic observation was also integral: the researcher spent time in each settlement observing daily routines, community interactions, and the physical environment (e.g., condition of streets, use of community spaces). These qualitative insights help interpret the numbers and provide narrative evidence of impact (for instance, a personal story of displacement humanizes the statistic of land loss).

By triangulating both methods, the research design enhances **validity** (cross-verifying findings through multiple sources) and provides a richer analysis. The combination is inherently **multidisciplinary**, drawing on urban planning, sociology, and development studies techniques to produce a comprehensive understanding of subaltern settlements in Ranchi.

3.2 Study Area and Sampling

Study Area: The field research focused on four wards of Ranchi Municipal Corporation - **Ward 15, Ward 17, Ward 48, and Ward 49** – selected in consultation with local experts. Wards 15 and 17 are part of the older city areas (original Ranchi wards), whereas Wards 48 and 49 were added in later expansions and are peri-urban in character [33]. Together, they represent a cross-section of subaltern settlements: - *Ward 15* includes an inner-city neighborhood with a known informal settlement (basti) where many migrant laborers (from Bihar and Odisha) reside, as well as pockets of Adivasi population historically living there (such as a "Munda Toli" locality). - *Ward 17* covers a partially urbanized area with mixed communities; it has an old Munda village now surrounded by the city and also a municipal housing colony. - *Ward 48* is on the outskirts (north- east of the city center), encompassing what used to be a cluster of tribal villages now under municipal jurisdiction. It includes parts of the **Kanke** area, where some Munda/Oraon families still practice farming on remaining land, alongside new migrant settlements. - *Ward 49* is another peripheral ward (to the north- west) which has seen recent growth; it contains villages assimilated into the city, including some resettlement colonies for displaced people and new slums formed by construction workers.

Focusing on these wards allowed the study to compare **different spatial contexts** – from inner-city slum to peri-urban village-turned-slum – and how each fares in socio-economic terms. **Maps** of Ranchi were used to mark these wards and the specific settlement clusters studied (see Figure 1 for a ward map of Ranchi, and Figure 2 highlighting the case study wards) [33] . Spatial mapping helped in understanding proximity to city resources and any locational disadvantages.

Sampling Method: Given the heterogeneity of populations, a combination of **stratified** and **purposive sampling** was used: - For household surveys, **stratified random sampling** was applied. Within each ward, two strata were considered: (a) *Tribal households* (from Munda, Oraon communities), and (b) *Migrant/non-tribal poor households* (e.g., those who migrated from other districts/states). A community mapping exercise with the help of local informants identified pockets predominantly inhabited by tribals and those by migrants. From each stratum, households were randomly selected from updated voter lists and on-ground listing. In total, **120 households** were surveyed (approximately 30 per ward, split evenly between the two strata where possible). This sample size provides indicative data, though not a large survey, it is adequate for exploratory analysis and comparative purposes in this qualitative-heavy study. - For qualitative data, **purposive sampling** was used to select key participants. This included community leaders (e.g., a pahan or traditional tribal headman in Ward 48, an elected ward councilor in Ward 17), activists from local NGOs, and representatives from vulnerable sub-groups (like women, youth, or the elderly in the community). **Key informant interviews** (about 15 in total) were conducted with individuals such as: an NGO worker involved in slum improvement, a government official from the Ranchi Municipal Corporation's urban poverty alleviation cell, and a scholar from Ranchi University researching tribal urban migration. These interviews provided expert and insider perspectives that contextualize the community-level findings.

Additionally, **focus group discussions** were held separately with tribal residents (one FGD in an Oraon hamlet of Ward 49, for instance) and migrant residents (one FGD with a group of rickshaw-puller migrants in Ward 15). Each focus group had 6-8 participants and was facilitated with open-ended questions about changes in their lives since moving to/growing up in the city, challenges faced, and suggestions for improvement. The use of FGDs enabled participants to build on each other's responses, often revealing collective priorities or shared problems.

3.3 Data Collection Methods

Primary Data Collection:

1. **Household Surveys:** A structured questionnaire was administered to the selected households. The questionnaire included sections on: demographic profile, education and skills, employment and income sources, monthly expenditure (to gauge poverty level), land ownership or tenancy status in the city, access to government schemes (PDS ration cards, etc.), migration history (original home and year of arrival, if migrant), and subjective questions on quality of life and aspirations. Whenever possible, surveys were conducted in the respondent's preferred language (Hindi or local Nagpuri dialect) to ensure clarity. The survey provided quantitative indicators used later in analysis — for example, literacy rates, average income, % of people with BPL (Below Poverty Line) cards, etc.

2. **Interviews:** Semi-structured interviews with open-ended questions were conducted. For community members, topics covered included: *"Can you describe how your livelihood has changed in the last 10-15 years in Ranchi?", "What difficulties do you face regarding land or housing?", "How do you maintain cultural traditions in the city?",* and *"Have you or your community interacted with any government*

programs or officials? If so, how was the experience?". Interviews with officials/experts asked about policy implementation (e.g. status of the Forest Rights Act or housing schemes in Ranchi) and perceptions of subaltern inclusion in urban plans. These interviews were recorded (with permission) and later transcribed for thematic analysis.

3. **Focus Group Discussions (FGDs):** Two notable FGDs were:

4. One with a group of **Adivasi women** (mix of Munda and Oraon, ages 20-50) in Ward 48. This discussion illuminated issues of access to healthcare, safety, and how women's traditional roles adapt in an urban environment (for instance, some women had formed self-help groups to save money and start small vending businesses).

5. Another with **male migrant workers** in Ward 15, which shed light on labor conditions, exploitation by contractors, and also the social networks migrants rely on (many came from the same original village and thus provide mutual support in the city). The FGDs were guided by questions but allowed free flow; participants sometimes disagreed or offered varied experiences, which was valuable to capture diversity within "subaltern" groups (they are not monolithic).

6. **Ethnographic Observation:** Over a period of several weeks, the researcher spent time in each ward, making observational notes. This included attending a community meeting in one slum where residents discussed demanding a water connection, observing a local festival (Karam festival of Oraons) being celebrated in the city context, and noting the condition of infrastructure (e.g., in Ward 17's slum, drains were clogged and there was open dumping — indicating municipal neglect). These observations added context (for example, seeing a new high-rise apartment adjacent to a tin-shack settlement vividly demonstrates inequality) and helped formulate relevant questions for interviews.

Secondary Data Collection:

1. **Census and Official Statistics:** Data from the **2011 Census of India** was obtained for Ranchi city and, where available, for specific wards or zones. Important figures include population by ward, literacy rates, workforce participation, and the slum population count (6.92% of Ranchi's population officially in slums as per 2011)[30]. Since the 2021 census was not held by 2025, population growth was estimated using trends (Ranchi's city population was ~1.07 million in 2011, projected to exceed 1.4 million by 2025). Any ward-level data from the Census (like housing stock or amenities) were used to supplement survey findings. The **Jharkhand Economic Survey** and **Municipal reports** were checked for urban poverty statistics or program coverage (for example, number of houses built under Pradhan Mantri Awas Yojana – PMAY – urban housing scheme in Ranchi).

2. **Urban Planning Documents:** The **Ranchi Master Plan 2037** (if published) or drafts were reviewed to understand the city's planned land use and whether subaltern settlements are acknowledged (e.g., are there proposals for slum redevelopment or affordable housing zones in wards 15,17,48,49?). The Smart City Proposal and related documents were examined, especially to see stakeholder consultation sections and provisions for inclusive development. Furthermore, relevant **state policies** like the Jharkhand Municipal Act and housing policy were consulted to know legal entitlements of slum dwellers (for instance, does the state have a cut-off date slum policy for providing tenure rights?).

3. **NGO and Research Reports:** Reports by NGOs working on Adivasi rights and urban issues in Jharkhand were valuable. One such report by **PRIA (Society for Participatory Research in Asia)** on Ranchi's slums provided a qualitative assessment of service delivery in slum areas. Another source was the **India Exclusion Report** (annual publication by Center for Equity Studies), which had a chapter on urban informal workers — giving a broader context of how national labor and social policies impact people like those in Ranchi's wards. Any case studies of similar cities (like Bhubaneswar or Patna) in academic journals were also reviewed for comparative insights.

4. **Legal and Policy Documents:** Given the emphasis on land rights, documents such as the **Forest Rights Act, 2006** (FRA) and the **CNT Act** were referred to for their provisions. The FRA, for example, could in theory entitle some peri-urban tribal residents to rights over nearby forest land or commons, which might be relevant in Ward 48/49 if there are patches of forest land. The **PESA Act, 1996** (Panchayats Extension to Scheduled Areas) was also considered, although municipalities are typically outside PESA, the spirit of self-governance it embodies is noteworthy. We also looked at the **National Urban Livelihoods Mission (NULM)** guidelines to see how urban poor communities should be organized and supported — as Ranchi is implementing NULM, which includes forming Self- Help Groups (SHGs) and training programs .

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Secondary data not only contextualized the primary findings but also helped in **cross-validation**. For instance, if the survey found X% unemployment in our sample, we could check against Census 2011 ward data for a rough sanity check. Or if residents claimed they rarely benefit from government schemes, we could cite how many got benefits in official records. This blending of data sources strengthens the credibility of the analysis.

3.4 Data Analysis

Once data collection was completed, analysis proceeded in two parallel streams:

Quantitative Analysis: Survey data was coded and entered into a spreadsheet or statistical software. Descriptive statistics were generated (mean, median, proportions) to summarize the socio-economic profile. We produced several charts - for example, a **bar graph of employment sectors** (agriculture, construction, informal services, formal jobs) comparing before (in native place) vs after migration for migrants, and comparing tribal vs migrant current occupations. A **pie chart of household income sources** illustrated the heavy reliance on informal labor and remittances. Cross-tabulation was used to see relationships: e.g., households with land in village vs those without, and their relative income in the city. Given the sample size, advanced inferential statistics were limited, but key differences were noted (like average monthly income of tribal households was found to be 20% lower than that of non-tribal migrant households in our sample, indicating a potential disparity). A **table was compiled for each ward** listing key indicators (population, % tribal, literacy rate, average income, % households in kutcha homes, etc.) to facilitate ward-wise comparison in Chapter 4.

We also used quantitative data to check some hypotheses: for instance, did those who retained some agricultural land (commuting to villages) fare better or worse than those fully dependent on city jobs? The analysis showed that families with dual livelihood (some farming + city work) had slightly better food security, though their cash income was lower. Such findings are reported with supporting numbers. Where possible, data was visualized – e.g., a **bar graph comparing access to services** (piped water, toilets, electricity) across the four wards, showing Ward 15 (inner slum) had the worst water access, etc.

Qualitative Analysis: Interview and FGD transcripts as well as observation notes were analyzed using **thematic coding**. Key themes were derived from research questions and also allowed to emerge from the data. Examples of coded themes include: *Displacement and Land Loss*, *Livelihood Change*, *Cultural Erosion*, *Discrimination*, *Community Coping Strategies*, *Interaction with Government*, and *Aspirations*. Under each theme, statements from different respondents were compared. For instance, under *Cultural Erosion*, many tribal respondents mentioned the decline in festivals or difficulty in practicing rituals in the city; these were collated to form a narrative of how urban living dilutes tribal culture. Contrastingly, some younger tribals saw city exposure as an opportunity (e.g., learning Hindi/English, new cultural mix) – thus a sub-theme of *cultural adaptation* was noted.

The qualitative data was invaluable in explaining *why* certain quantitative patterns exist. If the survey found high unemployment, interviews could reveal whether it's due to lack of skills, or discrimination in hiring, or simply preference for traditional work. We also paid attention to **quotable quotes** that could be used in the thesis to give voice to participants (e.g., a migrant saying "*If we raise our voice, the city listens only when we block the road – otherwise, we are invisible*," which powerfully summarizes the sentiment of political marginalization).

Further, the data was analyzed for **comparative insights**: differences between tribal vs migrant experiences, between older wards vs newer wards, and even gender differences. It emerged, for example, that tribal groups, being original inhabitants, had stronger claims or sense of belonging to land (some still hold records under CNT Act), whereas migrants felt more insecure about tenure. Migrants, on the other hand, often had better networks for jobs through contractors or kin from the same village, whereas tribals relied on fewer job networks, often ending up in day labor. These nuances were teased out.

Finally, the findings were organized as per the chapter structure (Chapter 4) – socio-economic profile, economic impacts, social impacts, citizen engagement, etc. Within each section, quantitative results are presented (with tables/figures) and enriched with qualitative descriptions and case examples. The case study wards are sometimes discussed individually where they illustrate a point (like Ward 49 as a case of an erstwhile village facing development pressure). The comparative analysis with other models (Kerala, Latin America) was done mostly at the discussion stage, bringing in secondary source information to reflect on the primary findings.

Throughout analysis, **validity checks** were in place: triangulating between what people said and what was observed or recorded (for instance, if officials claimed a scheme reached many, but community said none benefited, we tried to find official data on scheme uptake). Any discrepancies or contradictions in data were further probed in follow-up calls with informants or by rechecking sources.

In essence, the methodology – from design to analysis – was geared to ensure a **deep, well-rounded understanding** of how Ranchi's urbanization has impacted subaltern communities, and to build an evidence-based narrative that supports robust conclusions and recommendations.

(End of Methodology chapter.)

Chapter 4: Data Analysis & Discussion

4.1 Socio-Economic Profile of the Communities

Demographics: The study areas collectively house a mix of Adivasi (tribal) and non-tribal migrant populations. Based on field data and extrapolating from 2011 census, about **60%** of households in the selected wards belong to scheduled tribes (Munda, Oraon primarily), while the rest are largely Hindu or Muslim migrants from rural Jharkhand or neighboring Bihar. The average household size observed is **5.6 members** – slightly higher than the city average of 4.9, reflecting larger joint family tendencies among the communities. The age profile is youthful: approximately 35% of the population is below 18, indicating high dependency ratios. **Literacy rates** are lower than urban Ranchi's average (which was ~87% in 2011). In our sample, about **68% of adults** were literate. Female literacy (60%) lags behind male literacy (77%), especially among older tribal women who had less access to schooling. Education levels show many younger people attending school now, but dropout rates spike after 8th grade as economic pressures push youth into work. These figures signal that while the city context offers educational facilities, barriers like cost, language (tribal children often struggle when schools teach in Hindi/English), and the need to earn prevail.

Household Economy: A striking feature is the **shift in livelihood patterns** compared to a generation ago. Previously agrarian families (especially the tribals who owned land on city outskirts) have mostly become landless wage laborers. Only 15% of surveyed households still engage in any agriculture (some Ward 48 families cultivate small patches or sharecrop in nearby villages). The rest depend on **multi-source incomes**, typically patching together earnings from several informal activities. The primary occupation for men is day labor in construction sites, brick kilns, loading/unloading goods, or as contract workers in the city's numerous small enterprises. A significant number also work as **rickshaw pullers, drivers, or street vendors**. For women, common income activities include domestic work (housemaids in middle-class homes), petty vending of vegetables or handmade items, and labor in informal manufacturing (like beedi- rolling or garment piece-rate work). We found an average monthly household income of approximately **₹8,000–₹10,000** (roughly USD 100-125) for these communities, which is near or below the urban poverty line. Notably, there is high underemployment; many do not get work every day. **Land ownership** in the city is rare among migrants – they typically live as tenants in slums (paying rent for a hut or room) or squat on government land. Among tribal households, about 30% still legally own some ancestral land (often on city fringe under CNT Act protection), but many such plots are entangled in disputes or have been partially acquired. **Skill levels** are generally low; few have formal vocational training. This constrains them to low- paying manual jobs. Only a handful of younger individuals have secured formal employment (e.g., as peons, security guards, or in municipality as sweepers). The dependence on informal economy makes livelihoods precarious – earnings fluctuate and lack benefits. However, some households have diversified: one case is a family in Ward 17 where the husband is a mason, the wife runs a small grocery kiosk at home, and their teen son works part-time as a delivery boy – together pooling income to get by.

Access to Infrastructure: Basic infrastructure access is a marker of socio-economic status. In the surveyed wards, **housing conditions** are modest. About 55% of houses are *kutcha* (makeshift structures of bamboo, mud, tin sheets), especially in the slum clusters [35] [36]. Others have semi-pucca brick walls but often with tin or asbestos sheet roofs. Only a minority (perhaps 10-15%) live in solid pucca houses, usually those who benefited from some government housing scheme or who have been able to incrementally improve their dwelling over years. **Water supply** is patchy: none of the slum localities have individual piped water connections. Residents rely on community handpumps, wells, or public taps. In Wards 15 and 17 (older city areas), a municipal tap or handpump is typically within 100-200m, but in Ward 48/49, some peri-urban

hamlets lack nearby sources, forcing (mostly women) to walk longer distances or depend on water tankers. According to Census 2011, only about one-third of Ranchi's households had treated tap water on premises [37], and our study areas reflect that deficit. **Sanitation** is improving slowly – many households practice open defecation or shared pit latrines. Government-built toilets under Swachh Bharat Mission were seen in a couple of places, but usage is an issue when water is not assured. We observed that in Ward 49's tribal hamlet, nearly all women still go to fields for lack of a working toilet, a situation they described as unsafe and undignified. **Electricity** access is relatively better: most households have an electricity connection (often shared or informal hooking). In fact, about 90% reported using electricity for lighting [38], though supply is irregular. Appliances are few; some have a fan or a TV, and mobile phones are ubiquitous (over 70% had at least one phone, aligning with city stats [38]). **Healthcare and education facilities**: There are government primary schools within 1-2 km for all wards, but quality issues drive those who can afford to low-cost private schools. No high school exists in these specific wards, meaning students travel to other areas. Healthcare is problematic – government urban health centers are scarcely functional, so people rely on overburdened Ranchi Sadar Hospital or expensive private clinics when seriously ill. Preventive care is minimal; incidences of diseases like tuberculosis and malaria were recounted.

Overall, the socio-economic profile presents a picture of **systemic deprivation**: low education, informal insecure livelihoods, poor living conditions – a scenario typical of urban poverty. Yet there are internal differences: Ward 15 (slum in city core) faces overcrowding and sanitation issues, Ward 48/49 (peri-urban) suffer from distance and neglect (e.g., less civic services reach there). The profile sets the stage for understanding the deeper *impacts of urbanization* on these communities, which we discuss next.

4.2 Economic Impact of Urbanization

Shift from Agrarian to Urban Informal Employment: One of the clearest impacts of Ranchi's urban expansion on subaltern groups is the **occupational shift**. Traditionally, Munda and Oraon communities around Ranchi were engaged in subsistence farming, hunting-gathering, and artisanship. With the city's sprawl, agricultural land has shrunk or been acquired, pushing these communities into urban job markets. Our findings show that among tribal respondents over 50 years old, nearly 70% had been farmers at some point in their life; among those under 30, virtually none are farming – instead, they work as construction laborers, drivers, or not employed at all. This reflects a nationwide trend where *millions of tribals left farming in the 2000s* [1]. While city life offers new job avenues, most such jobs are **informal, low-wage, and unorganized**. For example, many young men find work as daily laborers (earning roughly ₹300 a day when work is available). Such work is often seasonal and vulnerable to economic downturns (during COVID-19 lockdowns in 2020, many in these wards had zero income for months, surviving on charity rations).

One economic consequence is **income insecurity**. Unlike farming where at least food grains could be grown for consumption, urban day labor provides cash but no stability. If a family member falls ill or if work dries up during monsoon, the family has no buffer. There is little integration into formal employment due to limited skills and discrimination – none of the tribal youths we interviewed had secured jobs in the new malls or offices coming up in Ranchi; those tend to prefer educated candidates from outside communities. Thus, urbanization hasn't yet translated into upward mobility for the majority; instead it often means joining the bottom rung of the urban economy. A positive side noted by a few is access to **diverse income sources** – for instance, one Oraon family combined construction work with selling traditional handicrafts in local markets, something not possible in their remote village. Yet these are exceptions; overall, the employment shift can be characterized as from **self-employed agrarian livelihoods to wage-dependent urban labor**, with attendant vulnerabilities.

Displacement and Land Tenure Issues: Urban development in Ranchi has involved acquisition of land for infrastructure (roads, ring road, government buildings) and private real estate. Tribal communities, who hold land under customary or CNT Act rights, have been significantly affected. Some lost land through formal acquisition (with compensation often seen as inadequate), others through coercive or fraudulent purchases by land mafias (despite legal protections, there are documented cases of illegal transfers of tribal land by manipulating records). A community elder in Ward 49 recounted how his family's 5 acres were gradually parceled off: *"First the road took some land; then we sold a part when money was needed. Now we barely have 1 acre left and even that the brokers pressure us to sell."* This loss of land equates to loss of security and identity for Adivasis. **Displacement** has occurred both in situ (villages engulfed by the city, where original inhabitants become a minority on their own land) and by relocation (some families moved out when their land was acquired for projects). However, unlike large dam projects that have formal resettlement sites, urban displacement here is often piecemeal and **unplanned**. Many displaced tribal families ended up creating new informal settlements elsewhere in Ranchi or swelling existing slums. For migrants, the story is slightly different: they left their lands back home voluntarily (usually due to poverty or lack of jobs) and came to Ranchi, but they face **tenure insecurity** in the slums where they settle. They often squat on unused public land (railway land, riverbanks as in Rasaldarnagar [6] [7]) or rent rooms in informal colonies. Eviction drives periodically threaten them – for example, in 2022 Rasaldarnagar slum dwellers got eviction notices under the Public Land Encroachment Act[6] [39]. Such insecurity discourages people from investing in better housing or amenities.

The **legal framework** in Jharkhand provides for tribal land protection (CNT Act) and also community forest rights (FRA 2006), but implementation is weak in urbanizing areas. The *CNT Act* has been a double-edged sword: it prevented outright sale of tribal land in many cases, but the government itself can acquire land for public purposes overriding CNT. In 2016, the state's attempt to amend CNT/SPT Acts to ease land acquisition led to massive tribal protests [40] [41], reflecting the fear of tenure insecurity. The government rolled back the amendments after witnessing the resistance [42]. This victory for community voices showed the importance of legal protections, yet on the ground smaller land alienations continue. Our discussion with a rights activist revealed that many tribals in Ranchi's outskirts are unaware of how to legally defend their lands or claim compensation; no legal aid reaches them. In summary, **urbanization has often meant dispossession** for subaltern communities: loss of land for tribals and lack of secure foothold for migrants. This loss is not just economic but cultural, since land is tied to identity and autonomy. The findings underscore that strengthening **land tenure security** (through titling of slum land to dwellers, enforcing anti-land-grab laws, granting community forest rights where applicable) is crucial to mitigate further impoverishment.

Market Accessibility and Livelihood Sustainability: Urban life theoretically offers access to bigger markets – for labor, products, and services – compared to remote villages. However, subaltern groups in Ranchi face barriers to fully accessing these markets. For instance, many tribal artisans who could make traditional items (like bamboo crafts, weaving) struggle to find market linkages in the city. One reason is the lack of capital and information: they don't know where to sell or how to scale up, and often get exploited by middlemen. Similarly, petty entrepreneurs in the slums (a woman selling vegetables or running a food stall) face issues like harassment (sometimes by municipal authorities or local musclemen) and lack of credit to grow their business. **Financial inclusion** is limited – though Jan Dhan Yojana bank accounts exist, few have access to formal loans. Our survey noted that about 20% had taken some loan in last 5 years, mostly from informal sources at high interest, leading to cycles of debt. This makes sustaining livelihoods hard; any shock can wipe out savings.

Another aspect is **infrastructure for livelihoods**. E.g., street vendors need designated vending zones to not be evicted. Ranchi has taken steps under the Street Vendors Act, like surveying 5,742 vendors and forming a Town Vending Committee [43] , but on the ground vendors from these communities report frequent eviction drives and bribe-seeking by officials. Lack of secure vending spots or kiosks means their income remains uncertain. For daily laborers, a big issue is the **lack of formal job contracts or social security**. None of the laborers we met had ESI or provident fund benefits. Government schemes like **NULM** are intended to improve livelihoods – indeed, Ranchi's implementation of NULM has formed hundreds of SHGs and provided some skill training [25] [34] . A few women in Ward 17 had joined SHGs and even received a ₹50,000 revolving fund loan to start a group tailoring business [44], which is promising. But these successes are limited in scale.

From a sustainability perspective, many current livelihoods are **not sustainable in the long term**. Physically demanding labor leads to health issues as workers age; we saw several cases of middle-aged men with chronic back pain or tuberculosis, unable to work and with no pension. Without intervention, today's young laborers could become tomorrow's destitute. The community's own coping mechanisms include rotating savings (chit funds), multi-family support (extended family sharing resources), and sometimes seasonal return to villages during lean urban periods (a few migrants go back for harvest season to assist relatives). However, these are under strain as ties to villages weaken over time and urban living costs rise.

In conclusion, urbanization has given subaltern communities **access to a cash economy** but without the support and inclusivity needed to thrive in it. The **market barriers** – be it lack of capital, information asymmetry, or active exclusion – keep them in a subsistence or survival mode, rather than enabling upward economic mobility. For true inclusion, measures like **vocational training, micro-credit, designated vendor markets, labor rights enforcement** and incubation of tribal enterprises (like cooperatives selling indigenous products) must be strengthened. The findings in this section demonstrate the urgent need for such support, as current trajectories point towards perpetuation of poverty in spite of living in an urban growth center.

4.3 Social and Cultural Impact

Traditional Practices vs. Urbanization: The transition from a rural to urban environment has led to significant changes – and in some cases erosion – of traditional cultural practices among Ranchi's tribal communities. In the village context, Adivasi social life revolves around communal events like festivals (Karma, Sohrai, Sarhul), folk music and dance (the Nagpuri music, Munda dance), and the **para** (hamlet) as a cohesive unit with its customary head (Munda or Mahato). In the city, many of these practices are challenged by new lifestyles and constraints. For example, several Oraon respondents mentioned that they no longer celebrate the Sarhul spring festival with the same fervor because they lack the sacred grove (sarna sthal) in the city where the rituals are traditionally done. Some adapt by visiting a community sarna on the city outskirts during festival time, but younger generations often show less interest, being more drawn to urban pop culture. Language use is another indicator: older tribals spoke in Kurukh or Mundari among themselves, but youth tend to use Hindi, and their mother tongue fluency is declining. **Urbanization, thus, exerts an assimilative pressure**, wherein minority cultures may diminish to adapt to the mainstream urban culture.

However, the persistence of culture is notable too – new **cultural organizations** have formed in the city (like Tribal Youth Clubs) that organize annual events to keep traditions alive. For instance, in one of the wards,

community members pooled money to celebrate Karma Puja on a larger scale inviting tribals from various neighborhoods, effectively recreating a village-like communal festival in the city setting. This indicates a resilient attempt to **negotiate modernity with tradition**. Yet, practical constraints remain: traditional livelihoods like community hunting or shifting cultivation obviously cannot continue in a city; the shift in livelihood has also disrupted social structures. The Munda tribal system of **"Munda–Manki"** (village headmen and collective decision-making) has weak influence in urban wards, where formal political representatives (councilors) and external authorities hold power. This can lead to a cultural disempowerment – the community no longer governs itself in key matters, leading to feelings of loss of control.

Social Security and Welfare Access: Socially, moving to the city has been a double-edged sword for subaltern communities with regard to welfare and security. On one hand, government schemes and services are *theoretically* more accessible in urban areas (closer proximity to hospitals, schools, government offices). In practice, many tribal and migrant families struggle to access these benefits due to bureaucratic hurdles, lack of documents, or marginalization. For instance, consider basic identity documents: some families that migrated did not have **ration cards or voter IDs** initially in Ranchi, excluding them from PDS (food rations) and other entitlements. The slum in Ward 13 (near our study area) threatened to boycott an election in 2018 because residents hadn't gotten ration cards despite years of promises , a scenario similar in our wards where some migrant households only obtained ration cards after a decade of residence. **Inclusion in government schemes** is improving – e.g., more people have Aadhaar (UID) now, which helps – but awareness is low. Many were unaware of urban schemes like PMAY (housing) or NULM (livelihoods) until NGOs informed them. As a result, uptake of schemes is limited; in our sample, only a handful got benefits like PMAY housing or skill training.

Social security in terms of **health and social insurance** is virtually absent. None of the informal workers had ESI or formal health insurance; they rely on government hospitals and often incur debt for major illnesses. The **informal social safety nets** within the community are vital: neighbors often pool funds if someone needs emergency help, or take care of each other's children. These close-knit relations, a carryover of rural community life, can be seen as a positive social capital that survived urbanization. But as communities get scattered or if relocation happens, those ties strain. Migrant communities often rebuild kinship networks in slums – e.g., one slum area might be dominated by families all from the same original village back home, creating a mini "village" in the city with mutual support. Tribals similarly often cluster (we found one apartment construction site where all security guards were Oraon and lived together in a makeshift camp, celebrating tribal festivals among themselves).

An important facet of social impact is **safety and discrimination**. Some tribal respondents felt a sense of *othering* in the city – they recounted instances of derogatory remarks or being treated as "junglee" (primitive) by mainstream populations. Similarly, Muslim migrants in the slum reported prejudice and a constant fear of eviction under communal pretexts. Women in these communities face the brunt of insecurity: in crowded slums, harassment is a problem, and lack of toilets exacerbates risks. A young woman in Ward 15 said she avoids going out after dark due to both crime fear and social disapproval. The erosion of the familiar rural environment where everyone knew each other means social control is less and vulnerability to urban crime is more.

On the positive side, urban life has given some **exposure and empowerment** opportunities. Tribal youth in the city sometimes engage with broader Adivasi political movements or student unions, raising their voice for rights. There is also a visible **increase in political awareness**: the voter turnout in these wards is high,

and communities have learned to petition ward councilors for basic needs. The presence of NGOs and activists in the city provides allies to subaltern communities that they might not have in remote areas. For example, legal advocacy groups in Ranchi have helped slum dwellers file PILs (public interest litigations) in court to stall evictions. Such interactions with civil society are a new social dynamic courtesy of being in the city.

In summary, urbanization's social impact is a **mix of marginalization and new opportunities**. Human development indicators like education and health remain low, highlighting that just being in a city doesn't guarantee access – deliberate inclusion efforts are needed. The traditional social fabric is under strain, yet community solidarity persists in new forms. Ensuring these communities are not invisibilized in urban welfare planning is critical. Indeed, as one community leader put it, *"We Adivasis built this city's roads and buildings with our labor, yet when it comes to sharing the city's progress, we are left behind."* This sentiment captures the need to transform social inclusion from rhetoric to reality.

Migration and Identity: Struggles of Maintaining Identity in an Urban Setting: For migrant communities (including tribals who migrated from interior villages as well as non-tribals), the urban experience involves forging a new identity in a vast melting pot while trying to hold onto their roots. Migrants often maintain a dual identity – they identify with their caste/tribe/village culturally, but also adapt to an "urban poor" identity politically (e.g., aligning with slum dweller associations regardless of ethnicity). A significant observation is the emergence of a sort of **pan-tribal urban identity** in Ranchi. In villages, Munda and Oraon had distinct cultures; in city slums, they often come together under the banner of being Adivasi or Jharkhandi, especially in asserting rights (for example, both groups jointly celebrate Tribal Pride Day or rally against eviction). This can be seen as a positive solidarity effect of urban congregation.

However, within the broader city, these identities are at risk of being subsumed or stereotyped. Migrants might choose to **downplay their identity** to avoid discrimination. Some tribal families reported giving their children more mainstream names instead of traditional names, to avoid teasing in school. There are also generational tensions: elders want to inculcate traditional values, but youths are more attracted to city fashions and may see village ways as backward. This generational shift is common in urban migration contexts – it can lead to identity crises for second-generation migrants, who feel disconnected from their ancestral culture but also not fully accepted in mainstream society (neither here nor there). For instance, an Oraon college student in Ward 17 said he speaks Hindi with his friends and only speaks Kurukh with his grandmother at home; he finds himself in a cultural limbo.

Religion is another facet – some tribals have converted to Christianity historically, others follow the Sarna (indigenous faith). In the city, many tribals felt pressure to conform to major religions as Sarna places of worship are scarce, though recently there have been efforts to get Sarna religion officially recognized. The **politics of identity** also plays out: the state government's attempts to enforce certain cultural norms (like anti-conversion laws, or promoting Hindi) sometimes create anxieties among minorities. A 2017 rally by tribal organizations in Ranchi protested not just land issues but also imposition on their identity (it was tied to resistance against a religious freedom bill perceived as targeting tribal Christians) [46] [47] .

For non-tribal migrants (say, Dalit or OBC rural migrants), the identity challenge is more about class than culture – they often hide their village identity to avoid stigma, and their primary identity becomes "urban poor." But they may face exclusion in the city based on regional biases (e.g., a migrant from Bihar might face slurs in Jharkhand context due to inter-state sentiments).

In coping with identity struggles, subaltern communities in Ranchi have formed cultural associations – e.g., **student unions for tribals** that hold language classes, or migrant community associations that arrange hometown visits. During the research, we encountered a community-run evening school in Ward 48 where older members taught tribal language and songs to children, an effort to preserve heritage. This kind of self-help cultural preservation is crucial for maintaining identity pride.

In conclusion, maintaining one's identity in the city is a **balancing act**. The pressure to integrate economically and linguistically pushes one way, while the pull of heritage and the need for cultural self- esteem pulls the other. The outcome appears to be a hybrid urban identity slowly taking shape. Whether this results in assimilation (with loss of distinct identities) or a multicultural mosaic (where identities co-exist and enrich the city) will depend largely on the **wider social climate** and support. Policies that encourage multiculturalism – like including tribal culture in school curriculum, or protecting spaces for cultural expression in the city (e.g., a community hall for tribal events) – can help ensure that urbanization does not mean cultural homogenization. The findings highlight that identity is as much a part of well-being as income; thus, inclusive planning should respect and incorporate the cultural dimensions of subaltern communities.

4.4 Citizen Engagement and Policy Inclusion

Current Participation Levels in Governance: A critical question is to what extent do the subaltern communities have a **say in urban governance** – are they participants or merely subjects of city planning? Historically, Indian urban governance has been top-down, but the 74th Constitutional Amendment aimed to empower urban local bodies and ensure citizen participation (through Ward Committees, etc.). In Ranchi, however, meaningful participation of slum dwellers or tribal residents in decision-making is minimal. **Ward councils** (where each ward has an elected councilor) exist, but ward committees with citizen members are either not functional or not truly representative. None of our community interviewees had ever been invited to a ward committee meeting. A few knew their ward councilor and would approach him for small issues (like fixing a streetlight or getting a letter for a ration card), but these interactions are patronage-based rather than participatory planning. The councilor system, in fact, sometimes sidelines tribals; one respondent pointed out that in her ward the councilor was from a dominant caste and rarely visited the tribal hamlet.

In terms of city-wide decisions – such as allocation of funds or location of projects – these communities feel **voiceless**. For instance, during the drafting of the Smart City Proposal, consultations were done mostly with experts and some civil society reps; slum residents were largely unaware. The Right to the City framework suggests all city dwellers should have a role in shaping the city [48], but reality falls short. One measure of engagement is political mobilization: subaltern communities do vote in large numbers, and occasionally protest. We noted earlier the massive tribal rally in 2016 that influenced state policy[41] – that is a form of engagement (contentious politics) that had impact. At the local level, there have been protests like road blockades by slum dwellers to demand water or oppose evictions (the Rasaldarnagar slum dwellers and rights activists held demonstrations against the eviction notice in 2022, drawing media attention [6] [7]). These actions suggest that when pushed to the brink, communities do organize and *speak*, though through protest rather than institutional channels.

We also found generational differences: older folks were less aware of rights, whereas younger members – some with education – knew about schemes and even the concept of public hearings. For example, in Ward 17, a small NGO facilitated a **Social Audit** of a government toilet construction project, involving residents in

evaluating it. Though an isolated instance, it shows potential for participatory accountability if scaled up. Overall, however, **institutionalized participation is lacking**. Ward Sabha meetings (equivalent of Gram Sabha in cities) are either not held or not effective. Ranchi's municipal governance has yet to deeply integrate citizen voices beyond tokenism.

Government and NGO Initiatives: There are initiatives on paper and some in practice aimed at including or uplifting these communities. On the government side, initiatives fall in a few categories: - **Urban Poverty Alleviation Programs:** The **DAY-NULM (National Urban Livelihoods Mission)** in Ranchi has formed 412 self-help groups in slums [25], provided skill training to thousands [49], and is organizing street vendors [43]. These efforts, as per RMC's records, have begun to mobilize communities. For instance, forming SHGs not only aids savings and credit but also gives women a collective voice. We met members of one such SHG who now regularly liaise with the municipal corporation – a small step toward participation. Similarly, the Town Vending Committee set up under the Street Vendors Act includes vendor representatives, giving them a platform (though it was noted that at the time of survey the elected member of the committee was yet to be appointed, delaying full functionality [43]). - **Slum Improvement Schemes:** Ranchi has had projects under JNNURM and later schemes for slum upgrading – like building concrete roads, community toilets, or relocating some slums to apartment complexes. Ward 17 had a low-income housing complex built where some slum families were given flats (though occupancy and maintenance issues persist). A **"Slum-free City Plan"** was supposed to be made under the earlier Rajiv Awas Yojana; in practice, progress is slow. As per city budget news, RMC in 2023-24 prioritized slum development, water and sanitation [50], indicating political acknowledgment of the issue. Implementation, however, often faces land availability issues and bureaucratic slippage. - **Legal and Policy Protections:** Laws like the CNT Act and FRA (Forest Rights Act) are meant to protect tribal land rights and resource access. While CNT Act has prevented wholesale alienation, the government's own compliance is questionable – for example, some community leaders argue that urban notification of tribal areas removed Fifth Schedule protections (which mandate consultation with Tribes Advisory Council for land-related schemes). The **Forest Rights Act** could be relevant if any of the study areas include revenue land that was historically village commons or forests; however, in urban boundaries it's rarely applied. Strengthening FRA could help tribal neighborhoods on outskirts claim rights over nearby forest patches (some Ward 49 residents have applied for CFR – community forest rights – for a piece of fallow land to use for lac cultivation, an initiative guided by an NGO). The awareness of such legal tools is low at grassroots, so NGOs play a key role in bridging that gap.

Non-governmental organizations and community-based organizations are active in Ranchi's social sector. NGOs like **Johar**, **SAVE**, and others run programs in slums (health camps, non-formal education). There are also advocacy groups like the **Adivasi Women's Network** fighting for housing rights. One positive outcome from NGO intervention was seen in Ward 15: an NGO helped form a **Slum Committee** which now regularly interacts with the ward councilor and even prepared a list of needed works in their area. Though not an official body, it empowered residents to collectively demand services.

Gaps in Tribal Welfare Programs: Jharkhand has tribal sub-plan funds and schemes like the **Birsa Awas Yojana** (housing for tribals) or scholarships for tribal students. Many such schemes, however, target rural areas or specific groups and might not effectively reach urban tribals. In our research, no respondent mentioned benefiting from any **tribal-development scheme** in the urban context, indicating a gap. This is partly an administrative issue – departments often silo "urban poor" and "tribal welfare" separately, leaving urban tribals in a blind spot. Realizing this, some activists are advocating for an *Urban Tribal Policy* by the state.

In terms of **governance inclusion**, one idea is to ensure representation of tribals in decision-making bodies. Currently, Ranchi's municipal council does not have any mechanism like reserved seats for Scheduled Tribes (unlike panchayats which have reservations). So if wards with tribal majority happen to elect a tribal councilor, they have a voice, otherwise not. Given tribals are a minority in the city overall (~28% in Ranchi district, likely less in city), their political representation is limited. Some states have experimented with **Area Sabhas** (smaller than wards) or engaging NGOs to facilitate community participation; such innovations could be tried in Ranchi to boost inclusion.

The analysis here reveals a critical disconnect: **policy intent vs. implementation**. While there are numerous schemes and even legal protections on paper, the actual awareness, access, and efficacy for subaltern communities are inconsistent. Programs like NULM and PMAY are steps in the right direction but need scaling up and genuine involvement of beneficiaries in design and monitoring. The presence of community organizations, when fostered, clearly improves outcomes (as seen with SHGs or slum committees). Hence, one of the main discussions emerging is that *inclusive urban governance* is not yet achieved, but with reforms (capacity building at community level, institutionalizing participation forums, accountable service delivery) it's attainable. This directly feeds into the policy recommendations chapter, where strategies to formalize and amplify the engagement of subaltern communities in Ranchi's urban development will be proposed.

4.5 Comparative Analysis with Other Urban Models

To contextualize Ranchi's experiences, it is useful to compare with other models of urban development, both within India and internationally, that have addressed similar challenges of inclusion.

Lessons from Kerala's Participatory Planning: As noted in Chapter 2, Kerala's model stands out for its **decentralization and community participation**. How might those lessons apply to Ranchi? In Kerala cities, every ward has **Ward Sabhas** (meetings open to all residents) at least twice a year, where people can voice needs and suggest projects. This has led to more locally relevant small infrastructure (like public wells, community halls) being built and a sense of ownership. If Ranchi could institute regular Ward Sabha meetings, especially in subaltern-heavy wards, it might democratize decision making. Additionally, Kerala's emphasis on **basic services as rights** (for example, almost universal sanitation coverage, high literacy) shows that political commitment to social development yields tangible results even in low-income communities. Ranchi's subaltern settlements would benefit greatly if the city adopted a mission-mode approach to become "slum-free" and ensure every child is in school, every household has toilets, etc., as Kerala largely has done. One specific Kerala initiative is **Kudumbashree**, the network of women's SHGs which also functions as a consultative body for urban governance. A Kudumbashree-like approach in Ranchi – federating the SHGs formed under NULM into area-level and city-level federations – could give women from slums a platform to engage with the municipality systematically. This draws from Kerala's success in mobilizing the poor (women in particular) to participate in planning. The *Kerala model* also underscores **political will** – without leaders prioritizing social inclusion, bureaucratic schemes alone falter. Jharkhand's urban policies might need to articulate a clearer vision of inclusive cities, learning from Kerala's rights-based framing.

Comparative Insights from Other Indian Cities (Odisha, Chhattisgarh): Closer to Jharkhand, states like **Odisha** have initiated innovative programs for slum dwellers. For example, Odisha's **Jaga Mission** (2017) is a notable case where the government granted land titles to thousands of urban slum households and upgraded slums with community participation [51] [52]. This directly addresses tenure security – one of the

main issues we identified in Ranchi. Under Jaga Mission, slum communities formed committees to plan improvements, and women took lead roles, making it participatory. Ranchi could advocate for a similar **land rights cum upgrading program**, tailoring it to local laws like CNT (perhaps granting long-term heritable leases rather than outright titles on CNT land to balance tribal land protections with urban needs). Another example is **Chhattisgarh's approach** in cities like Raipur, where they used a mix of in-situ slum redevelopment and public housing for slum dwellers with relatively better outcomes by engaging communities in design and managing temporary relocation smoothly. These examples show that political commitment at the state level is crucial – the programs were often championed by state leadership. Jharkhand could declare a "Mission Basti Vikas" (Slum Development Mission) learning from these, to systematically upgrade subaltern settlements.

Latin American Model – Right to the City and Social Urbanism: Latin America provides cautionary tales of inequality but also pioneering solutions. We highlight **Medellín, Colombia**'s experience in particular because it transformed from a highly unequal city to one often cited for inclusive innovation [11] [10]. Medellín invested in connecting its slums (comunas) via cable cars to the metro, greatly improving mobility for the poor and literally integrating them into the city's infrastructure. It also built parks, libraries, and schools in the poorest neighborhoods first. The philosophy was that **inclusion and mobility reduce poverty and crime**, which proved true as Medellín saw social indicators improve. For Ranchi, which is smaller and not as densely populated, cable cars might not be relevant, but the principle of "provide the best to those with least" is inspiring. For example, building a quality school or healthcare center in a tribal settlement rather than in an already well-served area could begin to bridge disparities. Latin American cities like **Curitiba, Brazil** implemented urban plans focusing on affordable mass transit (bus rapid transit) and guided growth along transit lines with housing for various income groups – preventing formation of far-off ghettos. Ranchi could adapt this by ensuring new development (like Smart City or new townships) includes EWS/LIG housing in the plan so that inclusive neighborhoods, not segregated ones, form.

Another Latin American concept is **participatory budgeting** which started in Porto Alegre, Brazil. There, citizens (including the urban poor) directly vote on a portion of the city budget allocation. If something like participatory budgeting were introduced in Ranchi, slum communities could directly prioritize, say, adding streetlights or a water tank, and the municipality would allocate funds accordingly. This deepens engagement beyond just consultation to actual decision power over resources.

One cannot ignore the **Right to the City movements** in Latin America which influenced national policies – e.g., Brazil's City Statute law (2001) that recognized social function of property and helped legalize many favelas, giving occupants rights. In India, we don't have an explicit "right to the city" law, but incorporating its ethos could mean formalizing rights for Ranchi's subaltern residents: rights to housing, to livelihood (through vendor zones, labor protection), and to participation. The comparative analysis indicates that when governments treat the urban poor as **stakeholders and rights-holders** rather than problems, more sustainable and just cities emerge.

Summary of Comparative Insights: Ranchi's trajectory can diverge from the path of growing inequality if it takes proactive measures learned from others. Emulating Kerala's participatory governance, Odisha's tenure security grants, and Medellín's inclusive infrastructure can address many of the challenges identified in Sections 4.2-4.4. The common thread is **inclusive planning and empowerment**: whether through formal recognition of slums (land rights), providing platforms for community voices, or targeted investments in marginalized areas. As our analysis has shown, Ranchi's subaltern communities face economic, social, and political marginalization. But these are not intractable problems – successful models

exist. The next chapter will build on these insights and our findings to recommend concrete steps for Ranchi to become a more inclusive city where development benefits *all*, including its most vulnerable subaltern citizens.

Chapter 5: Conclusion & Policy Recommendations

5.1 Summary of Key Findings

Urban development in Ranchi over the past two decades has had profound socio-economic impacts on subaltern communities (tribal groups like Munda and Oraon, and migrant settlers). This research has revealed a pattern of **economic vulnerability** among these communities, tied largely to the loss of traditional livelihoods and inadequate integration into the formal urban economy. The move from agriculture and village life to city living has left many tribal households landless and reliant on **informal employment**, with unstable incomes and no safety nets. For example, entire villages now absorbed into Ranchi have seen their residents become daily-wage laborers or menial service workers. The study documented specific cases of **land and housing displacement**: tribal families displaced by infrastructure projects or land acquisition often end up in informal settlements with substandard living conditions. Housing challenges are acute – from slum dwellers facing eviction threats to the lack of affordable housing options – highlighting that urban expansion has not been accompanied by inclusive housing policy.

Socially and culturally, the impact has been ambivalent but largely challenging. There is clear evidence of **socio-cultural disruption**: community bonds and traditional practices are under strain, and there is a sense of marginalization in the urban social hierarchy. Many subaltern residents feel that they have lost some of their heritage and voice in the city. Yet we also observed resilience in the form of cultural adaptation and solidarity networks forming among tribals and migrants in the city.

A critical finding is the **lack of tribal and poor community participation in urban governance**. These groups have minimal representation in decision-making processes related to city planning, resource allocation, or policy formulation. The current municipal mechanisms have not effectively included subaltern voices – decisions about slum upgrading, land use, or service provision often occur without consulting those most affected. This democratic deficit contributes to policies that do not fully address on-ground needs.

Despite these challenges, the study also identified potential pathways for positive change. The comparative analysis and some local initiatives indicate opportunities where inclusive approaches can yield improvements. Overall, the thesis finds that *while urbanization in Ranchi has created new opportunities, its benefits have been unevenly distributed*, with subaltern communities facing disproportionate hardships. Addressing these issues requires targeted policy interventions that acknowledge and empower these communities, ensuring they are not left behind in Ranchi's urban story.

5.2 Policy Recommendations

Based on the research findings, a multi-pronged set of policy and planning recommendations is proposed to foster **inclusive and sustainable urban development** in Ranchi. These recommendations aim to tackle the economic, social, and governance challenges identified, and draw on best practices from other contexts:

- **Inclusive Urban Planning:**
  Special provisions for tribal land rights and affordable housing: The city and state should protect and formalize the tenure of subaltern settlements. This includes implementing a program to **grant land tenure or long-term occupancy rights** to residents of established slums (learning from Odisha's land titling initiative [51]). In areas under CNT Act, this can be done via community leases that preserve underlying tribal ownership while giving use rights to occupants. Simultaneously, **earmark land for affordable housing** development in the city plan – for example, mandating that a certain percentage of land in new urban extensions (like the Smart City area) be used for EWS/LIG housing. The **Master Plan 2037** should be revised to incorporate inclusive zoning, preventing large-scale displacement. Integrating tribals into urban housing schemes (like PM Awas Yojana) as priority beneficiaries will ensure they are not bypassed.
  Participatory governance models with tribal representation: Establish and empower **Ward Committees** or Area Sabhas in all municipal wards, and ensure representation of slum dwellers and tribal members in these bodies. The municipality can create a dedicated **Urban Tribal Affairs Cell** that includes tribal community leaders in advisory roles for any project affecting Scheduled Tribe populations. Regular **community consultations** should be institutionalized – for instance, before any slum redevelopment or land acquisition in wards 48 and 49, hold public hearings in those communities (this follows the spirit of Free Prior Informed Consent). Ranchi could also initiate **participatory budgeting** at least in pilot wards with high poverty, allowing residents to vote on local development priorities, thereby directly influencing municipal spending towards inclusive needs.

- **Livelihood Support & Economic Empowerment:**
  Skill development programs for diversified employment: Expand vocational training centers in or near subaltern neighborhoods. Programs should be tailored to market demand – for example, training youths in trades like electricians, drivers (with commercial license training), hospitality, or IT skills (given Ranchi's Smart City aims) so that tribal and slum youth can access new sectors. Leverage government schemes under NULM to provide **certified skill training**; ensure placement assistance is part of the package [49]. Also, promote skills relevant to local culture – e.g., handicrafts, traditional art – combined with design and marketing training so these can become viable urban micro-enterprises.
  Microfinance and social enterprises for tribal entrepreneurs: Financial inclusion needs to go beyond basic bank accounts. The city can facilitate **microfinance** or small credit cooperatives targeted at subaltern communities to spur entrepreneurship (such as small shops, food stalls, artisan workshops). Encouraging **social enterprises** can be fruitful: for instance, a cooperative for women that provides catering or cleaning services to offices, or an artisan collective that sells handicrafts under a city-supported brand. The government should provide seed funding or revolving funds to SHGs (building on the 114 SHGs already given Revolving Fund in Ranchi [3]) to kickstart such ventures. Partnering with NGOs and CSR initiatives from Ranchi's business community can also support mentorship and market linkages for these community enterprises. Essentially, policies should help subaltern residents become **job creators and skilled workers** rather than only unskilled laborers.

- **Social Welfare & Legal Protections:**

  Formal recognition of migrant and informal workers in schemes: City authorities must ensure that **all eligible poor households are covered by social schemes** regardless of documentation barriers. A drive to provide or update ration cards, Aadhaar, voter IDs, etc., in slum areas will include more people in PDS, health insurance (Ayushman Bharat), and pension schemes. The state labor department should register urban informal workers (construction laborers, vendors, domestic workers) so they can access benefits of **welfare boards** (like construction worker welfare fund for education of children, etc.). Migrant workers' contribution should be acknowledged through support centers that inform them of their rights and assist in crises (similar to Migrant Help Centers some cities have started).

  Strengthening the Forest Rights Act (FRA) and land tenure security: Though a forest law, FRA's community rights provisions can be used creatively in urban fringe areas – for example, recognizing community rights to urban commons (like small forest patches or orchards in ward peripheries) could provide both green spaces and livelihood (e.g., rights to harvest minor forest produce). The state should conduct a review of **pending land disputes under CNT Act** in Ranchi and expedite resolution in favor of tribal rights where appropriate, possibly through special courts or tribunals. A legal aid cell can help tribals reclaim unlawfully transferred lands. Moreover, enforce **moratorium on evictions** of slum dwellers until alternative housing is provided, aligning with the UN's basic principles on development-based evictions (a rights-based approach to housing). All evictions, when absolutely necessary, must follow due process and offer rehabilitation – no one should be left homeless in the name of urban beautification.

- **Education & Capacity Building:**

  Bilingual and culturally responsive education: To address cultural marginalization and dropouts, the education department should introduce **bilingual education programs** in municipal schools catering to tribal children – for example, having teachers or aides who speak Kurukh or Mundari to help young kids transition, and incorporating local tribal history and folklore in the curriculum. Ranchi could pilot a couple of **"Adivasi Urban Schools"** that celebrate tribal culture (through events, curriculum content, mother tongue instruction) so that tribal children gain confidence and pride in their identity while learning. Such steps will preserve languages and improve learning outcomes.

  Urban training centers for skill and leadership development: Establish community training centers in or near subaltern settlements focusing on two things: (a) **vocational and digital literacy training** (as noted earlier for employment), and (b) **civic education and leadership training** for community members. The latter is important to empower residents to engage with governance – workshops on how to register complaints, how to use Right to Information (RTI) Act, leadership skills for youth (to groom future councilors and community leaders from within the slums/tribal groups). Partnering with local colleges or NGOs could facilitate running these centers. The idea is to build **capacity from within the community** so that they can better claim their rights and also participate effectively in solutions (for instance, training on managing a water committee or maintaining sanitation facilities if given to them).

These recommendations reinforce each other: securing land/housing gives stability needed to pursue better livelihoods; improved livelihoods and education empower communities to participate in governance; and participation ensures that policies remain responsive to community needs. The overarching recommendation is that **inclusive policy-making** must replace ad-hoc or top-down approaches. Ranchi's development plans should be reimagined through an equity lens – rather than viewing slums and subaltern

settlements as “problems” to be solved, see them as an integral part of the city with human potential to be unleashed through investment and inclusion.

5.3 Contribution to Urban Planning & Future Research Directions

This thesis contributes to the field of urban planning by providing an in-depth case study of how urbanization affects marginalized communities, and by bridging the gap between *social impact assessment* and planning practice. The insights drawn – on livelihood transitions, cultural change, and governance shortfalls – underscore the need for **sustainable and equitable urban policies**. Planners and policy- makers in cities like Ranchi can use these findings to inform master plans, housing strategies, and poverty alleviation programs that are more attuned to ground realities. For example, documenting the **lived experiences** of subaltern settlers (through narratives and community voices in this study) offers qualitative evidence that can humanize and strengthen the push for inclusive planning (it is harder to ignore a policy recommendation when accompanied by a real story of a family’s struggle). The research also demonstrates the value of combining primary fieldwork with policy analysis – something urban planning education and practice in India can emphasize further.

By applying theoretical frameworks such as the Right to the City and Sustainable Livelihoods to a local case, the thesis validates their relevance and suggests that a **human-rights-based approach** in urban planning leads to more just outcomes. In concrete terms, if Ranchi and similar cities adopt participatory processes and safeguard rights (to land, housing, work), they can mitigate the negative externalities of urban growth. The study’s comparative angle offers planners a repertoire of strategies (from Kerala, Latin America, etc.) to adapt and implement.

For **future research**, several directions emerge:

- A longitudinal study could track the **long-term impacts of Smart City initiatives** on informal settlements in Ranchi. As the Ranchi Smart City project progresses, research should monitor whether it results in gentrification or if measures are taken to include nearby subaltern populations in its benefits (e.g. job opportunities, better services) [54] [55]. This would provide empirical evidence on the outcomes of smart city policies for the urban poor, informing mid-course corrections or future project designs.

- Comparative research across multiple cities in India’s tribal belt (like comparing Ranchi with Bhubaneswar, Bhopal, Guwahati, etc., which also have significant indigenous or migrant populations) can highlight common challenges and innovative solutions, contributing to a broader theory of inclusive urbanization in the Indian context.

- Another important research avenue is evaluating the efficacy of **policy interventions** suggested: for instance, if Ranchi implements a land tenure program or participatory budgeting, studying those interventions’ outcomes on community welfare and empowerment will be valuable. This could be action-research in collaboration with the municipality.

- Additionally, a deeper dive into **socio-psychological aspects** — how identity and aspirations evolve in subaltern urban youth — would complement this socio-economic study. Understanding the youth perspective can guide softer interventions like community programs or sports/cultural initiatives that bind communities.

In conclusion, Ranchi's case exemplifies many challenges facing fast-urbanizing cities in developing regions – but it also offers hope that with conscious, inclusive planning, a city can become a space of opportunity for all residents. By highlighting both challenges and opportunities, this thesis advocates for an urban policy paradigm that is **inclusive, participatory, and justice-oriented**. The recommendations herein, if acted upon, could help Ranchi move towards a model of development where economic growth and human development go hand in hand, and the most vulnerable are not only protected but empowered to shape the city's future. The fulfillment of the "right to the city" for Ranchi's subaltern communities would not only uplift those communities but enrich the city as a whole, fostering a more cohesive, equitable, and sustainable urban society.

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