

## LAND CONSOLIDATION - “ CHAKBANDI ”

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## CHAPTER I THE NEED OF CHAKBANDI

The entire Himalayan belt extending over 2500 kilometers is characterised by difficult terrain, sparse population, inapproachably far-flung small villages, tiny land holdings of stony soil on slopy fields, agro-pastoral economy, emigration of able-bodied males, crop production being the prime responsibility of women, scanty irrigation with little use of modern and improved inputs keeping the crop productivity low, etc. Consequently, the area as well as the people are technologically backward and economically poor. Agriculture in the area has just been subsistent in nature. The region generally lacks in basic infrastructure facilities of irrigation, power, roads, markets, industrial climate, institutional finance, appropriate technology, etc. By and large, the situation differs only marginally in the various parts of the Himalayas.

The size of farm or land holdings is the single most important factor which has to be considered for taking any decision at farmer's level. If we look at the land holding pattern in the Himalayan region in terms of size of land holdings it is a broad conclusion that the region has been witnessing increase in its population while land area is almost fixed. These facts have a direct bearing on the number and size of holdings. An increase in the number of persons leads to increase in number of holdings and decrease in the average size.

*CHANGES IN THE NUMBER, AREA COVERED & AVERAGE SIZE OF HOLDINGS*

Particulars	Garhwal	Kumaon
Number of holdings	316,390	280,322
1970- 71	345,962	411,039
1985- 86		
% change from 1970-71 to 1985-86	9.35	50.28
Area ( ha)	288,606	349,615
1970-71	328,356	403,007
1985-86		
% change from 1970-71 to 1985-86	13.77	15.29
Average size ( ha )	0.91	1.25
1970-71	0.95	0.96
1985-86		

The above data says that during the period of 1970-71 to 1985-86

# there is an increase in the area

# there has been an increase in the number of holdings

# the result is that the average size of holdings, is decreasing.

We can also look into distribution of land holdings as percentage to total ( 1985-86 )

Size class (ha)	Garhwal		Kumaon	
	No.	Area	No.	Area
Sub-marginal ( upto 0.02)	6.42	0.11	3.64	0.06
Marginal ( 0.02 - 1.0)	61.66	23.46	69.60	27.26
Small ( 1.0 -2.0)	18.69	27.12	15.19	21.96
Semi-medium (2.0 - 4.0)	10.19	28.78	7.96	22.60
Medium ( 4.0 - 10.0)	2.82	16.36	3.26	19.34
Large ( 10.0 & above)	0.21	4.17	0.35	8.77
Total	100.00	100.00	100.00	100.00

This brings to light the fact that the marginal landholdings i.e. 0.02 to 1.0 hectares are the maximum among all the classes of landholdings.

***These aspects i.e. increase in the number of land holdings and larger number of smaller holdings, coupled with scattered nature of land holdings bring to halt any measures for development of agriculture. This problem is acquiring greater dimensions with the passage of time.***

One of the important hallmarks of the horticulture development strategy in the state of Himachal Pradesh during the past five yaers plans has been the fact

that horticulture has not developed at the cost of agriculture or forestry. The land utilization statistics of the state of Himachal Pradesh for the past would reveal that despite spectacular increase in fruit production, the net sown area increased from 5.33 lakh hectares in 1966-67 to 5.73 lakh hectares in 1981-82. Majority of the farmers ( over 90% ) being of small and marginal category, could not afford to divert their agricultural areas to fruit crops having a long gestation period. As such, besides the diversion of some unproductive agriculture areas to horticulture crops, the strategy of the government has been to develop fallow lands, culturable waste lands, pastures and grazing lands and barren and uncultivable lands of the farmers for horticulture purposes. No systematic study for assessing the extent of the shifting trend from various categories of lands to fruit cultivation has, however, so far been made.

*A brief journey through hundreds year in terms of scattering of land holdings :*

We can have a look at the process of scattering of land holdings. Originally all the land of an individual families were at one place but they got divided and sactered with the coming up of each generation. Let's see it in context of a family through their four generations based at village Daira in Ukhimath block in district Rudraprayag. The first generation was headed by Sh. Joth Singh, he owned about hundred nalis of land which was of two types i.e. irrigated and unirrigated, this enitre land was in four consolidated chaks ( Huldaira,

Baridhar, Pisouli, Langichaura). Sh.Joth Singh had two sons Sh. Umrav and Sh. Gabbar. This led to division of all the four chaks into two parts, approximately fifty nalis with each. The logic behind this division was that both sons should get equal amount of land and that both should get all types of land be it in terms of location or irrigation so as to cover all types of risk. With the same philosophy the land was divided among four sons of Sh. Umrav and Sh. Gabbar had one son. Thus there were scattering of holdings, meanwhile there were exchanges of land by the four sons with other member of the society to get the khet next to theirs in one location and giving their own khet to them at some other location. When land is the only means of earning one's livelihood there got be division of the land among the sons. There were reduction in the landholdings per family and further problems of fragmented and scatteredness. This led to encroachment of land by two brothers which was either forest or revenue land and settling down at other locations away from the village.

However, the concept of chakbandi is not something new to the village. The benefits of it has been well seen as well as reaped by the villagers. The channis of the villagers has the land in chaks in the village. Further they have their individual area earmarked for fodder above the village where they have provided wall for themselves. The process of mutual exchange of land has been carried out since time immemorial by the community as per their needs and benefits. It has been said that 50% of the land in Garhwal is mutually exchanged.

It has been now for quite some years or so that the issue of chakbandi has gained momentum in the villages. The issue often erupts in village meeting and some of the senior members of the village do make efforts to bring it to the mind of the people. A lot has been learned from the example set by Beef village in the Uttarkashi district.

If we talk of chakbandi there are differences of opinion as to what kind of chaks are to be classified as chakbandi. Here we can talk of three definitions of chakbandi

Firstly we define as per UttarPradesh Chakbandi regulation, 1953 to rearrange the landholdings among the different owners in a manner that the holdings are more consolidated. This shall be done by the appropriate authority constituted for the purpose. ( translation )

Secondly we define chakbandi as a process of bringing together the scattered land holdings of an individual / family at one place.

Thirdly we define chakbandi as having one's land holding, it could be some or it could be whole, at one place.

***Approaches to Chakbandi (in context of Uttarakhand ) as per the above definitions :***

I. Firstly, going by this definition there were efforts by the government, and seventeen villages in two districts of Pauri Grahwal and Dehradun were taken up on an experimental basis. There was appointment of Chakbandi commissioner for the same but due to opposition of the farmers to go ahead

with the schemes it had to be abandoned and thereupon the idea and plan to undertake chakbandi in the hill region was given up.

II. Secondly, going by this definition we can classify three approaches

II a. At individual level ( Pounti, Raithal, Gorshali)

II b. At group level ( Dakhyat)

II c. At village level ( Beef)

III. Thirdly, there are different approaches whereby people have their land at one place

III a. By purchase ( Hudoli)

III b. By encroachment of revenue or forest land

III c. Different government schemes: fruit belt, land to SC families, haryali scheme

***Understanding these approaches :***

Firstly, no chakbandi has taken place as per the approach in the first category.

Secondly, going by this definition we can classify three approaches

II a. At individual level

*POUNTI* : This case is of Mr. Hari Singh. He has his chak near the road. The initiating factors was that he owned some fields there, then he was donated

some land by a lady who had no children, some land was exchanged and they were provided fields in village, some fields were purchased. Other motivating factors to take so much pains was availability of water near the area, the land was more plain there. Now the person has a small house there and employed a gorkha there. The benefits are well evident, the crops and fruit trees are saved, the lady has more time for the children. The family is able to go for commercial pea production, the production is about forty gunny bags which was earlier nil.

*RAITHAL* : This is the case of Raghuveer Singh Rana ( chak developed for Surat Singh Rana, his chacha ). He is a teacher at Bhatwari belonging to village Raithal. He had some khets with him and his land had irrigation facility. With the idea of going for commercial crops he decided to build on his chak. He exchanged some khets with his Chacha, the deal benefited the latter as he got khet next to his field. He later mutually exchanged his land with other eight to nine persons, building a chak of around fifteen nalis. With his land at one place he went for cauliflower production that year and it was a very good yield amply supported by nature. Unfortunately his efforts did not bring in the desired rewards as his produce failed to get market and he distributed the produce among his fellow villagers. This has acted as a disincentive for the villagers that even if you have a chak and you get a good yield for lack of marketing outlet the desired benefits do not flow in. Recently there is an Maharshi Ashram

which is being build up near the vilage and he sold his chak for 15-16 lakh to the organisation.

*UPRADI* : The case of Vijay Pal Singh Rawat. He developed one chak of 16 to 17 nalis approx. for himself near his house. He intially owned four fields their. The idea to develop the chak came when he brought some seeds of improved and hybrid variety of vegetable. Since the amount of seeds were more in proportion to the land availble to him and the the benefits he would reap from it was well evident to him from his training and exposures on the issues. Then he negotiated with the three people ( Gopeshwar Prasad and Jogeshwar Doabhal, Sri Ram) and got their fields by mutual excahnge. The process was facilitated as he had his field near the field of these two. With his chak he later developed polyhouse and polythene tank and brought in small water channel from the JRY irrigation canal passing near his fields. He has been able to set a successful example by way of his vegetable production. The same year he brought five kgs of peas and was able to reap 7 sacks of output. This production was at the same high level in subsequent years and keeping in view the marketing of his produce he has opened a shop in Barkot town area. Vijay Pal has around fifty nalis of his land scattered in different toks and he is making an attempt to build up chak for himself but not with much success. Firstly some of his land falls near Barkot town area in view of the future prices of the land noone would excahnge that land and secondly at other places the

mutual exchange is not being facilitated as the both the parties do not have land near each other's land to facilitate chak for both of them.

Gopeshwar has the largest land holding in the village, he has 160 nali but has two wives and is working on 80 nalis presently. In intially he did mutual exchange for house got one khey and he gave double land but it was far away form the village. When he made his house, he purchased the khet just beneath his house aass there was lot of petty abuses since the dust form his house would flow there. Purchased in 10,000, mutual exchange with Jagat Singh Rawat and gave him land near later's house, when Gopeshwar reaped good returns Jagat asked back the land. He asking for one more khet which is near his khets but thatr person is not so much willing since his crop is being well protected by Gopeshwar and he is not ready for mutual exchange. 4 people with mutual exchange, 8 to 10 nali chak, intilly three khet. His total production has been 15 sacks of wheat in 1997 and if he had all his field together his production would have been just double. They earn an income of 10 to 12,000 from vegetaables, which is just the profit part. Two chak one for raising veg an other for orchards rest of the land is scattered. One chak is of 16-17 nali, in orchards 300 apple trees. One khet puechased from one, seven mutual excahnge, they gave more khet for lesser amount. They have approx. 80 nalis. They gave one khet to Vijaypal and also paid Rs.2000, because the khet they gave to hm weas far off . Her husband is working in horticulture.

Last year 3 quintal of kakadi. They did mutual exchange with Arvind Rawat and after one year he took the khet back saying that his khet had a higher productivity.

II b. At group level ( Dakhyat)

**DAKYAT, Rajgarhi :** The average land holding size is 50 nalis. The land is used more for agriculture purpose and less for horticulture needs. There are seventy to seventy-five person in service. There are two types of land avval and doyam in 40 : 60. As far as crop pattern is concerned traditional crop is raised and there is production of commercial crop like peas. The land is distributed in fifteen toaks. The discussion and debate on chakbandi has been going on for quite many years and people have a desire to go for it. Avtar Singh was in job earlier, later he left the job because of some household problem. He has a chak of 20-30 nalis, some was his own land and rest was mutual exchange with others. There is one khet in between and the concerned person is not willing to give it as his crop and produce now well protected so there is no need to give it away. Avtar's major exchange of land was with Jagmohan, he gave the latter land near his home and took land at far place, initially people criticised that he is a fool giving away good land for poor quality but then he improved upon his land by way of developing boundary, removed stones, shrubs, raised tree. Today he is having 1502 tree of 20 different types of fruit tree and he is reaping good benefits so whatever loss he incurred now has been nullified. He has a

natural source of water near to his land ( this was one of the motivating factor to develop his plot there ) and he developed pond and is rearing fish into it. His benefits would have aggregated further if there were any marketing facility to give an outlet to his produce.

There is chak of Jagmohan Singh, he has all his land ( a total of 270 nalis ) in four chak there is no scattred land. One of the chak which is near his home is of eighty nalis of land. He began the process of consolidation of his holdings in 1977. He is able to take the best out of his chak next to his house but had to leave other chak as his wife expired and his children are still young.

Similarly has been the case of Jayaveer, Virendra Singh. Most of the chaks were mutual exchange among these as they had maximum land and moreless loctaed near to each other's land. Avtar's more than half of the consolidated chak is the result of mutual exchange with Jagmohan and Virendra's half of the consolidated chak is the result of mutual exchange with Jagmohan and other from Avtar and Jayaveer. This way things clicked and this could be well seen in other villages where such gruop can be formed. It is easier in case if we take families who are of same lineage as their land would be next to each other or take those who have more land with them.

There are such cases in village Tirkhali, there four-five families have developed chaks for themselves. However it is only a part of their land which is in chak rest is all scattered.

#### II c. At village level ( Beef )

If we take example of Mr. Chain Singh Rawat S/o Hari Singh Rawat he had his land scattered in about seven to eight places intially. Now they have their chaks at three- four palces with an average of 30-40 nalis in each chak. There has 10 to 15% increase in the production of Potatoes and Rajma with the coming of chakbandi. There are lesser hassles now and the crop is saved.

#### III. Thirdly, going by this defination we can discuss of three approaches

*III a. By purchase :* There are many cases of purchase of land and it is very obvoius that if one purchase land it would be done in chak. The land thus purchased are economically profitable options.

In village Hudoli ( block Purola, district Uttarkashi ) there are eight to nine families who have their land in chaks. These are Pitamber and Gambhir in Ghatugad toak; Safari Lal and Bhagrath in Jomani toak; Shiveram and Buddhi Singh in Matla toak; Prem Singh in Thawseri toak; Ritha Lal and Umed Singh in Malthya dhar; Gundru, Mainsola and Arjun Singh in Kaltiya dhar. These

families settled there after migrating from Tehri garhwal and purchased land from the local inhabitants for their living. They are reaping the benefits of their land being in one place and this is well evident to other members of the village. On discussion with others it came to the fore that others too want to develop their chak but there isn't much land left for undergoing any exchange. Chakbandi was a possibility if done one generation back.

There many individual cases where land was purchased in a chak for entierly economic retuns. Chakbandi in this form is a possibility only with those families which are economically well-off as they can afford making such investments. Like SH. Puran Singh Pharsvan purchased a plot of sixty to seventy nalis near village Tirkhali. It is being used for raising the commercial crop of potatoes and apple orchard. This land belonged to one family in Kupada who sold it as for them it was far off from the village and they did not had means to develop it.

*III b. By encroachment of revenue or forest land :* There are “n” number of examples on this. The development of most of the fruit orchards, channis uphill for raising commercial crops of poatatoes, peas all has been done on forest land. Then if any government land comes next to one's field it is included in one's own area, or many time it is given ( if it is a wasteland ) on lease on the farmer

*III c. Different government schemes:* There have been different schemes by the government where there has been allotment of land to the people and again these allotments have been in chak which has helped people reap benefits of chakbandi. Somewhere this has led to further consolidation of one's scattered field around that chak.

One such scheme was land distribution to the families belonging to scheduled caste and scheduled tribes. These have their chaks but there is the need to support these by further support for development of land. There was Haryali scheme wherein wastelands were distributed to spread greencover on them, these were done to encourage plantation on them. This is the case of Sh. Buddhi Prasad Semwal in Thalan, Bhatwari block. He has developed a chak of 50-60 nali of land. They had their own land and then they received about twenty nalis of land under the Haryali scheme, later there was mutual exchange with four to five families. They exchanged their good fertile land for waste land but it was profitable as this helped them to raise their chak. It has helped them to raise their fruit trees orchard.

Another was the scheme of development of fruit belts in which ten nalis of land were given. This could be well seen in Taknaur patti in Bhatwari block in the villages of Raithal, Gorshali, Dwari. Such initiatives have been the hallmark

of land utilization policy for horticulture in Himachal Pradesh. People have developed their chaks where they have received such chaks and raised fruit trees on the same but rest of their fields are scattered. There are people who have further consolidated their holdings near the chak by mutual exchange or purchase. There is the case of Sh. Leela Prasad Bhatt, his family got ten nali of land under the fruit belt scheme in 1970-72 and in and around that chak he developed a chak of twenty-five nalis by way of mutual exchange. However there is still one khet which he hasn't been able to purchase or exchange for. This has been helpful for raising fodder and fruit trees. There is good earnings from the sale of fodder grasses of minimum four to five thousand rupees. With this chak they shifted to commercial crops, the shift was from rice to soyabean and potatoe. With the protection of they can go three crops which was earlier restricted to two crops. One aspect that came to light was that their father have instructed them that no division of the chak should take place, this is very much possible in this case as all the three sons are having job. on one hand they are able to reap the full benefit as all are on job so the total earnings ia able to bear the expenses of the person who is employed in the farm and on the other hand had all the three brothers were dependent on the chak would it have remained intact.

This scheme of fruit belt has helped people to raise good cash crops in that plot, like taking the example of Raithal there families go for commercial

production of potatoes and each family is able to earn Rs 15 to 16 thousands on the minimum side and Rs one to one and a half Lakh on the maximum side in their chak located above the village. Similar chaks can be seen in village Dwari and Gorshali, an approximate estimate would say that land in chak is about 25% and scattered land is about 75%.

*A MIX OF SECOND & THIRD APPROACH* : The case is of Jhom Singh, the chak was developed by way of

- some field provided by some relative
- encroachment of UP government's land
- mutual exchange of land, others were given land in the field. They took waste land in return for good productive land in the village. This exchange of land was done with two families. The chak is of 50-60 nalis of land. There were a lot of litigation by the villagers for this encroachment but the later won the case. He has gone for raising of fruit trees in this chak. On the other hand there land in the village is still scattered in different tokens and they are not able to get them in a chak. This was done by the person some thirty years.

### **CHAPTER III THE IMPACT OF CHAKBANDI - THE PROS & CONS**

#### *THE PERCEIVED IMPACT OF CHAKBANDI - PROS*

**1. LAND IMPROVEMENT MEASURES** : You can undertake several land improvement measures. Government should provide loans for the same

**2. CROP PROTECTION FROM ANIMALS:** Crop is protected from the animals. Recently the rule has been framed that no animals would be left in fields which are beneath the village. This has benefited all and they are able to reap two crops now. If there is CKB they can go for three crops. in ponti

**3. CROP PROTECTION :** Fodder and crop is protected, since the field scattered one can not monitor the produce so the passer by or the person whose field are next often steal the produce. There is protection if fields are at one palce.

**4. WOMEN ENERGY & TIME SAVED :** If we look into the health scenario of the hill women most of them are found to be malnourished and anamic. One reason is lack of a balanced diet and second is strenous physical labour. The physical terrain calls for hard physical labour which is further made difficult by fields in different direction, so much of her energy is lost in reaching to the field. Chakbandi has helped women to save her precious time and energy. If one make a comparative analysis of the health of women who have their fields near by or in a chak and those who have vice-versa the difference could be clearly seen. In Beef things have become more better as each family has their own chak they have made pathways for mules. Now all heavy load like giving manure, bringinf fodder, fuelwood, harvest ect. are all done on mule's back.

**5. RAISING OF HIGH VALUE CROPS :** One can go for orchards in their fields, different commercial crops, vegetables can be grown only on fields near one's house. The raising of orchards has been one of the major catalytic factor for chakbandi, it was for raising of apple orchards that people did some mutual exchange in Mukhba. CKB helps in raising orchards, orchards can be raised in chak land, so for raising of orchards one needs to have land in chaks.

**6. BETTER CROP MANAGEMENT :** Small families can manage their land only if they are in chak, they can go there for their crop protection during night time too. - you need lesser labour force

**7. CROP PLANNING AS PER ONE'S NEED & INTEREST :** you can raise crop as per your own interest and calculation. If your lands are scattered or to say they are clubbed with that of others you are forced to raise the same crop as that of your neighbour otherwise if their fields are free and you still have your crop, the crop would be destroyed by the animals which are grazing freely in other person's land. *Kheti apne hisab se kar sakte hai*

**8. INCREASE IN LAND AREA :** Your total land area is increased as you need not give boundary ( maid ) to each of field

**9. CONVENIENCE FOR DIFFERENT AGRICULTURE OPERATIONS :** - the harvested crop can be brought easily

**10. OPTIMUM USAGE OF LAND :** The time when land is kept vacant will be reduced. Sulochana Gaur, village Kandari has a chak of 20-25 nalis and rest of their land is scattered. Chak Me was done with two people. Later problems may develop because the next generation may not develop their understanding for the same. They were then able to reap benefits in terms of raising of three crops wheat, Peas, makhana.

**11. LESSER WEAR & TEAR FOR AGRICULTURE EQUIPMENTS :** lesser utilization of rope and baskets

**12. BETTER CHILD CARE :** proper maintenance of children and animals. Women would get extra time to tend to their children and this definitely has a positive impact on the family's health as well as other activities of the child.

**13. GIRLS GET TIME TO STUDY :** If they have their fields at one place they need to devote less time for agricultural operations and thus get more time to devote to their studies.

*THE IMPACT OF CHAKBANDI - CONS*

**1. LAND COMPENSATION TO THE PERSON WHO OWNED THE LAND :** when the road came the compensation went to the person who had the land in his name and not to the person who had ME the khet and was cultivating it, so people not going much for CKB. Land compensation being given to others whenever government has taken up that peice of land(

**2. LOOSENING OF SOCIAL TIES :** Hwn each has it's own chak the social ties would be loosed, the intensity of intermingling is reduced, if there is a death then we cannot aseemble immediately.

**3. INCREASED RISK FACTOR :** the risk factor in agriculture is enhanced, without chakbandi one has different types of land, at different locations, different soil types. If there is low productivity or crop failure in one particular type it is evened-up by better yield at other place. If one has one land at one place then it is a similair situation for all. This fact came to light in a greater intensity in Durvil where there were recent landslide and there has been offer by the disrict administartion to the village to settle elsewhere, the question raised by them was that if they had all their land at one place and that land unfortunatley becomes the target zone of landslide then they would be stripped of there all land. It was a similair kind of happening for Mrs. Basanti Negi ( W/o Mr. Gabbar Singh Negi, Village Mukhba) she had two khets of her own, with the objective of raising orchards she decided to buid her chak, she added

on three-four khets more to it by purchase. Later she raised forty-five trees of apple on it but almost the entire orchard was lost to landslide during this year diwali. The building of chak did not give the desired benefits to the family. They haven't received any compensation from any quarters yet.

**5. THE FIELD PATHWAYS :** The typical terrain of hills can be seen dotted by many pathways, one has one's fields scattered at different places and to reach them one has to track through different fields. There are villages where some families and some land has been brought under chakbandi but still many others have been left behind. So if a family has developed its chak it will not allow any trespassing so this has often raised many conflicts in the village, people want to continue with their old pathways which would be definitely allowed by the family who has raised its chak with so much painstaking efforts.

## **CHAPTER IV**

## **THE ISSUES INHIBITING CHAKBANDI**

In spite of the fact that all the families have shown a willingness for CKB the things are not translating into field. There are several issues to be addressed.

**1. CHANGING VALUES :** ( in Dwari ) there has been change in village culture and social values of the community. Like earlier there was more brotherhood among the people, they would take steps which would be beneficial to others and there was mutual helping of each other but today often there is jealousy and envy among each other. People are more guided by the losses to the other person rather than benefits to oneself. Or to say that if one does not see any benefit to oneself then he/she would not let benefit flow to the other person. This was the feeling with most of the people. Mrs Kasturi, Block samiti member from Kupada, wanted to get one khet by mutual exchange, the khet she wanted to get was next to her own khet and the khet she was to get was wasteland, had too many stones in it. In exchange she offered a better tilled land but the person did not agree as the amount of benefits to flow to him were less than the benefits to her.

This was all the more evident when road came in in village Raithal, some of the land that came was earlier donated to the Brahmans by their forefather but the payment of compensation came up it was cornered by the families of those who owned it. This has been quoted as an extreme case of deterioration of values where the land donated by the forefathers has been claimed back for the sake of getting compensation. This happened when land was purchased for the Maharshi Ashram, people took compensation for the land which was donated

by their forefathers like one was Uma master who received land in donation but it was taken time during the time of compensation.

**2. EXPENSIVE & TIME TAKING REGISTRATION PROCESS ( *dakhila - kharij* ) :** too much expenses in land registration so why do ckb and if no ckb crates future problems

There is no change in land ownership, this happened in village Bhatia where the road was built into the village and compensation went to those people who still had it in their name. This was the case with Smt. Mayawati Dhobhal who had purchased some land from some Harijan family and these fields came under the road construction but the compensation was taken up by the same Harijan family who owned the land.

**3. VARIATION IN LAND TYPES :** There comes the difference in the productivity of the land due to variation in the soil types. Though some say that if you have your land at one place you can undertake several land improvement measure and if one works on a particular piece of land for years that it's productivity could be improved.

**4. VARIATION IN LOCATION OF LAND :** Land being near the road or township area like in Upradi and Puroala goan ( Manoj Bijalwan ) - sc family in Dfakyat have patta land but they do not have water to drink their and because

of no weater they are not able to develop the landn so ckb not of much use to them,

- becasue of diffeence in the size of land problem in ckb. The distance of the land, everyone favours land near to the village. To argue it if one has land at one place one can always go for his house near that and can be with his crop for twenty four hours. As is the case with one's cahnnis's land.

**5. PEOPLE TAKING BACK THEIR LAND :** Mahi pal wants to go for chakbandi but people want equal size of land, when once khet have been exchanged one works hard on them to build uo the productivity of land but later the case of land being asked back has discouraged people to go for chakbandi. - many times ME goes and later some problem in mutual relationship there is an incedent of khety being taken back ( Manveer's case with some fgamily at Chataga village) Land being asked back

**6. THE SALARIED CLASS :** Becasue of sarkari job they could not fully develop their chak Many families have come into salaried job so the time for creating an environment, bargaining discussing, convincing needs a lot of time but they do not have so much time for it. They are busy with their jobs and do not have much time for different activites of the village. Since the dependency on agriculture for their economic needs has down, the needs to undertake pains

for CKB is lacking. If there entire dependency would have been on agriculture they would have taken efforts for it.

Atma Ram - those who are salaried class their livestock do the maximum damage as they are not so much dependent on agriculture and they have their salary to depend upon.

**7. ATTACHMENT TO ONE'S LAND :** Differences in the types of land act as a barrier. For every individual his or her field is the best for they have worked on it for so many years, they have removed stones, tended it with manure, ploughed it.

**8. REDUCING PER CAPITA LAND AVAILABILITY :** CKB is a process which will benefit well off people for one needs land to exchange. If one has more land but he is in turn getting lesser but at one place the deal is still profitable. A family which already has lesser land fears to be a loser in the deal, because it is not always possible for them to have same amount of land in exchange. Other option is providing cash which is again not within the reach of every family.

**9. DISINCLINATION TOWARDS AGRICULTURE :** There is growing disclination for agriculture among the coming generation. As they are getting more education, the desire for jobs is there, they would prefer to sit in the

market rather than go for agriculture. Whether their fields are in a chak or not it does not make of a difference to them.

**10. CHAKBANDI IS A TIME CONSUMING PROCESS :** The process of pursuing several families to part with their land and agree for another land is very slow, tedious and at times irritating. If we look at the example of Beef, the process of making each family agree to the system continued for eight to ten years with a constant thrust from people but it is difficult to expect that same amount of years would be given in by other villagers. Even if we look at individual level the process of constant dealings with people and the consequent hassles act as a deterrent for many and they consider it as an avoidable botheration.

**11. LAND HAVING A PROFITABLE LOCATION :** No family agrees for exchange of such land and one cannot expect it also. If we talk of Beef the land on either side of way to Yamunotri hasn't been part of the chakbandi process. Similar is the situation in Upradi and Ponti where some of the area falls within the preview of Barkot township area and no family agrees for its exchange as its price will shoot up year by year. Similiar is the case with areas where the possiblity of roads coming up is there.

**12. AWARENESS FOR CHAKBANDI :** During the study if we talked of chakbandi there were two distinct response, one was where people were aware

of the process and were willing to go for it but are facing many problems and there were other set of people who too were in favour of consolidation of land holdings but denied the possibility of the same. The latter group said that things are being managed by them in this manner and there is no way out of it.

There are still many areas where awareness for chakbandi is lacking and there is a need to talk about different success stories and models, they have to be suggested different means to overcome the barriers in the process.

**13. LACK OF KNOWLEDGE ON LEGAL AFFAIRS :** Laws have been an enigma and mystery for the common man. There are a lot of legal hassles in context of sale/ purchase / transfer of land so people fear to take any type of initiative on this. The most common practice among the villagers is when any sale or purchase takes place is recording of the deed in ten rupees stamp paper with two witnesses, but this does not qualify legally.

There has been deterioration in social ties, lessening of trust and mutual brotherhood. There are more cases of people going to courts and the fear of legal problems cropping up has increased. Things would have been much easier earlier but are difficult in today's scenario.

**14. EARNINGS FROM AGRICULTURE :** The motivating factor for chakbandi has been the economic gains one would reap from such an endeavour. This has been gains from raising cash crops or horticulture crops. We find that there is more talk of chakbandi in Yamuna valley ( Ramasarai region ) which one of few fertile regions of the Uttarakhand rather than in regions of Chamoli or Pauri where earnings from agriculture are for the namesake. The economic gains from the land has to be high to motivate a person to overcome the barriers in the process.

**15. MARKETING OUTLET :** If we talk of Mr. Vijay Pal of Upradi he went for a chak as he saw good cash returns from vegetables and today he is earning good returns which has inspired others to go for the same. He too faced marketing problems for his produce, he was enterprising enough to open his own vegetable shop at Barkot. On the other hand we have the example of Mr. Raghuveer Singh Rana at Raithal, he was able to develop a chak of fifteen nali after mutual exchange with eight families. He had good water facility there and he went for cauliflower production. His enterprise was duly supported by nature that year and he got a good yield but he could not find due market for the same and most of the produce was distributed among the villagers free of cost. This only dampened the spirits of Raghuveer and later he sold his chak to some organisation coming up with an ashram in the region which was more yielding.

The efforts of chakbandi need the marketing support for the farmer to be able to get due rewards for their efforts.

**16. MIGRATION :** Premwati in village Upradi, has five sons all of them are in service, four chak and also scattered land, did ME with 15 person, approx five to seven nalis of chak, still with five chak it wasn't of much use because there is no one to work on them they have to give to people to work on it.

**17. ONE KHET IN BETWEEN :** An often encountered problem in the process for a farmer developing his chak is when one individual's field who doesn't agree for mutual exchange. The person has a very comfortable position for himself, since his khet is surrounded on all the four sides by the khet of the farmer going for chak he need not worry about his crop as it would be duly protected by him. This has been the case with Sh. Leela Prasad Bhatt in Gorsali and ---- in Dakyat. On the other hand this has led to pulling down of all other efforts of the farmer as was the case with --- ( pradhan) in Kupada, the farmer negotiated with eight to nine farmers for mutual exchange and all of them agreed after a prolonged process of if's and but's but at the end the entire endeavour was brought as one of them ( whose khet was in between ) backed out from the deal.

**18. ENCROACHED LAND :** Often the land which are being cultivated some part of it is encroached, which could be forest or UP government land. These lands could be either on lease to the farmer or still with the governemnt on records. In both the cases the person is in no way aithorised to undertake any sale or purchase of such types of land. No person would exchange one's land for any such types of land.

*19. SPREAD OF FIELDS IN OTHER VILLAGES :* The sactterednes of land holdings vary, many a times fields of one village can be found intermixed with that of the other village. This usually takes place as one of them was there right from the begining and other one came up later as some families settled there and they very given some land by earleir ones. This can be seen with Kupada and Kumshala. Kupada was there earlier and some of the land of their families lies in Kumshala village. Neither the inhabitants are in a psoition to provide Kupada's families soem land as they are already short of it and nor they have resources to pay them for it.

**20. LACK OF RETURNS FROM CHAKBANDI :** There hasn't been much return from the orchards that have been raised in these chaks. In village Raithal orchards have been raised but today there is no technical know-how as to how to manage them and there many pest attacks for which they are helpless. The orchards raised by them are of no use to them in their present state.

21.TREE ON THE LAND

22. NOBODY WANTS TO SETTLE AWAY FROM THE VILLAGE :

## CHAPTER V

## EXPECTATIONS FROM DIFFERENT SECTORS

### GOVERNMENT

⇒ **Land Improvement Measures** : The government should support land improvement measures. In chalandi people are hesitant that they get poor quality of land or land which is low on productivity and this exercise calls for much expenses on part of the farmers which all cannot afford within their means. There is a need to level the land, there are land with bushes or stones which needs to be worked upon, some land loose irrigation facility etc. All these aspects need to be worked upon. When a chak is created it is essential to provide it with boundary walls and there has been request on part of the villagers to support such an endeavour. They should provide loan or easy credit facility for undertaking land improvement measures as it is always possible that the person gets poor quality land. There be loan for stone wall around the fields, milch animals to support manuring of the field

There needs to be support for testing of soil so that appropriate crops be arised, facility for arrangement of quality seeds and manures

⇒ **Construction of walls & house** : It is essentail to provide boundary wall to the fields for crop protection so as to take full advantage of one's labor. If one develops one's chak far away from the village or one's house then there is a need for him to construct his or her house next to it for better crop management and protection of crop. All these efforts require support from the government. It has been often debated that if already one has little land ( scattred ) and a house we cannot expect him to settle down at one place and build his new house.

⇒ **Marketing Facilities** : The motivating factor for chakbandi has been economic gains and one perceives cash benefits in return. If governemnt provides marketing back up for the enhanced production of the farmer it would give an additional boost to their efforts.

⇒ **Pressure from the Government** : Some villagers have lost patience for voluntary chakbandi as they have been making endeavour for the same for quite some time. They beleive that different people have different opnions and it is hard to make them all agree on one platform so government should do it forcefully. The government should evaluate the land of each of the

farmer and provide them land at one place equivalent to that. If there is pressure from the government, they will participate in the same and there be heavy penalty for the families not agreeing to the system. The government should make it a full-fledged drive and put in all its persuasion into it.

⇒ ***Due Recognition & Rewards*** : There are many individuals who have gone for chakbandi of their lands. It is essential that they be recognised and rewarded as it sets up example for others to emulate. The awarding of Gura Devi award to Mr. Rajendra Singh Rawat has spread his name and efforts to all parts of the Yamuna Valley. This has created a favorable impression for such efforts. There should be priority to the individuals and villages who have gone for chakbandi in different government programmes and schemes.

⇒ ***Relaxation in Sale & Purchase with SC / ST*** : One of the often encountered problem is sale, purchase, mutual exchange with families from scheduled caste and scheduled tribes. There are many legal acts which discourage such transactions. There is need for some relaxation in these acts.

⇒ ***UP Government Land*** : Though encroachment of Uttar Pradesh government land is a well established practice but one of the expectation from the

government was that if any piece of land which comes in between and is near one's chak and is owned by UP government should be handed over to the farmer going for chakbandi. There were two opinions on the cost some favoured it being handed over at no cost some at minimum cost. The bitha land should be given to the person who owns the fields around it and in return he can give his land in doyam land in return.

⇒ **No Role for the Government** : Chakbandi will take place only when people are ready for mutual exchange of their land. If nobody is ready for exchange of their land there is hardly any role left for the government to undertake.

⇒ **Simplification & Relaxation in Land Registration process** : Free or minimum cost for registration of land which have been mutually exchanged under the process of chakbandi. Another alternative suggested for the same is that there be timely revision of land records and changes in ownership be made automatically if more than five years have elapsed after chakbandi. This shall save the farmer from unnecessary delays and expenses.

⇒ **Severe Penalty for those breaking Chakbandi** : The process of consolidating one's land in itself is a very tedious process and it becomes highly frustrating when once you have developed your chak taken few production on it and then the concerned person asks back his or her land.

This has happened in many cases where the person observing the benefits accruing to the other person has asked back the land. There should be some strict provision for person who volunteers out from such arrangement. There should paying back of all expenses incurred by the person in the development of the land.

### ***NON GOVERNMENTAL ORGANISATIONS***

⇒ ***Catalyst*** : NGO need to develop an environment for chakbandi by creating awareness by needed reading material, lectures, trainings, exposures to the areas where it has been done successfully, creating an favorable environment, those people who have done CKB be brought into light and act as an demonstration for others. As far as awareness is concerned focus should be on schools too as the message communicated by the children to their parents are well attended.

There can be exposure to the regions of Himachal Pradesh where the problem of scattered landholdings does not exist. They have their land in one chunk and are able to raise fruit trees orchards and earning good rewards too.

- ⇒ **Pressure group at Policy Level** : There needs to be some changes in the policy level mainly at legal level to facilitate chakbandi. The NGOs need to develop appropriate pressure for the same.
- ⇒ **Mediator between Government & Community** : Chakbandi needs the support of government as well as the community. The government has to support different land improvement efforts, provide structural facilities for undertaking enhancing agriculture and horticulture productivity. NGOs should bring these concerns and needs of the community in an organised and effective manner to the government.
- ⇒ **Community Institutions** : There is a strong role for community institutions to play in this context. The process requires mutual consent and rapport building among the families who participate in these process, this requires lot of discussion and deliberations. Here community institutions can play the role of mediator, act as an impartial observer and that no one's interest are being sacrificed. On the other hand there is need for the community institutions to take initiatives on these and develop their strong understanding on the issue and be able to motivate and guide others.

## **PUBLIC REPRESENTATIVE**

An interesting finding in this study was that no one sees any role for their elected representatives. There were the days when village Pradhan had his say and reputation among community and they would agree to what he/she would say. There has been erosion of creditability and people have no faith in them and that they are there to pursue their own selfish interests.

The role of public representatives would be negligible because they are not popular leader, people do not accept them as their leader and different people have different frames of mind so all won't listen to them.

## CHAPTER VI

## RECOMMENDATIONS

- ◇ ***Develop different chak as per type of land*** : There are different types of land basically avval, doyam .... To overcome the the hesitation that in the process of exchange some would get or lose good fertile land or vice-versa there could be chaks for each in each type of land. So everyone has every type of land with them.

- ◇ ***Coperative farming*** : There is another option that few families can work out a system among themselves and go for coperative farming. This is being practised to a greater extent in hills. This is done out of constraints that all have to go for similar crop but this system could be used for high value crops. They can then go for a common boundary wall and shared labour , other inputs and marketing. This has been done successfully in village Dakyat ( Naugaon block district Uttarkashi ) Tataou toak 2500 to 3000 nalis of land which is owned jointly by all and each family has two three khet a total production of 40 to 50 trucks, the total land is divide iinto two types one is used for peas and other is used for whaet, the entire owners go for a similar types of crop in all the land, so this shows the benefit of ckb so if they similarly have all their land this way they get high lelvel of production
  
- ◇ ***Future Division of Land*** : If look into the historical analysis the lands was in chak but with the division of land among the sons the principal was that all should get all types and equal amount of land. This led to scattered holdings and thus it's different fallouts. The division of land has to take place among the sons so it is now dawning upon on people that it be done in chaks or to give one location to one. Like we see the case of Shanti Prasad are three brothers and he hasn't much problem regarding scattered land. There land was in three toak intially so one son was given the land at one place, however the total amount of land is not the same for all the three but

in view of the benefits by land being at one place there hasn't been any dispute.

- ◇ ***Intiating with a gruop of four five families*** : The possibility of entire village going for chakbandi is remote, the option of forming a gruop of families having land near to each other can be formed. This gruop can go for mutual exchange among themselves. Often such gruops are formed among familes who are of the same father or grandfather as their land would be nearby or among those who have larger landholdings as they have the scope to go for higher land amount for their lower value land.
  
- ◇ ***Supporting Production*** : The production of the land has to be supported so that one finds chakbandi a profitable venture. This support can take different shape as the need of the area like better and certified seeds, training inputs, crop protection measures, and most important is the marketing facility.
  
- ◇ ***Land Improvement Measures*** :\_When land is at one place it's productivity can be enhanced by undertaking several soil improvement measures, getting irrigation facilites like polythene tank, developing manure facility like NADEP etc. This would help one to overcome the losses incurred by giving away good quality land in the process.

◇ **Awareness** : There is a need to develop awareness for chakbandi, one has to assured of the benefits vis-a-vis losses that one incurs. An environment for chakbandi has to be created whereby all the families join the movement. Even if the land is far away from the village but is at one place it is stilla profitable venture to be undertaken.

◇ **Prioritizing Villages for Intiating Chakbandi** : There are several aspects which give favour to the process of chakbandi in a village and the chances for successful completion of chakbandi in such villages is high. We can talk of such parameters

villages with small population

villages with similiar land types

villages with strong community institutions

villages with good agricultural fertile land

villages with greater dependency on agriculture activites

**Promoting chakbandi among the family members** : The first step to facilitate chakbandi among the family, as they are the desecnedant of the same lineage so there fields will be next to each other. This way many individuals have developed their chaks. Take the example of Sh. Buddhi Singh Pawar, village Doorvil. He has a chal of thirty nali and he developed it by purchasing

fifteen nalis from his real brother and he initially had his fifteen nalis, his brother sold off as he was running his shop which was giving good returns. Similar has been the case of chak developed by Raghuveer Singh Rana in village Raithal.

**UPRADI :** The village Upradi has 60 families, 5 SC, 40 Brahmins, rest Rajput. All families have land more than 20 nalis. 15 person are in service. Two types of land avval, doyam. Commercial agriculture- potato, peas and apple, pears, chestnut, almond, chullu, grapes, plum. Traditional agriculture- mandua, dhan hwaet and pulses. Land divided into 7 tok, in five agri is practised and two orchards

## THE LEGAL SCENARIO

There are several aspects to it

1. Uttar Pradesh Zamindari Abolition and Land Reforms Act 1950, Article 161 says with regard to exchange of lands

A bhumidhar may exchange with

- (a) any other bhumidhar land held by him, or
- (b) any ( Goan Sabha ) or local authority, lands for the time being vested in it under Section 117 :

Provided that no exchange shall be made except with the permission of an Assistant Collector who shall refuse permission if the difference between the rental value of land given in exchange and of land received in exchange calculated at hereditary rates is more than 10 percent of the lower rental value.

(1-A) Where the Assistant Collector permits exchange he shall also order the relevant annual registers to be corrected accordingly.

(2) On exchange made in accordance with sub-section (1) they shall have the same rights in the land so received in exchange as they had in the land given in exchange.

*Comments :* The ceiling on exchange imposed by way of variation in land value not being more than ten percent act as a barrier in registration under this provision. It is essential that this ten percent ceiling be done away with.

1. Uttar Pradesh Zamindari Abolition and Land Reforms Act 1950, Article 157  
A says with regard to Restriction on transfer of land by members of Scheduled Castes

- (1) Without prejudice to the restrictions contained in Section 153 to 157, no bhumidhar or asami belonging to a Scheduled Caste shall have the right to transfer any land by way of sale, gift, mortgage or lease to a person not belonging to a Scheduled Caste, except with the previous approval of the Collector :

Provided that no such approval shall be given by the Collector in case where the land held in Uttar Pradesh by the transfer on the date of application under this section is less than 1.26 hectares or where the area of land so held in Uttar Pradesh by the transferor on the said date is after such transfer, likely to be reduced to less than 1.26 hectares.

- (2) The Collector shall, on an application made in that behalf in the prescribed manner, make such inquiry as may be prescribed.

*Comments :* This provision puts restriction if one has to exchange land with families from Scheduled castes. There be relaxation in case of such exchanges taking place in chakbandi.

1. Uttar Pradesh Zamindari Abolition and Land Reforms Act 1950, Article 157  
B says with regard to Restriction on transfer of land by members of Scheduled Tribes

- (1) Without prejudice to the restrictions contained in Section 153 to 157, no bhumidhar or asami belonging to a Scheduled Tribes shall have the right to transfer any land by way of sale, gift, mortgage or lease to a person not belonging to a Scheduled Tribe.

*Comments* : This provision puts restriction if one has to exchange land with families from Scheduled Tribes. There be relaxation in case of such exchanges taking place in chakbandi.

**2. Uttar Pradesh Land Consolidation Act 1953** : The act details out the process for carrying chakbandi, the Article details the initiation of the process.

Under the act the government conducts the survey and allocates chak to the farmers as per their total ( scattered ) land holdings. The fear with regard to the implementation of these acts is that in the process of distribution of chak it is very possible that the influential and big farmers will influence the process in their favour. There is provision for the appointment of Consolidation Commissioner and Consolidation Officer, they make the proposals and invite objection from the community. If any farmer has any objection to the process of chakbandi he may raise objection and there be due litigation process. It is essential that the confidence of the community should be restored in the system and there be some in-built safeguard to safeguard the interests of small and marginal farmers.

**3. Land Revenue Act** : As per the act DM is the Revenue and Settlement Officer and he / she is responsible for maintaining revenue and land records and their updation. Under the act one simple way out is that the DM declares that the settlement process shall begun ( bandobast karyawahi shuru ki jaye )

and all the lands which have been exchanged under the process of chakbandi should be brought in the records.

It is essential that proper and time to time updation of revenue records be done. The last revision of the land records was done in 1960-61 and it is essentially that they be updated after a period of thirty years.

4. The Act of permissive possession/ adverse possession ( paratikul kabja ): There has been many cases in the court where the land was exchanged years ago, but appropriate changes in the records were not made. This is a very common phenomenon that the land is in the possession of one and is owned by other. These problems crop up in case of land compensation given if a road or some construction comes up in the region.

This article says that if one has occupied a land for a period more than twelve years against the wishes of the owner than the land can be recorded in the name of the possessor. This could be other way but this is possible only if both the parties agree to it. If the owner accepts that the possessor was in possession by his will than the case loses ground. If one wants to take it back then there is the case of recovery of possession.

5. The Registration Act : Article 17 ( A), the act calls for registration of any property whose value is more than Rs.100. There be waiver of stamp duty in case of land registered under the process of chakbandi. Presently the rate of stamp duty ....

The present practice of recording the sale/purchase deed on Rs.5 stamp paper. It is essential that ..... Any such document when brought to the notice of judicial authorities is impounded, valuation of the property is done, penalty is calculated. However the general public is still unaware of most of these proceedings.

Article 161, there is no stamp duty charged in it and one needs to pay only the court fees. This provides an economical option for registration of land exchanged in the process of chakbandi. The act makes a mention of hereditary rates which are calculated as per the rates declared in Land Revenue Act ( khatauni rakbha)

Earlier changes in the land records have been brought in by Government Order in 1986 ( niyamikaran ) which regularised encroachments done before 1976. There could also some issue of government order for updation of records exchanged under chakbandi.

# SDM if Assistant Record Officer and DM is Record Officer

## ANNEXURE - LIST OF INTERVIEWEES

<b>VILLAGE</b>	<b>INTERVIEWEES</b>
PONTI	Sh. Jhom Singh, Smt. Atar dai, Sh. Teg Singh Negi, Smt. Mahima devi, Sh. Hari Singh, Smt. Rukum Singh Rana, Smt. Suman Dai, Sh. Vijendra Singh Chuahan, Jubal Dai, Kitab Singh
UPRADI	Sh. Vijaypal Singh Rawat, Shanti Prasad Belwal, Sh. Mahi Pal Singh, Gopeshwar Prasad, Bimla Badhani, Vidyawathi, Premwati Uniyal
BHATIA	Sh. Atma Ram, Smt. Mayawati Dhobhal, Km. Seema, Uttam Chand, Vikram Singh, Rukum Singh
DOORVIL	Sh. Girdhari lal, Sh. Buddhi Singh Pawar, Smt Ratan Dai
KUPADA	Chandan Singh, Chandra Singh, Dayal Singh Negi, Kasturi, BS Bhandari, Pratap Singh, Surveer Singh, Bharat Singh, Suraj Mal Singh, Chitramohan Singh Rana

KUMSHALA	Sh. Bhajan Singh, Sh. Charan Singh, Jagat Singh, Lakhan chand
GORSHALI	Smt. Pushpa Rana, Sh. Sobat Singh Rana, Sh Virendra Lal Shah, Sh. Chander Singh Pawar, Sh. Leela Prasad Bhatt
DWARI	Sh. Mamraj Singh, Sh. Pratham Singh, Sh. Sauntha Singh, Sh. Sundar Singh
RAITHAL	Smt. Pyari Shah ( Pradhan ), Sh. Raghuveer Singh Rana, Sh. Chandan Singh Rana, Rudra Devi, Sh. Surat Singh Rana
PINKHI	Sh. Bachhan Singh
DAKHYAT	Avtar Singh Jayada, Manveer Singh Jayada, Ayan Singh, Bhajan Singh, Mohan Singh, Bel Singh, Leela Singh, Mahendra Singh, Manjal Singh, Surat Mal, Jagmohan Singh Jayada, Bijliya Lal, Barfiya Lal, Birendra Singh, Manveer Singh
MUKHBA	Smt. Gayatri Semwal, Smt. Basanti Negi, Smt. Chandrabagha Devi ( Pradhan ), Smt. Urmila Devi

UTTARKASHI	Sh. Darban Singh Chauhan, Sh. Kedar Singh Rawat, Sh. Surat Singh Rawat
THAILANG	Sh. Budhi Prasad Semwal
KANDARI	Smt Sulochana Gaur
PUROLA	Sh. Manoj Bijalwan
BEEF	Sh. Chain Singh Rawat
TIRKHALI	Jaypal Singh Rawat, Vikram Singh Rawat, Daya Ram Rawat, Sobendra Singh Chauhan, Jagat Singh, Fakir Singh Rawat, Dhram Singh, Yudhvir Singh Rawat

*apase manavata sae chakbandi ke jaywe*

*bikhare khet hone ke karan sara jeevan ladkhata hai*

*Srishti par drishti hote hai, Drishti par srishti hote hai*

*Uatsaha tabhi hota hai jab pahayada hota hai ( surat S rana, rairhal)*

*Vartman pidi kheti kam karti hai ( surat S Rana, Raithal)*

*Koi anari mankhi phasta hai to kuch nahi kar sakte ( puhpa chauhan )*

Without ckb a pewrson who would live forn100 years would live for 60 years.,  
preganant lady have lot of problems ,

