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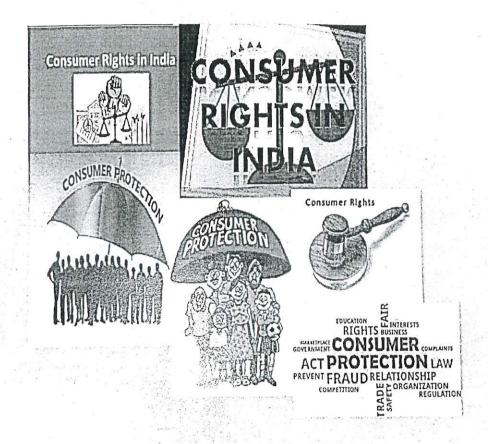
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AUTHORITIES UNDER CONSUMERS PROTECTION ACT 2019

-Baburao Kulkarni*

onsumer Protection Act 20191 It is Something is attempted by the Government to redress the consumer issues and protect the consumer interest in Changing dimension. This article I tried to elaborate the changes made in Consumer Protection Act 19862 where are loophole or lacuna or outdated definitions in this Globalisation world. It is necessary and needed change it. This article explained regarding redressal mechanism adopted or changes made in Authorities who is power to provide justice and protect the rights of the consumer and his interest. objectives of the Act

The Consumer Protection Bill, 2019 was introduced in Lok Sabha by the Minister of Consumer Affairs, Food and Public Distribution, Mr. Ram Vilas Paswan on July 8, 2019. The Bill replaces the Consumer Protection Act, 1986. Key features of the Bill include:3

Definition of consumer: A consumer is defined as a person who buys any good or avails a service for a consideration. It does not include a person who obtains a good for resale or a good or service for commercial purpose. It covers transactions through all modes including offline, and online through electronic means, teleshopping, multi-level marketing or direct selling. Rights of consumers



Six consumer rights have been defined in the Bill, including the right to:

- 1. Be protected against marketing of goods and services which are hazardous to life and property;
- 2. Be informed of the quality, quantity, potency, purity, standard and price of goods or services;
- 3. Be assured of access to a variety of goods or services at competitive prices; and
- 4. Seek redressal against unfair or restrictive trade practices.

Central Consumer Protection Authority (CCPA): The central government will set up a Central Consumer Protection Authority to promote, protect and enforce, the rights of consumers. It will regulate matters

related to violation of consumer rights, unfair trade practices, and misleading advertisements. The CCPA will have an investigation wing, headed by a Director-General, which may conduct inquiry or investigation into such violations.

CCPA will carry out the following functions, including:

Assistant Professor, B. L. D. E Associations Law College, Jamkhandi

Act of 35 of 2019. Act of 68 of 1986

https://prsindia.org/billtrack/consumer-protection-bill-2019

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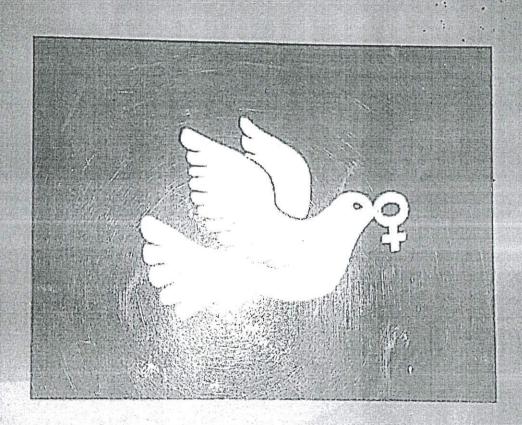
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Mr. Raghuveer Kulkarni¹

Introduction

The personal laws are also referred as family laws. Family law is such a law concerning either with the formation or dissolution of the family relationships and that of governing the rights and obligations, both personal and proprietary, of members of the family, that flow from these relationships. By controlling the institutions of marriage, adoption, guardianship and property rights of members, it determines the very course of human life. It moulds the intra-familiar sensitive bonds. Since love, harmony and affection are the foundations of family life, finding perfect solutions to the family problems in the legal instrument is a difficult task. State cannot always compel the parents to love their child, or a child its parents, or a husband to love his wife, or a wife her husband. To the thickest of sentiments and emotions, traditions and strong mindsets, it can penetrate only minimally. But it can remedy exploitations or injustices in intra-familial relations. In spite of being law of imperfect obligations, family law's significance in keeping the family structure intact and family relationships fair, is great from the perspective of social utility.³

Personal laws serve two purposes. Firstly, these laws seek to control and regulate social relations in the private sphere of the family. Secondly, the Personal law is applicable to people principally on the grounds of their religion. Hence the law is specific to and separate for particular religious communities such as Hindu, Muslim, Christian, and Parsi. Personal laws controls and directs marriage, divorce, maintenance, Christian, and Parsi. Personal laws controls and inheritance and also it concerns guardianship of children, adoption, succession and inheritance and also it concerns women intimately. At present in India, the personal laws of all the communities kept women of women as subordinate to and dependent on male kin. As for as all the personal laws are concerned, the male person becomes the head of the family.

Indian society is governed by Hindu, Muslim, and British legal systems. Especially, the present personal laws in India have been codified during the British ruling. However, it has been proved that as far as personal laws are concerned, British rulers left them untouched, whereas decisions of the courts influenced them.

3 Ibid.

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Author is a Research Scholar at Karnataka State Law University, Hubballi, Karnataka.

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An Analytical View on Restitution of Conjugal Rights under Hindurant Muslim Personal Laws Dist. Bagalako

Raghuveer Kulkarni¹

Author is a Research Scholar at Karnataka State Law University, Karnataka, India

Abstract

The Institution of Marriage evolved out of the gradual processes. Though it was initially based on the practices, it finally entered into the state of legal recognition through the personal laws. The Institution of Marriage is viewed from many different angles, for that is intimately connected with the crude customs of a locality. Generally speaking marriage is the act of marrying, which confers status on a union of man and woman for some legal purposes. The Institution of Marriage provides certain rights and liabilities to both Man and Woman. And one of them is the right to Maintenance.

However, the Maintenance Right available in India is not uniform. In India, matrimonial proceedings reflect the diversity of laws throughout the country relating to Maintenance. There are different standards in different personal laws with respect to eligibility to claim maintenance by the spouses. In rare branches of Personal Laws both the spouses are entitled to maintenance, but the majority have favored wives. The judicial approach to the Maintenance of the Spouses under Personal laws is more realistic, pragmatic and in conformity with the valuable goal of a welfare state. The role of the legislature, however, has not been encouraging and uniform. The Hindu woman is protected through certain legislations in which she can get a good matrimonial remedy. Whereas the Muslim woman is not supported by any such kind of laws. Hence the position of a Hindu woman is better than a Muslim woman with regard to the Maintenance Right.

KEYWORDS: Restitution of Conjugal rights, Maintenance, Constitution, Supreme Court, Marriage, Spouse, Husband, Wife

Introduction:

The remedy of restitution of conjugal rights was neither recognised by the Dharmashastra nor did the Muslim law made any provision for it. It came during the British ruling in India. It is remarkable that this was the only matrimonial remedy which was made available by the British rulers of India to all the Indian communities under the general law. In England, it came from the Jewish law. The Ecclesiastical courts enforced this remedy by excommunicating the guilty spouse. The statute of George III substituted excommunication with imprisonment.

Like any other anachronistic remedies, the restitution of conjugal rights dates back to feudal England, where marriage was primarily a property deal and the wife and the children were part of man's possessions as other chatters. Thus, the wife was treated like a cow, who if ran away from the master's shed could be brought back. At that time a decree could be executed by arresting the wife. It is remarkable that many other outdated common law actions were gradually abolished but they survived in matrimonial law and from English matrimonial law they were exported to the

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An Analysis of Reception of Personal Laws Under Indian Legal System

Mr. Raghuveer Kulkarni

Introduction

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Author is a Research Scholar at Karnataka State Law University, Hubballi, Karnataka COLLEGE, JAMKHANDI, James Book Company: Lucknow 18 ed Bisto Bassala Law COLLEGE, JAMKHANDI, James Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Jamkhandi, Leastern Book Company: Lucknow 18 ed Bisto Bassala Law College, Law C Author is a Research Scripping and Law College, Jamk Han Pindia (Eastern Book Company: Lucknow, 1" ed., 2009) Bagalakote
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ಪ್ರೊ. ರಮೇಶ್ ಅರ್ಜುನ್ ಅವರಿಗೆ ಸೇರಿವೆ.(9591819333)

ಎಲ್ಲ ಹಕ್ಕುಗಳನ್ನು ಕಾಯ್ದಿರಿಸಲಾಗಿದೆ.

ಎಚ್ಚರಿಕೆ : ಈ ಪುಸ್ತಕದ ಯಾವುದೇ ಭಾಗವನ್ನು ಪ್ರತಿಮಾಡುವಂತಿಲ್ಲ, ಮನಃ ಮುದ್ರಿಸುವಂತಿಲ್ಲ ಅಥವಾ ಮನಃ ಸಂಪಾದಿಸುವ ದೃಷ್ಟಿಯಿಂದ ಮಸ್ತಕಗಳಲ್ಲಿ ಅಳವಡಿಸುವಂತಿಲ್ಲ, ಸಂಕ್ಷಿಪ್ತಗೊಳಿಸುವಂತಿಲ್ಲ ಅಥವಾ ಭಾಷಾಂತರಿಸುವಂತಿಲ್ಲ ಅಥವಾ ಯಾವುದೇ ಸಾಧನದಿಂದ ಯಾವುದೇ ರೀತಿಯಲ್ಲಿ ಟ್ರಾನ್ಸ್ ಮಿಟ್ ಮಾಡತಕ್ಕದ್ದಲ್ಲ. ಇದನ್ನು ಉಲ್ಲಂಘಿಸಿದರೆ ಸಿವಿಲ್ ಹಾಗೂ ಕ್ರಿಮಿನಲ್ ವ್ಯವಹರಣೆಗಳಿಗೆ ಗುರಿಯಾಗಬೇಕಾಗುತ್ತದೆ.

ಸೂಚನೆ : ಈ ಮಸ್ತಕವನ್ನು ಸಾಕಷ್ಟು ಜಾಗರೂಕತೆಯಿಂದ ಹಾಗೂ ಶ್ರದ್ಧೆಯಿಂದ ಸಂಕಲನಮಾಡಿ ಮುದ್ರಿಸಲಾಗಿದೆ. ಆಕಸ್ಮಿಕವಾಗಿ ಮಸುಳಿಕೊಂಡಿರಬಹುದಾದ ಯಾವುದೇ ಲೋಪದೋಷಗಳಿಗಾಗಿ ಈ ಗ್ರಂಥದ ಲೇಖಕರಾಗಲೀ, ಅಥವಾ ಮುದ್ರಕರಾಗಲಿ ಜವಾಬ್ದಾರರಲ್ಲ.

ಪ್ರಥಮ ಮುದ್ರಣ : 2016

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: ವಿಜಯಲಕ್ಷ್ಮೀ ಡಿಜೆಟಲ್, ಜಮಖಂಡಿ

ಪ್ರಿಂಟರ್ಸ್ಗ್

: ಸುಭಾಸ ಆಫಸೆಟ್, ಶಿವಾಜಿ ಸರ್ಕಲ್, ಜಮಖಂಡಿ

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B.L.D.E. Association's
LAW COLLEGE, JAMKHANDI

B.L.D.E. ASSOCIATION'S OLAW COLLEGE, JAMKHANDI Dist. Bagalakote

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3.3.1 Extension activities are carried out in the neighborhood community, sensitizing students to social issues, for their holistic development and impact thereofduring the last five years.

Response:

The college organizes a number of extension activities to promote instituteneighborhood communityassociation to sensitize the students towards community needs to bring communal transformation in the surrounding rural communities.

Impact of extension activities in the neighborhood communities

The students actively participate in social service activities leading to their overall development. The college runs effectively National Service Scheme (NSS). The institution undertakes various extension activities in the neighborhood communities. Atpresent, the strength of the NSS unit is of 250 volunteers. Every year the college selects a village in thevicinity, organizes a camp for seven days and takes up cleanliness, village survey, and other constructiveworks. During the last five years, the NSS volunteer have organized camps in Hunnuru, Kadapatti, Hulyal, Kumbarahalla and Hippargi. Several noteworthy activities were carried out by NSS volunteers, which include treeplantation, water conservation through digging of contour trenches, digging of pits for construction oftoilets in the village, making paths and roads. The impact is, the villages have got new green coverage, increased groundwater level, clean roads, and surroundings and importantly villagers learned the significance of the rainwater harvesting and importance of water conservation. The camps and awarenessprograms have improved their understanding of various social issues.

CO-OKCHAATOR

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B.L.D.E. Association's
LAW COLLEGE, JAMKHANDI

PRINCIPAL
B.L.D.E. ASSOCIATION'S
LAW COLLEGE, JAMKHANDI
Dist. Bagelakote

Dist. Bagalakote

Impact of extension activities in sensitizing students to social issues and holistic development:

The institute is conscious of its responsibilities for shaping students into responsible citizens of thecountry by making them aware of social issues. The institute provides consciousness to the students as wellvillagers about the significance of social issues like eradication of superstitions, conservation of water, Swachh Bharat Abhiyan, environmental pollution, personal health and hygiene, road safety, AIDSawareness rallies etc.

The institute has also organized several social activities like *Gram SwachhataAbhiyan*, Tree Plantation, Soil and Water Testing, Pre-Marriage Counseling, Blood Donation Camps and Blood Group Check-Up and Health Check-up Camps. The institute also has organized awareness programmes on human rights, cybercrime, and cybersecurity, voter awareness programme, about GST and demonetization. Lectures were organized for the students and villagers about the importance of wearing a helmet, prevention of drug addiction etc. These activities helped the students to understand real-life problems, the dignity of labor, and helped them in developing team spirit and self-confidence. We also sensitized the students to the various social issues and social responsibilities, which in turn helped them in their holistic development as responsible citizens.

Co-ordinator

B.L.D.E. Association's
LAW COLLEGE, JAMKHANDI

PRINCIPAL
B.L.D.E. ASSOCIATION'S
LAW COLLEGE, JAMKHANDI,
Dist. Bagalakote