Chapter 5

Integrated Analysis and Conclusion

5.1 Introduction

This chapter presents the results of the integrated analysis of all cases discussed elaborately in chapters III and IV. The cases have brought out the various facets on the Scheduled Caste people accessing the commons. Initially, the process of exclusion of Scheduled Castes from accessing commons such as car stand, graveyard, thrashing yard, minor forest, public school, road, temple (including temple road, premises, etc.) water bodies (canal, pond, river, water fountains etc.), and public infrastructure (Anganwadi, village Panchayat office, Village Administrative Office etc.) was traced historically. Also it traced historically the issue of socially excluded people accessing the public utilities such as tea stalls, grocery shops, barber shops and petty shops are discussed.

Second, the issues associated with the scheduled caste’s accessing the commons were taken up. This chapter presents the core issues of the study, the issues confronting Scheduled Castes accessing commons, the background of the issue and also how it reached the court. The interventions of the various governments and non-government institutions, the perception of the villagers, and judicial intervention in the Scheduled Caste’s access to commons are also analysed.

5.2 Exclusion of Scheduled Castes accessing commons: A Historical Perspective

An analysis of the background of the exclusion of Scheduled Caste people from accessing to commons is made in this part of the study. It also makes a detailed analysis of the circumstances that led to the emergence of the issues. The analysis covers all the cases under study.
and it attempts to cover the history of cases one after another. In the case of Kandadevi village, the issue started after the riot at Unjannai village (nearby village). In Kandadevi village, the people belonging to the Thevar community started restricting the Pallars after this incident and at one point of time they openly announced that the Pallars should not participate in the temple car festival. Despite this, the Pallars during the festival attempted to touch the temple car which prompted the Thevar community to get involved in a skirmish with Pallars. In the case of Kanthampatti village, the first major issue emerged when two persons from Parayar community sat in the premises of the temple. Before that incident, none of the Parayar community persons was allowed to enter the premises of the temple. After the incident, the the Parayars demanded to take part in the worship in the temple. This led to a clash between the Parayars and dominant caste in the village.

In Sampatti village, the caste problem started because of the shoddy approaches of the village Panchayat. It converted the graveyard lands of the Scheduled Caste into a pond and promised the Parayars that they could use the common graveyard that was constructed under Annaithu Grama Anna Marumalarchi scheme (A state government-sponsored scheme of Tamil Nadu). When a person of the Parayar community passed away, they requested the village Panchayat permission for using the common AGAMT graveyard but the Village Panchayat stifly turned down their appeal and took a decision that favored Vellars. Another member of the Paryar community also died and they made the second appeal to the Vellalars and the village Panchayat for using the AGAMT graveyard. This time also the village Panchayat refused to consider the appeal. The Parayars were disappointed by the decision of the Panchayat and moved to the court seeking justice.

In Pootai village, a few elderly persons of the Parayar community expressed their interest and asserted that they would be taking part in the temple worship. Their assertion was refuted by the Vanniyar
community. When the village Panchayat took the matter for consideration, the Parayars decided to take part in the worship. Initially, the Paryars demanded the Vanniyars to permit them to participate in the ‘pongal’ function (preparing food in the name of the God), and later, demanded participation in the temple car festival. The Vanniyars discussed among themselves and gave assent to the Paryars only to participate in the *Pongal* festival and they did not permit participation in the car festival. For establishing their rights to participate in the car festival, the Parayars had to move the court.

In the Mandalamanikam village, the Pallars encountered the caste issue when they travelled in the public transport bus along with persons belonging to Thevar community of the same village. The problem ballooned to the extent of restricting the Pallars from travelling in the public transport buses. Subsequently, the people of Thevar community told the Pallars not use on the common public road. When ‘abusive words’ were written against the Muthuramalinga Thevar (political icon of Thevars) allegedly by the Pallars, it made them intolerant. They strictly warned them not to travel on the public road where they resided.

In Uthapuram village, the issue started when the Pallars demanded the Pillai community to permit them to worship at the temple. A second incident started at the individual level, when a person of Pallar community was grazing his cattle on the roadside. One of the cattle entered the lands of a Pillai. Thereafter, there was a clash between Pallar and Pillai. Thirdly, Pallars were attacked by some of the Pillai community when they were performing their traditional ritual dance in front of a Peepal tree. This incident escalated into a communal violence between the castes. This led to the construction of a wall by the Pillai caste which restricted entry of the Pallar community in to the dominant caste areas.
At Kandadevi village, the Thevars were constrained to keep away the Pallars not for what they actually did but only as a precautionary measure. The Unjannai riot was the reason behind it. At Kandampatti, the Parayars were not deliberately allowed to enter the temple. However, the bitter incident at the temple premises led the Parayars to fight for their rights. In Mandalamanikam village, the illtreatment in a bus meted out to a member of the Pallar community by Thevars was the cause for the trouble. In Pootai village, there was no such specific incident but the elder Parayars proposed to the Vanniyars (also elected members of the village Panchayat) that they were interested in taking part in the festival. In Sampatti village, the village Panchayat was the reason for the issue because of its decision to construct a new burial ground in the place of the old burial ground which was for the Parayar community. In Uthapuram village, the Pallars were pelted with stone by unknown persons while they were performing their ritual practices in the temple. Only in the Pootai village, the Vanniyars accepted the demands of the Parayar community initially. The intervention of village Panchayat averted caste-based violence. In other villages, the Scheduled caste people had to struggle long and hard in the initial stage of protest.

5.3 Issues associated with Scheduled Castes in accessing the commons

The exclusion of scheduled castes is confined not only to the commons but also to a large number of public utilities. Some public institutions such as Anganwadi, village Panchayat office, and village administrative office were widely used by all the communities. In public schools also, the Scheduled Caste students of the locality were enrolled. In Kandampatti, Pootai and Sampatti village, the Parayars and Arunthathiyars could go to the public schools located in the dominant caste area. In the Government primary school, children were enrolled in their respective localities. It was not because of caste
problem but only because of contingency. Very few Scheduled caste people are sending their children to the private schools in the nearby city in all the study villages.

In accessing the road, they have been facing difficulties when the road is located in the dominant caste area. If they travelled on the roads located in the dominant caste area, they were questioned by the dominant caste people about the purpose of travel. In retaliation, a few of the Scheduled Caste went as labourers to work in the lands of dominant caste people. In Mandalamanikam village, the intensity of the road issue escalatd to the extent of murderine a Pallar student. In the thrashing yard, they were allowed to use only the thrashing yard located in their locality and similarly, the canals. In respect of accessing car stand (bullock cart stand), only dominant castes were permitted to use it in the Pootai village.

One of the most important resources is the minor forest in the villagers. The villagers get fodder for their cattle, firewood, fruits, broomstick plants and other forest produces. The Minor forest in the Sampatti village was used by Parayars and Arunthathiyars without any restriction in the past. This minor forest is located in the outskirts of the village. The villagers are not living in the forest. This may be the reason for Scheduled caste people moving freely in to the forest. In regard to accessing the graveyard, the Scheduled castes are facing difficulties. In all the villages, every community has separate graveyard. However, the problem is in accessing the common graveyard if it is the only one in a village.

Another important common is village markets, where goods are marketed. It is available in the all the study villages except Kandampatti and Sampatti. It is located in the main part of the village. Scheduled castes people have been freely selling the goods in the village market without any discrimination. Also, access to public water tap, river, Pond and other minor water bodies is also restricted.
In Kandadevi village, Pallars can use the Ponds in the dominant caste area too. Similarly, bathing ghats in the Mandalamanikam and Pootai villages are being used by the Scheduled Caste. In fact, the Public water tap located in the dominant caste areas is never used by the Scheduled Caste in any of the villages.

The Scheduled Caste of Kandampatti, Mandalamanikam and Uthapuram cannot worship in the common temple. In contrast, the Scheduled Castes of the Kandadevi, Pootai, and Sampatti village can worship the local deities. The Temple in Sampatti is on a small hill where no villagers are living. In Kandadevi village Scheduled caste people cannot take part in car festival and in Pootai they can participate in temple worship. Summarily, the temple located away from the settlement area alone can be accessed by the Scheduled Caste (Sampatti village). Also, only the famous temples can be accessed by the Scheduled Caste at Kandadevi and Pootai. The Scheduled Caste labourers who are going as agricultural laoburers in the land of dominant caste alone can access the road. The scheduled castes are allowed to use the thrashing yard for drying the agricultural produces of the dominant castes. Significantly, the Scheduled Castes who are living close to the dominant caste areas can have access to the primary school and also road aw in Arunthathiyar in Mandalamanikam village.

5.4 Role of State institutions in ensuring Scheduled Caste access to commons

The state institutions and other public institutions such as Panchayat Raj Institution, civil society, activists, Hindu Religious and Charitable Endowment, political parties, Police department, and Revenue Departments are found to have intervened in the issue of Scheduled castes. In the Kandadevi village, Scheduled caste people initially informed the elected representatives of the village Panchayat and also the ‘Depressed Class Welfare Forum’ functioning in the
village. The village Panchayat representatives from the Pallar community were active but the president of village Panchayat did not show any interest in the issue. Then, they took the issue to the Puthiya Thamizhagam party. The party president Dr. Krishnaswamy filed a writ petition in the High court of Madras in 1998. Also, the Hindu Religious and Charitable Endowment intervened in this matter. Further, the revenue divisional officer and district administration conducted a peace committee meeting. Finally, the High Court of Madras directed the government machinery to take Scheduled castes to the temple. Accordingly, they were taken to the temple with Police protection.

In Kandampatti village, when the issues cropped up, the Scheduled Caste people informed the elected representatives of the village Panchayat. Consequently, they approached the political party Viduthalai Chiruthaigal Katchi. It supported the Scheduled Castes and took them to get legal aid. Initially, Scheduled caste people protested in front of the District Administration. The police department, revenue department and the District administration formed peace committees to settle the issue. Later, the Party President Mr. Thirumavalavan filed a writ petition in the High Court of Madras. The Hindu Religious and Charitable Endowment also participated in the peace committee conducted by the district administration on various occasions. However, the activists, civil societies, local bodies and state government did not intervene in this matter.

In Sampatti village, Scheduled castes made an appeal to the President of the village Panchayat seeking permission for access to graveyard after the death of a Scheduled caste person. He acted partially. So, the Scheduled caste people registered a complaint with the Police Department and also started protesting along with the deceased. The Police came to the spot and asked them to stop the protest, but they did not heed the instructions. Later, the police themselves took the deceased and cremated on the shore of the
common graveyard. Incidentally, another Scheduled caste person died after three months. The Scheduled caste people represented the issue to the Viduthalai Chiruthaigal Katchi, a political party. Instantly, the party cadres protested along with the Scheduled castes. Meanwhile, Rathinam an advocate filed a writ petition in the High Court of Madras. The issue was also taken up the Revenue department and district administration. They conducted peace committee but the decision did not favour the Scheduled Caste.

In the Pootai village, the decision of village Panchayat president favoured Scheduled Caste people. However, some of them complained to the police station, and also filed a writ petition in the High Court of Madras with the support of Viduthalai Chiruthaigal Katchi. Also, the Hindu Religious and Charitable Endowment had a role in directing the villagers to follow *Agamas*. Moreover, the revenue divisional officer, police department and the district administration intervened and maintained law and order. In the Mandalamanikam village, the Scheduled castes were ill-treated by the dominant caste. There is no village Panchayat elected representative from the Pallars (victim). So, they complained to the police but no action was taken. Unfortunately, the dominant caste murdered a Scheduled caste youth while he was using the road. Then, the father of the deceased youth made a complaint with the police department. Subsequently he also, informed to the Puthiya Thamizhagam, a political party. The party filed a writ petition in the High Court of Madras. Also, Adv.Rathinam filed another writ petition. The revenue divisional officials made all necessary arrangements for granting compensation to the family of the deceased.

In the Uthapuram village, from the inception of the caste issue, the Scheduled caste has been complaining to the police station. On many occasions, the village Panchayat representatives did not handle the issue properly and acted partially. The issue of untouchability wall came to the knowledge of the outer world only after nearly two decades. For the first time, the issue was reported by the Media and
subsequently, the political parties such as Communist Party of India (Marxist), Pattali Makkal Katchi and Viduthalai Chiruthaigal Katchi raised their voice in favour of Scheduled Caste community. However, only the Communist Party of India (Marxist) intervened and supported the Scheduled Caste in making a complaint to the police department, district administration and filed a writ in the High Court of Madras. The Tamil Nadu Untouchability Eradication Front and the Hindu Newspaper reported this issue. The state government of Tamil Nadu intervened and ordered to bring the wall down. The Hindu Religious and Charitable Endowment intervened on the issue only when the caste issue came to light.

The village Panchayat representatives in all the villages functioned as key stakeholders at the initial stage of the issue. In Pootai and Uthapuram village, they kept the situation under control and created a smooth atmosphere. In the Kandampatti and Kandadevi villages, the Scheduled castes’ village Panchayat representatives supported the Scheduled caste in taking them to the political parties as well the the legal aid cells. In Sampatti the dominant castes’ village Panchayat representatives went against the Scheduled castes. In Mandalamanikam, there are no representatives from the Scheduled caste. The Non-governmental organisations in some of the villages assist the Scheduled caste community, particularly, the ‘Depressed Class Welfare Forum’ in Kandadevi village and Tamil Nadu Untouchability Eradication Front in the Uthapuram were found to have contributed substantially in talking the issue to the appropriate forum and solving the issue to a certain extent.

The media was found to have played a significant role in exposing the untouchability wall of Uthapuram village. That was the first time. News about the wall was brought to the notice of the public. Another important institution is the political party. In Kandampatti, Pootai and Sampatti villages the Viduthalai Chiruthaigal supported the Scheduled Caste. Puthiya Tamizhagam and Tamizhaga Makkal
Munnetra Kazhagam supported them in the Mandalamainakm and Kandadevi villages. In Uthapuram village, Communist Party of India (Marxist), Puthaiya Tamizhagam, Tamizhaga Munnetra Kazhagam and Pattalai Makkal Katchi extended their support. Despite the Dravidian political parties such as All India Anna Dravida Munnetra Kazhagam and Dravida Munnetra Kazhagam being their ruling party or the opposition. They were found to play a major role in support of Scheduled Caste.

Apart from the political parties, social activist like Rathinam also supported the Scheduled caste in the Mandalamanikam and Sampatti villages. They took the issue to the High Court of Madras and fought for the justice. The government machinery such as district administration, Revenue department and Police department intervened on many occasions in conducting peace committee meetings and provided compensation to the victims. In all the villages, people opined that the local police was not supportive. They delayed in filing complaints, and in Sampatti village they went to the extent of lathi charging the Scheduled castes.

The Hindu Religious and Charitable Endowment played a greater role in the Kandampatti, Kandadevi, Pootai and Uthapuram villages such as studies on children and submission of report to the peace committee and directing the conduct of temple festival. In Kandadevi village, the decision of Hindu Religious and Charitable Endowment favoured the dominant caste. The State government intervened in the Kandadevi, Kandampatti, and Uthapuram villages. In Uthapuram the Government of Tamil Nadu, directed the district administration to put the wall down. In Kandampatti, it deputed a Minister to handle the issue, and in Kandadevi village, it directed the temple administration to conduct the car festival and directed the various government machinery to provide protection and escort to the Scheduled Caste community for taking part in the car festival.
5.5 Judicial Intervention in the process of Scheduled Caste access to commons

Judiciary can act on ‘sue motto’ and on a writ petition as well. All the issues in the study area were brought to the notice of the Judiciary through writ petitions. In the Kandadevi village, the petitioner filed a writ petition and pleaded for direction to the state government to implement the Article 17 of the constitution to facilitate participation by Scheduled Caste in the temple car festival on an equal footing. In 1998, the learned counsel directed the temple administration to permit the Scheduled Caste to pull the temple car. In the year 1999, the High Court proclaimed that the matter had to be decided by the Commissioner of Hindu Religious and Charitbale Endowment "according to the law" after hearing the parties. Thereafter, the temple festival was not conducted. In 2003, again the issue was taken to the court by the petitioner and in 2005 the High Court directed the various government machinery to ensure the participation of the Scheduled Caste in the car festival. Due to the panic situation, the festival was not conducted for some years. In 2014, High Court of Madras again directed the various government machinery to make appropriate and adequate arrangements to conduct the temple car festival. Thus, it was conducted and some Scheduled Castes people participated in the car festival.

In Kandampatti village, a writ petition was filed in the High Court of Madras in 2006. The petitioner prayed to ensure people of all castes including Scheduled Castes to enter and offer prayers and participate in all religious ceremonies and functions at the Kandampatti Draupathi Amman Temple, Salem. Initially, the Court directed the district administration to convene a peace committee and the peace committee was formed accordingly but no fruitful decisions were taken in the meetings. In 2008, the Court directed the Revenue Divisional officer to reopen the Draupathi Amman temple and ensure
adequate protection to Scheduled Caste Community to offer worship at the temple. Thereafter, the Scheduled Castes were taken to the temple for worship.

In Sampatti village, the petitioner prayed to take necessary steps to enforce the provisions of the Scheduled Castes and Scheduled Tribes Act 1989, to provide sufficient police protection to cremate the dead bodies of the persons who belonged to Scheduled Caste in the graveyard, to hand over the case to the Superintendent of police. The high court of Madras directed that it was the duty of all public officials concerned to ensure that no member of any particular community would be forced to go to a different place for the purpose of cremation of a dead body. Further, it directed that ‘anything contrary, either directly or indirectly, would obviously be against the sentiments expressed in Article 17 of the Constitution’.

In Pootai village, the issue reached the High Court in the year 2009. It directed the Hindu Religious and Charitable Endowment to specify their stand by filing an affidavit relating to the route in which the temple car can be taken through. The first petitioner (Trustee of the temple) claimed that certain persons in the Village were obstructing the customary route claiming that the deity should also be taken through their streets in the village Colony. Second writ petitions (Scheduled Caste) prayed that the colony people (Scheduled Caste area) also want to participate in the Mariamman Temple car Festival by taking the car through the Colony so that the people of the colony could also feel a part of the village. The court directed the authorities to enforce the said route to the Scheduled Caste colony.

In the Mandalamanikam village, a case was filed in the High Court of Madras soon after the murder of a Scheduled Caste youth by the dominant caste while he was walking down through the road. Two writ petitions were filed, one was by the father of the deceased and the other one was by an advocate. Both the writ petitions requested for
immediate laying of an alternative road, to investigate ‘First Investigation Report’ filed against the innocent Scheduled Caste, to hand over the murder case to Central Bureau of Investigation and to direct the accused to pay the fine amount. The court pointed out the Peace committee was already conducted by the Deputy Superintendent of police on the day of the murder itself. Also, highlighted the amount for laying road was already sanctioned by the District Collector. With regard to the transfer of the case to ‘Central Bureau of Investigation’ the court told that the Police department had already conducted the investigation properly. Thus, the court dismissed the writ petitions and the issues associated with the case.

In Uthapuram village, a writ petitions were filed by the various stakeholders. Initially, on 22.01.2009 when the issue was taken to the court, it was observed that the state government had already appointed one man Commission to ascertain the fact. Second, the respondents objected to the recommendations of the one man Commission. The court observed that from the records of District Administration and that of the Commission it was found that adequate measures were taken to protect the victims. In the year 2009, the High Court appointed a commission to enquire about the victims for compensation. In 2010, six petitions were filed on the issues associated with the temple access and peepal tree. In 2011, the High Court bench directed the superintendent of police to prepare and submit a status report. In 2012, the court gave the verdict that the Scheduled Castes must be taken to the temple. It also directed the government machinery to grant compensation to the affected persons.

In all the cases, the court had delivered remarkable judgments. In the case pertaining to Kandadevi, Kandampatti and Uthapuram villages, the court had given direction to the state machinery. Also, in the case of the Uthapuram village, it appointed a committee to study the status of the victims. It was giving interim orders in the matters and issues of Kandadevi, Kandampatti, and Uthapuram villages. After
the courts’ intervention, the Scheduled Caste now has access to the temple in Pootai village. In Sampatti village, Scheduled Caste people are using the graveyard. In Uthapuram and Kandampatti villages, they cannot have access to the temple. In Kandadevi village, the Scheduled Caste people are struggling to participate in the temple car festival. In Mandalamanikam village, they are using a separate road constructed for them but even now they cannot use all the roads of the village.

5.6 Conclusion

The study was conducted in six villages viz., Kandadevi, Kandampatti, Sampatti, Pootai, Mandalamanikam and Uthapuram in Tamil Nadu. In these six villages scheduled caste people faced various forms and levels of restrictions and denials in accessing the commons. They could not freely use the commons like water bodies temple, roads, canals, ponds, bathing Ghats, water tap, minor forest and thrashing yard, yet they (Scheduled Caste people) were able to use the facilities provided by the government like primary school, primary health centre, village Panchayat office, Child care centre (Anganwadi) and Village administrative office.

In all these villages, scheduled caste people are the minority in terms of population. When the scheduled caste people tried to claim their legal rights as per the law, the dominant caste people of different caste groups joined together against the scheduled caste groups. The local government administration which is responsible for the protection of the rights of the scheduled caste people reportedly did not help them. In all the six villages, the administration was reported to have not taken effective steps to enforce the legal rights of the scheduled caste people. Repeated representations from the scheduled caste people could not achieve significant results. Major political parties did not come forward to help the scheduled caste people in these villages.
The main political parties and some minor parties in the state took steps to help the Scheduled Castes. In all the six villages scheduled caste people approached the village Panchayat representatives, police administration, elected representatives of the political parties. All of them could not help the scheduled caste people to get their legal rights to access commons. The problems of the scheduled caste were not taken seriously by the civil society also. Civil society organizations were not effective in protecting the rights of the scheduled caste people.

In some villages, left parties, left organizations, and scheduled caste organizations came forward to support the cause of scheduled caste people. The study found that in most villages of Tamil Nadu, scheduled castes’ access to commons is denied or restricted. This is an open violation of the fundamental rights of the citizens. The administration has failed in its constitutional responsibility to guarantee all sections of people access to commons. Political parties and civil society organizations were also found have failed to play an effective role. Notably, the activists hold a tenable position in support of Schedule castes. In all six villages, the scheduled caste people approached the judiciary, which pronounced the judgment to protect the legal rights of the scheduled castes’ access to commons in all the cases. It was reported that the scheduled caste people were satisfied with the role played by the judiciary in protecting their rights and access to commons. The judiciary delivered its judgment as per the law and directed the state machinery to implement the judgment on the scheduled castes’ access to commons. But, the study found that the state could not effectively implement the judgments. Out of the six villages, only in the case of two villages, the state could implement the judgment.
Table 5.1. Present status of the Scheduled Castes’ access to Commons in the study area

<table>
<thead>
<tr>
<th>S. No</th>
<th>Name of the commons</th>
<th>Kandadevi</th>
<th>Kandampatti</th>
<th>Mandalamanikam</th>
<th>Pootai</th>
<th>Sambatti</th>
<th>Uthapuram</th>
</tr>
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<tbody>
<tr>
<td></td>
<td></td>
<td>PL</td>
<td>PR</td>
<td>PR</td>
<td>AR</td>
<td>PL</td>
<td>AR</td>
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<td>1.</td>
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<td>RA</td>
</tr>
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<td>2.</td>
<td>a. Temple car</td>
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<td>RA</td>
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<td>Nil</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>3.</td>
<td>Water tap</td>
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<td>RA</td>
<td>RA</td>
<td>RA</td>
<td>RA</td>
<td>RA</td>
</tr>
<tr>
<td>4.</td>
<td>Graveyard</td>
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<td>RA</td>
<td>RA</td>
<td>RA</td>
<td>RA</td>
<td>RA</td>
</tr>
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<td>5.</td>
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<td>RA</td>
</tr>
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<td>Roads</td>
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<td>FA</td>
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<td>Thrashing yard</td>
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<td>NA</td>
<td>NA</td>
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<td>8.</td>
<td>Bathing ghats (River)</td>
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<td>FA</td>
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<td>Public Schools</td>
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<td>FA</td>
<td>PA</td>
<td>FA</td>
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<td>13.</td>
<td>Car stand</td>
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<td>14.</td>
<td>Anganwadi</td>
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<td>FA</td>
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<tr>
<td>15.</td>
<td>VAO, VPO, PHC</td>
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<td>FA</td>
<td>FA</td>
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<td>16.</td>
<td>Village Market</td>
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<td>NA</td>
<td>NA</td>
</tr>
</tbody>
</table>

**Full access (FA):** Full access to the resources at any time; **Restricted access (RA):** Access to the resources available in their locality and not to the other areas or some part of the resources; **Purposeful access (PA):** Access in case of any need in a stipulated time; **No access (NA):** No access to the resources.

**Note:** VAO-Village Administrative officer’s office; VPO- Village Panchayat Officer’s office; PHC- Primary Health Centre; PL- Pallan; PR- Parayar; AR- Arunthathiyar. **Nil**-Not available **Source:** Primary source- Interview with the Scheduled castes.
In all other four villages, the state could not implement the judgment because the state administration was not ready to antagonize the majority community, i.e., dominant caste people. So, the state has been hesitating to implement the judgment. The study has found that in Tamil Nadu, scheduled caste people were not allowed to access the commons as equal citizens. The State administration, political parties, and other civil society organizations could not help scheduled castes to solve their problem particularly their access to commons. In Tamil Nadu, major political parties do not really prefer to antagonize the majority communities by supporting the scheduled caste population in gaining access to commons. Democracy in India does not work for the protection of basic human rights in the caste-based Indian society. To some extent, it is found that the Judiciary is functioning impartially, freely and fairly and attempts to safeguard the constitutional and legal rights of scheduled caste people.