

Right to Equality (Abstract)

14. The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

15. (1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

(2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to—

(a) access to shops, public restaurants, hotels and places of public entertainment; or

(b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.

(3) Nothing in this article shall prevent the State from making any special provision for women and children.

16. (1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.

(2) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State.

(3) Nothing in this article shall prevent Parliament from making any law prescribing, in regard to a class or classes of employment or appointment to an office 1 [under the Government of, or any local or other authority within, a State or Union territory, any requirement as to residence within that State or Union territory] prior to such employment or appointment.

(4) Nothing in this article shall prevent the State from making any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State.

(5) Nothing in this article shall affect the operation of any law which provides that the incumbent of an office in connection with the affairs of any religious or denominational institution or any member of the governing body thereof shall be a person professing a particular religion or belonging to a particular denomination.

17. “Untouchability” is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of “Untouchability” shall be an offence punishable in accordance with law.

{ This rule states that no person of lower caste can be discriminated on the basis of mere caste. i.e. If a person is denied a job even after proper qualification and rank just due to his being of lower caste is totally against the constitutional provisions. Further he cannot be denied to enter a place of worship or any public place just because of his caste strature. The practice of “Untouchability” was prevelent since old ages and the high caste society is still not ready to accept this provisions by the Indian Constitution and widespread in practice till date. The “Kanjari Jaat” amongst the Scheduled Castes is still unaware of these provisions due to illegalization of Prostitution in modern times and prefers to stay aloof from the rest of the Scheduled Caste community. While you can still see them in dance shows , they however are highly proactive in regard of caste and target other lower castes by claiming to be of higher caste themselves and saying derogatory caste statements for lower castes from high castes side themselves (in a way making mockery of the caste system and the way they think high castes would have spoken to lower castes, had there been no anti-castediscrimination law). They say they have been denied of privileges and don't want to know about or think about the constitutional mandates moreover because one won't be able to see literacy in the dark groves of GP road or a truck dhabha's bartan cleaning girl. One movie “Highway” is a pictorial description of this social ill, presented in a candid way. [| Thinking from the prostitute's side, one can say that though rampant in the past , modern times have made this profession illegal by law. Even pornography too is somewhat illegal and a girl having a porn video finds it difficult to survive in society due to our cultural values and thinking. However a prostitute finds it difficult to earn bread , low amenities and bad living, it's said that “Ram's nam” can even save a prostitute. But it's not due to any bad deeds or bad thinking that one can be dragged into this kind of clutches but due to bad luck one can say. |}] One of the short films on Income Tax benifits show that they find it benificial.

In the past there was further secrement in lower castes and untouchability amongst lower castes was furhter practiced. i.e. a lower caste might furhter practice untouchability to other lower castes he thinks are lower to it. }

18. (1) No title, not being a military or academic distinction, shall be conferred by the State.

{ The word Shaheed is being misread at many places. }

(2) No citizen of India shall accept any title from any foreign State.

(3) No person who is not a citizen of India shall, while he holds any office of profit or trust under the State, accept without the consent of the President any title from any foreign State.

(4) No person holding any office of profit or trust under the State shall, without the consent of the President, accept any present, emolument, or office of any kind from or under any foreign State. Right to Freedom

19. (1) All citizens shall have the right—

(a) to freedom of speech and expression;

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With due respect to this right which has been given to the religious authorities like Amritsar Printing Press, which has been publishing Gutkhas contaning this endnote mantra “Pawan Guru Pani “ etc shlok by Uddham Singh at the end of Japji Sahib Gutkha(printed at amritsar) and another version named Sukhmani Sahib which contains the verse “Brahmgyani aap nirankar” . Evidently the 10th Guru , Gobind Singh ji clearly stated that such abridged versions of Shri Guru Granth Sahib not be circulated and that no dehdhari guru be taken as the guru except Guru Granth Sahib. So howcome these alter dehdhari guru mantra's which are very much tantric in nature found place in Gutkhas published at the deemed Amritsar press . Near one of my birth at the end of kalyug, I even found a complete new alter of Guru Granth Sahib named Met Granth and it had all tantric mantras and no pious verses as the Real Japji Sahib.

My point of conflict here is that Uddham Singh is a hero of Amritsar, I might be forcefully made to bow before him but he is clearly not my hero. I don't recognize much of him in any respect. So why is a hero who simply is a hero of Amritsar is being portrayed in all religious texts being printed as Gutkha Japji Sahib Versions. The international version of Japji Sahib by “Ranjodh Singh” , Coleman/Oxford Press doesn't have that error.

Another such instance is the rescitation of Namaz verse. One of my friend earlier gave me “Bismillah” verse. He set no islamic traditional condition for resciting the verse. Evidently he is one of the best muslim guy i've ever met. Now his brother on the other hand gave me the Namaz verse but told that “Penis be washed” everytime i go to urine. He himself says he's a drunkard. Then there is a new worker in their shop who too again is a heavy drunkard, you can guess the consequences. Then mr. duggal who is a barber in the nearby to it shop , i was discussing with him that I am reading Quran on Internet. He started telling that I should shave my genitals. Duggal too is a habitual drunkard. Then before my beating in Hyderabad I asked for water from a muslim/musalman , he gave me water twice but told that I should not touch the glass with lips. When I returned home after the beating , my nani told that i should instead drink with lips as it is our customs. So , it is clear that the religion guidances don't put any mandates of this kind. I do wash my sexual organs with soap in the morning while taking bath and will keep on doing it till soap and water are available in life. But I want to stress that these fundamentalist methods are wrong. They take you towards Kattarwaad. Now duggal(barbar one) and his accomplice says they don't drink (maybe they mean they don't drink in daytime.) But their fundamentalist behaviour clearly shows that they do indeed. In hindu and sikh families, female might wash their sexual organs after urine, but for men it is neither a custom , nor considered a good deed if you keep on washing your sexual organ every time you pee. Infact it is considered shamefull as per hindu and sikh practices. So, clearly a misguided pressuring by those drunkards's side. I myself drink 18 times in life, but that doesn't mean I lose the sense of right and wrong, while agar zyada hi nashe mein aaoge to aisa utpatang bologe. Maybe these people drink 1800 or 1800000 or more times , even the number 18 can be something else in their case. And then the big jumla of which even the bartenders are also supportive. We don't drink in day, we drink in night. Bhai din mein piyo ya raat mein, peete to ho.

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(b) to assemble peaceably and without arms;

(c) to form associations or unions;

(d) to move freely throughout the territory of India;

(e) to reside and settle in any part of the territory of India;

20. (1) No person shall be convicted of any offence except for violation of a law in force at the time of the commission of the Act charged as an offence, nor be subjected to a penalty greater than that which might have been inflicted under the law in force at the time of the commission of the offence. (2) No person shall be prosecuted and punished for the same offence more than once. (3) No person accused of any offence shall be compelled to be a witness against himself.

21. No person shall be deprived of his life or personal liberty except according to procedure established by law.

22. (1) No person who is arrested shall be detained in custody without being informed, as soon as may be, of the grounds for such arrest nor shall he be denied the right to consult, and to be defended by, a legal practitioner of his choice.

(2) Every person who is arrested and detained in custody shall be produced before the nearest magistrate within a period of twenty-four hours of such arrest excluding the time necessary for the journey from the place of arrest to the court of the magistrate and no such person shall be detained in custody beyond the said period without the authority of a magistrate.

23. (1) Traffic in human beings and begar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law.

(2) Nothing in this article shall prevent the State from imposing compulsory service for public purposes, and in imposing such service the State shall not make any discrimination on grounds only of religion, race, caste or class or any of them.

24. No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment.