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**ADOPTION IN CONTEMPORARY INDIA: LAW, PRACTICE, AND
CHILD-CENTRIC REFORM**

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Abstract

Adoption is an important child welfare system that aims to give every child a safe, stable, and nurturing family. Adoption in India has grown from the Hindu Adoptions and Maintenance Act, 1956 based on religious practice to a secular, child-centric approach as per Juvenile Justice (Care and Protection of Children) Act, 2015 and the Adoption Regulations framed by the Central Adoption Resource Authority (CARA). Yet, there is much more to do in terms of time and inclusiveness in ensuring timely and inclusive adoption. There remains a significant disparity between number of prospective adoptive parents registered and the number of children legally available for adoption, with nearly 30,000 prospective adoptive parents registered compared to 2,000–2,500 children, as of 2024³, and delays in declaring a child legally free for adoption, the protracted nature of the procedures and social stigma remain obstacles for the realization of the right to family life.

The guiding principle of the constitutional provisions made under Article 14, 15 and 21 along with the Convention on the Rights of the Child, 1989 under the United Nations is that the welfare and interests of the child should have the primary focus in all adoption decisions. However, the right to adoption was extended beyond personal laws through judicial decisions, such as *Laxmi Kant Pandey v Union of India* which introduced guidelines for preventing child trafficking and rules for inter-country adoptions. More recently, in *Shabnam Hashmi v Union of India*, the court ruled that the Juvenile Justice Act created a secular right to adoption, regardless of religion.

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³ Central Adoption Resource Authority (CARA), *Annual Report 2023–24* <https://cara.wcd.gov.in> accessed 22 June 2026.

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This article takes a critical look at the development of adoption laws in India, its constitutional and statutory recognition, recent trends in the Judiciary and the difficulties faced by the adoption process. It also assesses current issues like single-parent adoption, the rights of LGBTQ+ families, inter-country adoption and the right to identity for the child. The article is based on the idea that the aspects of the law that are procedural should be taken over by comparative approaches and international child rights standards and that adoption law should become truly child-centred, and based on equality, dignity and social justice. It ends with a set of recommendations for legal and institutional changes for a simplified adoption process, more robust support for children after adoption, broader adoption of inclusive norms and better opportunities for all children to develop in a permanent family.

Keywords: Adoption Law, Child Rights, Best Interests of the Child, CARA.

I. Introduction

Adoption is a legal process in which a child is transferred from the care of their biological parents/guardians to the care of adoptive parents, making them legally adoptive parents. It confers the same legal status, rights and responsibilities on the adopted child as a biological child. In this sense, adoption is not just a private contract made between adults, but an institution of law created to ensure the welfare, protection, and development of children who have lost their parents, been abandoned, or surrendered for adoption, or for other reasons find themselves in need of care.

Adoption is important because it offers a child a stable family life. Emotional security, identity, education, social belonging and long-term care are provided by a family. While institutional care may offer temporary safety, it cannot replace the emotional and developmental nurturing that parents can bring to their children. It is for this reason that it is important to speak of adoption in terms of child welfare and not just as a way for the adult to experience the experience of parenthood.

Indian adoption law has come a long way from an adult-centric approach to a child-centric approach. Adoption was in the past associated with lineage, inheritance, religious obligations and family continuity. But contemporary child rights thinking calls for the best interests of the child to be the primary principle underlying all adoption cases. The Juvenile Justice

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framework and CARA regulations show a change in focus, specifically towards rehabilitation, legal protection and the welfare of the child in need of care and protection.⁴

Although the law has changed, there are still grave problems. Socio-economic factors, such as delays in the mandatory legal pronouncement of free adoptions, lengthy documentation, eligibility requirements, institutional waiting lists and stigma, all contribute to the fact that children often do not get to be part of a permanent family. Adopting children with disabilities, older children and sibling groups is even more challenging. The question, thus, that arises in this research is whether the Indian adoption law successfully guarantees the right to family life, dignity, identity and social inclusion of the child?⁵

II. Concept and Evolution of Adoption in India

Adoption is an old concept in India with social, religious and legal background. Until now, the concept of adoption was seen primarily through the lens of the Hindu personal law. It was tightly linked with the perpetuation of family lines, the performance of religious rituals and inheritance. The adopted child was treated as a part of the adoptive family, but the system was predominantly personal law-dominated and not accessible to all communities.

Adoption was regulated by the Hindu Adoptions and Maintenance Act, 1956⁶ for the Hindus and the relationship between the adoptive parent and the adopted child was legalized. It established conditions for people who can adopt, people who can give a child for adoption, and people who can be adopted. But the Act was religion specific and did not establish a single adoption process for all citizens.

Secular adoption was a significant change with Juvenile Justice. According to the Juvenile Justice (Care and Protection of Children) Act, 2015,⁷ the adoption is a process, in which the adopted child is permanently separated from his/her biological parents and becomes the lawful child of adoptive parents who have all rights and responsibilities over him/her. This is important because it provides the opportunity for children to be adopted regardless of religion and puts the child's welfare at the heart of adoption.

⁴Mujiono Mujiono and others, 'Juvenile Justice Reform and the Principle of Best Interests of the Child: A Global Legal Perspective' (2025) 4 RIGGS Journal of Artificial Intelligence and Digital Business 5963.

⁵Anamika Singh, 'A Study on Socio-Legal Aspects of Adoption in India' (2025) 6 Journal of international commercial law and technology 1470.

⁶Hindu Adoptions and Maintenance Act 1956.

⁷Juvenile Justice (Care and Protection of Children) Act 2015.

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CENTRAL ADOPTION RESOURCE AUTHORITY (CARA) is one of the important regulatory bodies involved in the regulation of adoption in India. It serves as the hub for In-Country and Inter-Country adoption and is governed by adoption laws and CARINGS portal. CARA oversees prospective adoptive parents' registration, children being referred, home study reports, child matching, and post placement follow-up. The function is indicative of the current efforts to ensure a more transparent, regulated and child-centred approach to adoption.⁸

Hence, Indian adoption law has shifted from a personal law to more secular and welfare-oriented system. But the current overlap of the personal law and statutory child protection law leaves practical and legal challenges. However, any new conception of an adoption system should be based on the tenets of the children's rights, equality, transparency, and social justice.

III. Legal Framework Governing Adoption

In India, the adoption process is regulated by a mix of personal laws and secular child welfare laws. Hindu Adoptions and Maintenance Act, 1956 is the two principal Acts. Juvenile Justice (Care and Protection of Children) Act, 2015. In addition to the Adoption Regulations, 2022 framed by the Central Adoption Resource Authority.

Adoption is permitted for Hindus including Buddhists, Jains and Sikhs, under the Hindu Adoptions and Maintenance Act, 1956. The Act establishes the persons who may adopt, those who can give a child in adoption and those who can be adopted. When properly adopted, the child is considered the child of the adoptive parents for all legal purposes. The Act is still religion-specific though and does not establish a uniform adoption framework for all communities. There is also a secular adoption system in the Juvenile Justice Act, 2015. The child welfare-based and religion-independent definition is significant because it places the adopted child in the same legal situation as an adopted parent, with all rights and privileges.

The Central Adoption Resource Authority (CARA) is the statutory body that oversees in-country adoptions and inter-country adoptions. CARA functions under the Adoption Regulations 2022, which cover registration of prospective adoptive parents, home study reports, referral of children, matching and adoption orders and post adoption follow-up.

⁸ Central Adoption Resource Authority, *Adoption Regulations 2022*<https://cara.wcd.gov.in> accessed 23 June 2026.

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Inter-country adoption is governed by the Juvenile Justice Act, CARA Regulations and the principles of the Hague Convention on Protection of Children and Co-operation in Respect of Intercountry Adoption, 1993. The Hague framework aims at promoting inter-country adoption only in the child's best interests, and to prevent trafficking in children, children for sale or children for inappropriate gain.⁹

IV. The Constitution and the Rights of the Child Perspective

Equality regarding adoption law and dignity and child welfare must be seen in the context of the constitutional framework of equality. Article 14 provides equal protection of the law and equality before the law. This means that the process of adopting should not be arbitrary and discriminatory in nature.

Women and children can receive special protection under Article 15. This also helps child-centric adoption laws that ensure child protection from orphans, abandoned, surrendered children and children in need of care and protection.

Article 21 is significant particularly in the context of protection of life and personal liberty as to which courts have extended the ambit of dignity, identity, family life and development. A child has a right to grow in the context of a family, and this right can be connected to the wider issue of a child's right to live with dignity.

The principle of adoption is that of the child's best interests. The decision to adopt should be made on the best interest and welfare of the child and adults' preferences should come second.

India has also ratified the United Nations Convention on the Rights of the Child, 1989¹⁰. The Convention states that children who are separated from their families have the right to special protection and special care. It also calls for a primary consideration of the best interests of the child in all actions taken in relation to children.

V. Who can be adopted

The Indian adoption law differentiates among prospective adoptive parents. Assessment of the eligibility of married couples for adoption is based on several criteria including age,

⁹ Hague Convention on Protection of Children and Co-operation in Respect of Intercountry Adoption 1993.

¹⁰ United Nations Convention on the Rights of the Child 1989, arts 3 and 20.

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marital stability, health, suitability and financial capacity. Typically requires consent of both spouses.

As for single people, they are also able to adopt, but with conditions. But single-parent adoption still has some social taboos and practical questions. Single women can adopt child of any gender, and single men can adopt female children with restrictions under CARA.⁶

Stepparents and relatives can also adopt. These are significant forms of adoption because they enable the children to stay in the familiar family setting where they belong. But these adoptions still must meet the legal requirements and the child's best interests.

Adoptive children can only be adopted after the Child Welfare Committee has legally declared them free for adoption. This means that children who are orphaned, abandoned or surrendered who are unable to be returned to their biological families. The declaration of legal freedom is important because it safeguards children against illegal adoption and trafficking.

Specific issues are raised regarding older children, children with disabilities and sibling groups. Such children will face a long wait for adoption since many adoptive parents opt for younger and healthy children. A child-focused approach to adoption requires an increase in adoption of children who are difficult to place and support for adoptive families.

VI. Practical Challenges in Adoption

Despite a detailed legal framework, adoption in India faces several practical challenges. One major difficulty is the delay in declaring children legally free for adoption. Children may remain in institutions for long periods while documentation, inquiry and restoration procedures are completed.

Another challenge is the mismatch between prospective adoptive parents and children available for adoption. Many parents prefer infants or young children without disabilities, while older children, children with special needs and sibling groups often remain waiting for families.¹¹

¹¹Sarah A Font and others, 'Permanency and the Educational and Economic Attainment of Former Foster Children in Early Adulthood' (2018) 83 American Sociological Review 716.

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Institutional care is another concern. Although childcare institutions provide temporary protection, they cannot replace the emotional security of a permanent family. Long-term institutionalization may affect a child's emotional, social and psychological development.

Lack of awareness and social stigma also affect adoption. Myths about heredity, caste, legitimacy, disability and biological lineage continue to influence social attitudes. These prejudices reduce acceptance of adoption and make the process emotionally difficult for both children and adoptive parents.

Complex documentation and procedural hurdles further discourage prospective adoptive parents. While safeguards are necessary to prevent trafficking and illegal adoption, excessive delay can defeat the purpose of adoption. The system must therefore balance child protection with timely family placement.¹²

VII. Emerging Issues

7.1 LGBTQ+ Adoption Rights

One of the most debated issues in contemporary adoption law is whether LGBTQ+ persons and queer couples should be permitted to adopt children. Indian law permits single individuals to adopt, subject to conditions, but joint adoption by unmarried or queer couples remains restricted in practice. This raises questions of equality, dignity and family rights under Articles 14, 15 and 21 of the Constitution.

The debate came into the light of day following the *Supriyo v Union of India*, where the Supreme Court had talked about the rights of queer people in reference to marriage, family and adoption. While the Court did not have anything to say about same sex marriage, the ruling raised the awareness of the exclusion of queer couples from several family law benefits, such as adoption, and brought the issue of a child-centric approach to the fore of these discussions. While the Court did not address same sex marriage, it did raise the awareness of the exclusion of queer couples from a few family law benefits including adoption and force the discussion of a child-centric approach to the fore of those conversations.

¹²Jesús Palacios and others, 'Adoption in the Service of Child Protection: An International Interdisciplinary Perspective.' (2019) 25 *Psychology Public Policy and Law* 57.

7.2 Adopted children have a right to know their biological origins

Yet another new question is whether adopted children have a right to know their biological parent(s). The child has a new legal family, but issues of identity, ancestry, and medical history, as well as emotional closure, can be a topic later in life. Therefore, the child's right to identity needs to be weighed against the rights to privacy of their biological parents, and the stability of the adoptive family.

Nowadays, within the discourse of child rights, identity is no longer restricted to name and nationality but extends to one's personal history and family background. This is particularly important about children surrendered, abandoned or adopted through inter-country adoption. A sensitive legal framework should be developed to guarantee the preservation of the records but at the same time provide access in suitable instances.¹³

To maintain digital adoption records and privacy, the CARA and CARINGS portal have enhanced transparency, monitoring and streamlined processes in the digitalisation of adoption. Digital records do, however, pose privacy issues. Adoption records are confidential to the child, and biological and adoptive parents. Unauthorised disclosure could have an impact on the dignity, identity and emotional security of the child.

Thus, digital adoption systems need to adhere to robust data protection practices. Records should be accessed with caution, and confidentiality needs to be adhered to throughout the adoption process.¹⁴

7.4 Inter-Country Adoption Safeguards

Inter-country adoption is a placement option for families that cannot adopt domestically. It also can also pose dangers of child trafficking, illicit payments, identity manipulation, and poor post-adoption monitoring. Given this, inter-country adoption should be a last resort and subject to strict safeguards.

¹³Perminder S Sachdev, 'Achieving Openness in Adoption: Some Critical Issues in Policy Formulation.' (1991) 61 American Journal of Orthopsychiatry 241.

¹⁴Sahana Mitra and others, 'Mapping the Digitalisation of Child Adoption in India: Challenges and Future Possibilities' (2023) 47 Adoption & Fostering 295.

CARA is relevant to controlling inter-country adoption in India, as the Hague Convention stresses that it should be conducted only in the best interests of the child and not until a child has been provided for in an appropriate manner within the country.

7.5 Adoption, Surrogacy and Assisted Reproductive Technologies

The growth of surrogacy and assisted reproductive technologies has changed the social context of adoption. These days, many intended parents are thinking about ART or surrogacy prior to adoption. The question of the ethics and policy of adopting children when alternatives are available and whether the law is sufficiently encouraging placement in families for children in need of care arises.

The process of adoption is not just about satisfying the desires of adult parenthood, as in the case of surrogacy and ART. It is very much the provision of a family to a child. Hence, the adoption policy should be enhanced in order not to leave behind children in the ever-growing debate about reproductive choice.

VIII. Judicial Developments

The judiciary has been instrumental in influencing the development of the laws relating to adoption in India. In a series of decisions, the Supreme Court has increasingly interpreted the constitutional principles and child welfare laws to make clear that adoption is a tool for assuring the welfare, protection, and wholeness of the child, rather than merely a way to realize the dreams of potential parents. Judicial rulings have led to further protection from child trafficking, greater access to adoption beyond its personal law restrictions, further development of the best interests of the child principle, and informed adoption policies and regulations.

The most significant case on inter-country adoption is of ***Laxmi Kant Pandey vs Union of India***. The Supreme Court imposed stringent protection measures for preventing trafficking, exploitation and illegitimate acts in inter-country adoptions. The Court stressed that welfare of the child and best interests of the child must be the priorities in the process of deciding whether to adopt. This case paved the way for the establishment of a more controlled system of adoption in India.¹

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8.1 Shabnam Hashmi v Union of India¹⁵

In *Shabnam Hashmi v Union of India*, the Supreme Court gave a secular way of adoption regardless of religion through Juvenile Justice law. The decision was important because it broke away from the personal law restrictions on adoption and reinforced the notion that adoption should be seen as a child welfare measure which should be available to all citizens.

8.2. Lakshmi Kant Pandey and Best Interests of the Child¹⁶

Indian Courts have repeatedly stated that the paramount consideration in the adoption process should be the best interests of the child. Courts do not regard adoption as an adult right. Rather, they will consider adoption and how it will benefit the child's welfare, stability, safety, and development. This method is in line with the philosophy of the Juvenile Justice Act to focus on the child and international child rights standards.

8.3 Smt Anokha v State of Rajasthan

In *Smt Anokha v State of Rajasthan*, the Supreme Court discussed the issue of adoption in a context of child welfare and laid emphasis on the fact that the process of adoption should be essentially for the welfare of the child. The decision demonstrates the willingness of the courts to uphold the interest of the child when adherence to the strict procedure may be destructive of the substantive justice.¹⁷

8.4 Philips Alfred Malvin v YJ Gonsalvis

The Kerala High Court in the matter of *Philips Alfred Malvin v YJ Gonsalvis* had concluded that adoption under the Juvenile Justice Act is a statutory procedure apart from personal religious laws. The case is significant for an understanding of the process of secular adoption which is taking place in India particularly for non-Hindu adoption communities.¹⁸

8.5 Recent Debate following Supriyo v Union of India

The judgment in *Supriyo v Union of India* brought up the issue of queer family rights and adoption again. The Supreme Court did not rule in Favor of marriage equality, but it did affirm the right to dignity and non-discrimination for queer people. Joint adoption by queer

¹⁵*Shabnam Hashmi v Union of India* (2014) 4 SCC 1.

¹⁶*Laxmi Kant Pandey v Union of India* (1984) 2 SCC 244.

¹⁷*Smt Anokha v State of Rajasthan* (2004) 1 SCC 382.

¹⁸*Philips Alfred Malvin v YJ Gonsalvis* AIR 1999 Ker 187.

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couples is a battle that is ongoing. For future reform, it is important to consider whether this is consistent with equality and child welfare, as well as constitutional morality.¹⁹

IX. Comparative Perspective

A comparative perspective is useful because adoption laws in other jurisdictions show how child welfare can be strengthened through inclusive eligibility norms, post-adoption support and protection of identity. While India has developed a structured system through CARA and the Juvenile Justice framework, countries such as the United Kingdom, the United States and Australia offer useful lessons on permanency planning, diverse family recognition and continuing support after adoption.

9.1 United Kingdom

In the United Kingdom, adoption is governed mainly by the Adoption and Children Act 2002. The law places the welfare of the child as the paramount consideration in every adoption decision. It also recognizes that children may be raised in different forms of family, including by married couples, civil partners, unmarried couples and single persons. This reflects a broader understanding of family life and shows that the suitability of adoptive parents should be judged by their ability to provide care, stability and emotional security rather than by rigid family structures.²⁰

9.2 United States

In the United States, adoption is regulated primarily by state laws, but the common focus is on permanency and child welfare. Adoption procedures usually involve home study, background checks, judicial approval and post-placement supervision. Many states recognize adoption by single persons and same-sex couples. The American model is significant because it links adoption closely with foster care and permanency planning, ensuring that children do not remain indefinitely in temporary care.²¹

9.3 Australia

¹⁹*Supriyo v Union of India* (2023) 9 SCC 1.

²⁰*Christine Jones and Simon Hackett, 'The Role of "Family Practices" and "Displays of Family" in the Creation of Adoptive Kinship' (2010) 41 The British Journal of Social Work 40.*

²¹*Mignon R Moore and Michael Stambolis-Ruhstorfer, 'LGBT Sexuality and Families at the Start of the Twenty-First Century' (2013) 39 Annual Review of Sociology 491.*

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Australia follows a state and territory-based adoption system, but the central concern remains the best interests of the child. Australian adoption law gives importance to the child's identity, cultural background and continuing emotional needs. Open adoption practices are increasingly encouraged, allowing children to retain appropriate information about their origins. This approach is useful for India because it highlights that adoption should not erase a child's identity but should protect it in a sensitive and legally regulated manner.²²

9.4 Lessons for India

India can draw important lessons from these jurisdictions. Adoption law should become more inclusive, more transparent and more supportive after the adoption order is passed. The comparative experience shows that adoption is not only a legal act but a continuing social responsibility. India should strengthen post-adoption counselling, protect digital adoption records, promote adoption of older children and children with disabilities, and reconsider eligibility norms considering equality and child welfare.²³

X. Suggestions and Reforms

Despite significant legislative and judicial developments, the adoption system in India continues to face procedural, institutional and social challenges that hinder timely placement of children in permanent families. Delays in the adoption process, limited awareness, inadequate post-adoption support and restrictive eligibility norms often prevent children from enjoying their right to family life. Therefore, there is a need for comprehensive reforms that strengthen child protection mechanisms while ensuring that the adoption process remains transparent, efficient and child centric. The following measures may contribute to building a more inclusive and effective adoption framework that is consistent with constitutional values, international child rights standards and the paramount principle of the best interests of the child.

X. Suggestions and Reforms

Although there have been considerable legislative and judicial strides, adoption in India is still plagued with procedural, institutional, and social problems, which impede speedy

²²Sonja van Wichelen, 'Changing Rights to Family Life: Biolegalities in the Globalization of Reproduction' (2016) 12 Socio-Legal Review 26.

²³Priyanka Kumari and Pranay Aaditya, 'Uniform Civil Code and Adoption Laws in India: The Need for a Uniform Framework' (2026) 7 International Journal of Leading Research Publication.

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placement of children into permanent families. Children's right to live in their families is frequently denied because of delays in the adoption process, lack of awareness, limited post-adoption support and restrictive eligibility standards. Thus, there is a need for wide-ranging reforms to improve the level of child protection, but to keep the adoption process transparent, efficient and child centred.

10.1 Time-Bound Adoption Process

India needs to impose strict deadlines on each adoption steps. If children are delayed in the inquiry, documentation or administrative approval process, they should not be held in a child care institution for an unnecessary length of time. The declaration of a child for adoptions should be done within a specific time frame, and institutional responsibility should be brought to the table for failing to meet time frames.

10.2 Enhancing CARA and Child Welfare Committees

Proper staffing, training and coordination is vital for the successful functioning of CARA and Child Welfare Committees in the context of adoption. These bodies need to be bolstered through regular capacity development programmes, electronic monitoring, periodic audits and closer working with adoption agencies. Their decisions should be clear, child-focused and through the lens of the best interests of the child.

10.3 Support for older children and children with disabilities

Older children, children with disabilities and sibling groups tend to have longer lengths of stay in institutions since many prospective adoptive parents choose to adopt infants or young children. The financial assistance, medical support, counselling and awareness programmes should be offered by the State to promote the adoption of these children. It is essential that vulnerable children are not left out of adoption policy.

10.4 Inclusive Eligibility Norms

The eligibility criteria should be directed towards the capacity of prospective adoptive parents to care, be stabilizing, loving and secure. The current rigid concept of family structure in adoption law needs to be eliminated. Child welfare considerations should be considered when assessing single parents, relatives, stepparents and other appropriate caregivers. The question of LGBTQ+ adoption must also be seriously rethought from a constitutional perspective in

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terms of equality, dignity and non-discrimination. The Council will provide post-adoption counselling and monitoring.

Once there is an adoption order, the adoption is not complete. There can be emotional, psychological and social adjustment issues for adoptive families. Thus, post-adoption counselling, follow up, parenting guidance and mental health services need to be enhanced. This can be beneficial for the child and for the adoptive parents to help them adapt to the new family environment.

10.6 Protection of Identity and Privacy

The confidentiality and privacy of adopted children should be carefully guarded. Information in the adoption record is sensitive information about the child, the biological parents and the adoptive family. Digital records should be protected by robust data protection measures. Meanwhile there should be a regulated recognition of the child's right to know his or her biological origin in accordance with the child's welfare and emotional development.

10.7 Awareness and Social Acceptance

Rituals of social stigma continue to be a major obstacle to adoption. Public awareness campaign should be based on the challenge of the myths around bloodline, caste, legitimacy, disability and heredity. Adoption option must be encouraged as an honourable and socially useful means of family formation and the rights of children in need of care.

XI. Conclusion

The adoption law in India has had a dramatic shift from personal law-based mechanism to more secular and child-oriented approach. The Hindu Adoptions and Maintenance Act, 1956 made provision for adoption among the Hindus, and the Juvenile Justice Act and CARA Regulations introduced the concept of child welfare into the framework of adoption, thereby moving it beyond religious lines.

But it's not enough that there's a law. Children do not leave institutions for a variety of reasons, such as delays in the process, lack of legally free children, social stigma and lack of support for older children, children with disabilities and sibling groups. These challenges highlight the need to see adoption as a sustained welfare commitment, rather than just a legal procedure.

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The constitutional principles of equality, dignity, family life and social justice demand that the law on adoption be in the child's best interests throughout. Courts have also made it clear that the purpose of the adoption is to ensure the child's well-being and growth and not just the parent's pleasure. A new approach to adoption will thus need to be child centric, fast, inclusive, transparent, and sensitive. It should improve CARA and Child Welfare Committees, secure identity and privacy, give post adoption support and appreciate varied family structures in a child's welfare.

Lastly, adoption is an institution based on the rights of a child and they have the right to be raised in a safe, loving and permanent family. The purpose of adoption law should be to enable every child to achieve belonging, dignity and social justice, not only by being transferred parentally, but also in terms of the nature of the transfer.



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