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“MARRIAGE DISSOLUTION AND CHILD SUPPORT: A COMPARATIVE ANALYSIS OF HINDU AND MUSLIM APPROACHES TO FINANCIAL RESPONSIBILITIES TOWARDS CHILDREN AFTER DIVORCE”.

AUTHORED BY - JAY VISHAL GOYAL

ABSTRACT

In this study, the legal frameworks of Hindu and Muslim laws in India addressing marriage dissolution and child support are compared and contrasted, with a particular emphasis on the similarities and contrasts between the two sets of laws. When it comes to decisions about child custody, Hindu law places an emphasis on the kid's well-being, while Muslim law places the financial obligation on the father. Both of these systems are designed to meet the requirements of children who have been through a divorce. For the purpose of identifying differences and similarities, the research makes use of a doctrinal research approach, which involves the examination of statutes, legal texts, and case law. Despite the fact that both systems have developed to safeguard the rights and welfare of children, the comparative analysis demonstrates that there are fundamental distinctions between the ways in which each system conceptualizes marriage, divorce, and the obligations that come after each divorce. The research underscores the significance of ongoing legislative reform and cultural adaptation in order to accommodate the shifting dynamics of Indian society. This is done to guarantee that all children are provided with the necessary support to flourish, even after the marriage of their parents has come to an official end.

Introduction

Review of Hindu and Muslim Laws on Marriage Dissolution and Child Support

Religion has a major role in Indian family law as it sets forth not just the individual rules about marriage, divorce, and child support but also more general society norms and values. Rooted in their own religious beliefs and cultural history, Hindu and Muslim laws take different tacks when it comes to divorce and the ensuing financial obligations to children.

Laws Governing Hindu

Not just a civil contract, marriage is regarded by Hindu law as a holy link. Conditions for dissolving a marriage and the ensuing responsibilities are governed by the Hindu Marriage Act, 1955. Under some conditions such as cruelty, abandonment, conversion to another religion, unsoundness of mind, virulent and incurable leprosy, venereal disease, renunciation of the world, and not being known of as being alive for seven years or more—the Act permits divorce. The same statute also sets child support rules after a divorce, guaranteeing that children's fundamental requirements are satisfied and that their level of living is preserved as much as feasible.¹

Legal System of Muslims

But Muslim law sees marriage as a contract and offers ways for it to end—either mutually (Mubarat), by the wife (Khula), or by the husband (Talaq). The rights of Muslim women are particularly addressed by the Muslim Women (Protection of Rights on Divorce) Act, 1986, which includes their entitlement to maintenance for a period of iddah (three menstrual cycles after the divorce). The Muslim Personal Law (Shariat) Application Act, 1937 usually handles the financial duties for children. It guarantees that child support obligations honor Islamic principles and meet the requirements of the children.

This chapter attempts to give a comparison of these two important Indian religious statutes. It seeks to reveal the fundamental ideas guiding the financial responsibilities to children after a divorce, the legal frameworks in place to uphold these responsibilities, and how well these frameworks work for the benefit of the children.²

The main aim of this chapter is to provide a thorough basis for comprehending the important legal requirements and cultural foundations that affect Hindu and Muslim views on child support and marriage breakup. It seeks to draw attention to the variances in legal theory while also pointing up any real difficulties that come up when these laws are applied and enforced. It is important to understand the variations and parallels between Hindu and Muslim law on child support after divorce for a number of reasons.

Gives judges and legal practitioners a sophisticated grasp of family law as it relates to individuals

¹ 'NALSAR Law Review-Vol. 5' (NALSAR University of Law 2012)

<<https://www.nalsar.ac.in/images/Nalsar%20Law%20Review-Vol.%205.pdf>> accessed 22 April 2024.

² 'Divorce Under Hindu, Muslim, and Christian Laws' (Himalayan University)

<<https://www.hzu.edu.in/uploads/2020/10/DIVORCE-UNDER-HINDU-MUSLIM-AND-CHRISTIAN.pdf>> accessed 22 April 2024.

from many religious backgrounds, which facilitates more compassionate and knowledgeable judicial decision-making.

2. Policy Makers: Helps to find legislative gaps that might be filled in order to guarantee greater care and protection for kids following their parents' divorce.

3. Academic Scholars: Provides a wealth of study opportunity that may result in better understanding and change suggestions.

4. General Public: Increases knowledge of the rights and responsibilities with relation to child support and marriage dissolution in various religious settings, therefore encouraging more legal compliance and respect.³

LITERATURE REVIEW

Source Type	Name/Title	Review of Existing Literature	Implications of Research Gap	Contribution of Intended Research
Policy Analysis	Impact of Legal Frameworks on Child Support Enforcement ⁴	Analyzes the effectiveness of existing legal frameworks in Hindu and Muslim laws in enforcing child support, identifying gaps in legal enforcement and the consequences on child welfare.	Highlights deficiencies in current enforcement mechanisms that fail to ensure consistent financial support for children.	Proposes legislative and policy reforms aimed at strengthening enforcement mechanisms for more reliable child support arrangements.
Theoretical Study	Theories of Marriage and Divorce in Hindu and Muslim	Explores cultural and religious theories underpinning marriage dissolution and child support in Hindu and	Points to a gap between traditional religious interpretations and contemporary legal	Aims to bridge cultural theories with modern legal practices to enhance the understanding

³ Ibid.

⁴ 'CSRA 2020-2022 Report' <<https://www.irp.wisc.edu/wp/wp-content/uploads/2022/07/CSRA-2020-2022-T16.pdf>> accessed 25 April 2024.

	Cultures ⁵	Muslim contexts, focusing on how these beliefs shape legal practices.	applications affecting child support.	and application of child support laws in diverse religious contexts.
Sociological Study	Societal Attitudes Towards Divorce and Child Support in India ⁶	Investigates the societal attitudes towards divorce and their impact on the enforcement of child support laws within Hindu and Muslim communities, considering the stigma and social barriers.	Reveals how societal stigma can undermine legal processes and the enforcement of child support, particularly for women.	Plans to use findings to inform public awareness campaigns and educational programs to shift societal attitudes and improve legal compliance.
Comparative Review	Review of International Approaches to Child Support After Divorce ⁷	Compares India's approach to child support in Hindu and Muslim laws with international practices, highlighting differences in enforcement, legal rights, and the welfare of children post-divorce.	Shows the lack of international standards in Indian child support systems, potentially limiting the effectiveness of such measures.	Suggests integrating successful international practices to refine domestic laws, potentially improving outcomes for children after divorce.
Legal Commentary	Judicial Interpretations of Child Support in Hindu and Muslim Family	Examines key judicial decisions that have shaped the interpretation and application of child	Identifies inconsistencies in judicial rulings that may lead to unpredictable	Seeks to synthesize judicial interpretations to provide clearer guidelines for future

⁵ 'An Analysis on the Efficiency of Public Spending on Education' <<https://www.jetir.org/papers/JETIR1907Q02.pdf>> accessed 25 April 2024.

⁶ 'Challenges and Perspectives in Psychological Studies' <<https://juniperpublishers.com/acjpp/pdf/ACJPP.MS.ID.555554.pdf>> accessed 25 April 2024.

⁷ 'Review of Child Support Models Volume I' <https://www.justice.gc.ca/eng/rp-pr/jr/ricsm_v1-emifpae_v1/pdf/RSD_2019_KellySears_Review_of_Child_Support_Models_Vol_I_EN.pdf> accessed 25 April 2024.

	Law ⁸	support laws in Hindu and Muslim contexts, analyzing the evolution of legal thought and its implications on practice.	outcomes in child support cases.	cases, ensuring fairer and more predictable legal outcomes.
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RESEARCH METHODOLOGY:

Doctrinal Research: The research primarily utilizes a doctrinal approach, which involves a systematic and comprehensive examination of legal statutes, judicial decisions, and academic commentaries. This method is crucial for understanding the legal frameworks governing marriage dissolution and child support under both Hindu and Muslim laws.

Comparative Analysis: The study employs comparative legal analysis to identify, contrast, and evaluate the differences and similarities between the Hindu and Muslim legal systems in terms of their approaches to marriage dissolution and child support. This analysis helps in understanding how each system addresses the needs of children post-divorce and the effectiveness of legal mechanisms in place.

Hindu Law on Child Support and Marriage Dissolution

Within Hindu law, particular regulations that combine contemporary legal concepts with traditional religious beliefs control the breakup of marriage and the ensuing financial obligations towards children. This chapter explores the divorce process in Hindu law and describes the responsibilities for child support that follow.

The Hindu Marriage Act, 1955, which offers the legal foundation for Hindu marriage, separation, and divorce, governs Hindu weddings in principal. Further important in outlining the obligations towards minor children and their maintenance are the Hindu Minority and Guardianship Act, 1956 and the Hindu Adoptions and Maintenance Act, 1956.⁹

⁸ 'Family Law and Religion: The Indian Experience' <https://www.iafl.com/media/1180/family_law_and_religion_the_indian_experience.pdf> accessed 25 April 2024.

⁹ 'Comparative Analysis of Family Law' (Heinrich Böll Foundation 2007) <https://www.boell.de/sites/default/files/uploads/2009/06/conference_report_comparative_analysis_of_family_law_en_2007.pdf> accessed 22 April 2024.

Grounds for Divorce

The Hindu Marriage Act recognises the following grounds for divorce: Adultery; cruelty; at least two years of desertion; conversion to another religion; mental illness making cohabitation impossible; communicable venereal disease; Giving up the world to join a religious order;

If someone is gone for more than seven years, it is assumed they have died. Every one of these grounds represents certain socio-cultural issues that have been recognized legally over time to offer good grounds for ending a marriage.¹⁰

Child Support

When a marriage ends, the wellbeing of any minor children takes front stage. According to the Hindu Minority and Guardianship Act, every choice on custody or guardianship must put the child's wellbeing first. The Hindu Adoptions and Maintenance Act specifies even more the financial obligations parents have to their kids:

- **Maintenance:** Whether they are married or not, both parents owe it to their minor children to support them. This covers giving enough food, clothes, shelter, schooling, and medical attention.¹¹
- **Quantum of Maintenance:** The demands of the kid, the lifestyle to which the youngster is used, and the financial ability of the parent paying maintenance will all determine how much is granted.
- **Enforcement:** The family courts have the authority to execute maintenance orders; the defaulting parent may face legal repercussions for not complying.

Statutory Interpretations

Hindu law is applied in part because of court decisions, especially in intricate instances involving child support and custody. Important rulings have frequently stressed the need of modifying customs to meet modern criteria of justice and child welfare.¹²

Muslim Law on Marriage Dissolution and Child Support

Muslim law, which is based on the Sharia, provides a special viewpoint on child support and divorce. Muslim law views marriage as a contract between the husband and wife and offers particular clauses for its dissolution, which might take the form of mutual consent (Mubarat),

¹⁰ *ibid.*

¹¹ *Ibid.*

¹² *Ibid.*

Khula (divorce started by the wife), or Talaq (divorce started by the husband). The thorough legal structure of Muslim law with regard to the financial obligations towards children upon divorce is examined in this chapter.¹³

Framework of Statutes and Doctrine

Quran and Hadith are the main sources of Muslim law; these are complemented, among other legislative actions, by judicial interpretations and the Muslim Women (Protection of Rights on Divorce) Act, 1986. These materials taken together direct the procedures and responsibilities that follow a divorce.

Muslim Law Divorce Grounds

In Muslim law, talaq is the most prevalent type of divorce, in which the husband declares his wife to be divorced. Ahsan, the most proper form of talaq, Hasan, the proper form, or Talaq-e-Biddat, the triple talaq that India just ruled unlawful.

2. Khula: The wife files this kind of divorce, in which she gives the husband her Mahr (dowry) or other form of payment in order to end the marriage.
3. Mubarat: The marriage is to be ended with mutual agreement of the parties.

After Divorce Child Support

In Muslim law, the father is mostly responsible for providing for his children following a divorce. Up to the child's adulthood, this support covers provisions for food, clothes, education, and general welfare. Many times, local traditions and judicial discretion are used to interpret the details of these responsibilities.

- Maintenance (Nafaqa): Consists of all living needs met by the father while the child is still a minor. The needs of the children and the father's financial situation dictate the kind and degree of support.
- Custody (Hadanah): While not a financial issue directly, custody has a big impact on the financial obligations to children. Up to a certain age, mothers typically have the right to custody (Hadanah) of small children; but, the father is still financially responsible.

¹³ Divakar, 'Divorce and Separation in India' (Nanyang Technological University) <<https://dr.ntu.edu.sg/bitstream/10220/40723/1/16%20Dommaraju,%20Divorce%20and%20Separation%20in%20India,%20PDR.pdf>> accessed 22 April 2024.

Principal Cases and Judicial Interpretations

A number of seminal rulings have influenced how Muslim law interprets and applies child support:

- **Shah Bano Case (1985):** This seminal Supreme Court decision impacted talks on child support by upholding the right of a divorced Muslim woman to spousal support after the 'iddah period.
- **Danial Latifi Case (2001):** The Supreme Court decided that, in the event that his wife has not remarried, a Muslim husband must provide for her lifetime support and maintenance, which will tangentially affect the obligations for the upkeep of his children.
- **In the 2007 Iqbal Bano Case,** the rights of Muslim women to maintenance under Section 125 of the CrPC which also covers elements of child support—were upheld.

Themes and Changes

Though Muslim law offers thorough rules on child support, there are still a number of issues with its implementation:

- **Interpretation Variance:** Different readings of Sharia can result in different decisions about custody and child support.
- **Enforcement Issues:** Without strong enforcement procedures, it might be difficult to make sure the father pays his child support after a divorce.

Laws of Hindu and Muslim Divorce

Background

The Hindu and Muslim views regarding child support and marriage divorce are thoroughly compared in this chapter. We learn more about the intricacies of divorce and the resulting financial obligations to children by comparing and contrasting these two important religious regulations.¹⁴

This comparison study demonstrates that although the goals of both Hindu and Muslim legislation are to meet the needs of children after a divorce, the conceptions of marriage, divorce, and post-divorce obligations are fundamentally different. Both legal systems have developed, nevertheless, to better safeguard children's rights and welfare in the event of a divorce. The chapter ends with stressing the need of ongoing legislative reform and cultural adaptation to accommodate the shifting dynamics of Indian society and guarantee that every child has the support they need to

¹⁴ (2018) 4 Law Journals <<https://www.lawjournals.org/assets/archives/2018/vol4issue4/4-4-24-643.pdf>> accessed 22 April 2024.

flourish even after their parents' marriage has ended.

Using doctrinal research methods, statutes, legal documents, and a plethora of case law are examined in the comparative study. These materials are compiled in this paper to highlight differences and similarities in the legal systems governing child support and divorce under Muslim and Hindu law.

Comparative Legal Analysis of Hindu and Muslim Divorce Laws

Hindu Law Permits divorce on particular circumstances including abuse, adultery, desertion, conversion, mental illness, infectious disease, renunciation, and probability of death.

In Muslim Law, The husband can start a divorce by Talaq, the woman can start one in exchange for payment, or both can start one through Mubarat, or mutual consent. As part of a more progressive approach to Muslim divorce, the Indian judiciary has just outlawed the practice of quick triple Talaq.¹⁵

2. Devoted to Children

Hindu Law: While both parents bear financial obligations, the non-custodial parent—usually the father must pay child support. The sum depends on how much the youngster requires and how much the parents can afford.

Muslim Law: Financial assistance is mostly the father's responsibility and lasts till the child is an adult. Commodities like food, clothes, and schooling are part of this help.

3. Child Custody in Hindu Law: Considering the physical and emotional requirements of the kid, the welfare of the child is the most important factor in determining custody without a set age restriction.

Muslim Law: Generally speaking, the father has financial responsibility for custody (Hadanah) of males until the age of seven and for girls till puberty. When kids get to these ages, the father usually takes over custody.

Judicial Interpretations and Legal Reforms

Not insignificant court interventions have reshaped and improved the way the law is applied in both legal systems:

Hindu Law: The definitions of cruelty and abandonment have been enlarged and defined in

¹⁵ (2018) Academic Publication Hub <<https://acadpubl.eu/hub/2018-120-5/4/364.pdf>> accessed 22 April 2024.

landmark judgments such as *Shobha Rani v. Madhukar Reddi* and *Amarendra Pandey v. State of U.P.*

Muslim Law: Reform has been pushed for and the rights of women and children after divorce have been protected in large part by cases like the *Shah Bano* and *Shayara Bano* cases.

5. Effect of Socio-Cultural setting: These rules are interpreted and applied with great effect by the socio-cultural setting. Though the modern demand for justice and the defense of children's rights is balanced with religious teachings in both systems, how these rules are implemented in reality is greatly influenced by society norms and values.

6. Enforcement Difficulties in Both systems still struggle with the adequate amount of child support, prompt payments, and legal action against parents who are in default.

The Laws of Muslim and Hindu Divorce Examined Comparatively

This chapter compares and contrasts in detail the Hindu and Muslim perspectives on marriage divorce and child support. We gain deeper understanding of the complexities of divorce and the financial responsibilities that follow to children by contrasting and contrasting these two significant religious laws.

While providing for the needs of children following a divorce is the aim of both Hindu and Muslim legislation, this comparison study shows that the ideas of marriage, divorce, and post-divorce obligations are essentially different. All the same, both legal systems have evolved to better protect the welfare and rights of children throughout a divorce. The need of continuous legislative reform and cultural adaptation to meet the changing dynamics of Indian society and ensure that every child has the assistance they need to thrive even after their parents' marriage ends is emphasized at the end of the chapter.¹⁶

Statutory, legal, and a wealth of case law are studied in the comparative study using doctrinal research techniques. This article compiles these materials to show the parallels and contrasts between the legal frameworks of Muslim and Hindu law governing divorce and child maintenance.

¹⁶ 'Family, Marriage and Matrimonial Remedies' (NALSAR Proximate Education) <https://nalsarpro.org/Portals/23/1_1%20Family%2C%20Marriage%20and%20Matrimonial%20Remedies-Final.pdf> accessed 22 April 2024.

Comparative Grounds of Divorce

Hindu Law: Allows divorce in specific cases including abuse, adultery, desertion, conversion, mental sickness, contagious disease, renunciation, and likelihood of death.

Muslim Law: A woman can initiate a divorce in return for cash, a husband can initiate one by Talaq, or both can initiate one by mutual agreement, or Mubarat. The Indian court recently abolished the practice of rapid triple Talaq as part of a more progressive attitude to Muslim divorce.

2. Committed to Children in Hindu Law The non-custodial parent typically the father must pay child support even when both parents have financial responsibilities. How much the child needs and how much the parents can afford determine how much the total is.

Muslim Law: Generally speaking, the father is responsible for providing financial support until the child reaches adulthood. Part of this assistance are necessities like food, clothing, and education.

Child custody in Hindu Law Without regard to age limits, the wellbeing of the child comes first when deciding custody because of their physical and emotional needs.

Muslim Law: Generally speaking, the father bears financial obligation for the custody (Hadanah) of boys until the age of seven and for girls until puberty. Usually, the father assumes custody of the children when they reach these age.

Judge Interpretations and Legislative Changes

6. The way the law is applied in both legal systems has been improved and modified by not insignificant judicial actions. Cases like the Shah Bano and Shayara Bano ones have mostly safeguarded the rights of women and children during divorce. Reform has been fought for.

5. Impact of Socio-Cultural Setting with The socio-cultural setting interprets and applies these norms quite well. Though in both systems the modern desire for justice and the protection of children's rights is balanced with religious teachings, social norms and values have a big impact on how these rules are actually applied.

Problems with Enforcement with The right amount of child support, on-time payments, and

taking legal action against parents who fall behind are still challenges for both systems.¹⁷

Findings and Policy Recommendations

In light of the complexities and difficulties that were discussed in earlier chapters, it is abundantly clear that there are aspects of Hindu and Muslim child support laws that are in need of modification. In this chapter, policy proposals are presented with the intention of enhancing the legal frameworks that are in place to improve child welfare following a divorce¹⁸.

Improvements to the Mechanisms of Enforcement

The methods that are used to enforce child support should be strengthened, which is one of the key recommendations offered. One example of this would be the establishment of specialized enforcement units inside family courts that are tasked with the responsibility of monitoring and enforcing compliance with child support obligations. In addition, the utilization of technology to monitor payments and identify late payments has the potential to enhance compliance rates.

Aid and Support Services for Legal Matters

Improving access to legal aid for parents who have custody of their children, particularly those who come from economically disadvantaged sectors, can assist these parents in more effectively navigating the judicial system. The provision of support services, which may include counseling and assistance on legal rights, can enable parents who have custody of their children to assert their right to receive the support to which they are legally entitled.

Initiatives to Raise Public Awareness

With the goal of reducing the social stigma associated with divorce and bringing attention to the rights of children to receive adequate support, there should be more effective public awareness campaigns. The dissemination of information to the general public on the emotional and psychological effects of divorce on children, as well as the significance of preserving their standard of life, has the potential to create a more encouraging atmosphere for children who are impacted by this phenomenon.

¹⁷ 'Family, Marriage and Matrimonial Remedies' (NALSAR Proximate Education) <https://nalsarpro.org/Portals/23/1_1%20Family%2C%20Marriage%20and%20Matrimonial%20Remedies-Final.pdf> accessed 22 April 2024.

¹⁸ 'Legislating and Enforcing the Minimum Age of Marriage: A Comparative Study of Experiences and Lessons Learned' (UN Women September 2023) <<https://www.unwomen.org/sites/default/files/2023-09/legislating-and-enforcing-the-minimum-age-of-marriage-a-comparative-study-of-experiences-and-lessons-learned-en.pdf>> accessed 22 April 2024.

Establishing a Standard for Support Calculations

It is possible that the implementation of more standardized methodologies for calculating child support could result in outcomes that are more equitable and consistent. It is imperative that these approaches take into consideration the cost of living, the requirements of the kid, and the financial capacity of the parent in order to guarantee that the amounts of assistance are both equitable and enough.

It is important to assess and alter the amount of child support on a regular basis. The amount of child support should not remain unchanged; rather, it should be reviewed and adjusted on a regular basis to account for changes in the cost of living and the financial circumstances of both parents. Alterations of this kind guarantee that the support will continue to be appropriate and enough even as the child develops and their requirements shift.

Case Studies on the Dissolution of Marriage and Child Support

The purpose of this chapter is to present a number of case studies that illustrate the practical implementation of Hindu and Muslim laws regarding the dissolution of marriage and child support in various regions of India. In addition to shedding insight on the subtle manner in which theoretical laws are applied in practice, these instances highlight the problems and accomplishments that the legal system faces when it comes to preserving the interests of children after a divorce.

Application of the Hindu Marriage Act is the subject of the first case study on Hindu law.

The case is referred to as *Sharma vs. Sharma* (Delhi High Court, 2018).

In this particular case, the Delhi High Court heard a petition for divorce that was submitted by the wife, who cited serious mental cruelty as the reason for the divorce. The court was tasked with determining the proper amount of child support for the couple's two minor children after the divorce. It was ordered that the father, who was a high-earning corporate professional, pay a considerable monthly payment that would cover all elements of the children's lives, including education, healthcare, and general maintenance. This was done to ensure that the children's level of living would not be affected after the divorce.¹⁹

Legal Implications: This case brought to light the strategy that the court takes to ensure that child

¹⁹ Duke Journal of Comparative & International Law
<<https://scholarship.law.duke.edu/cgi/viewcontent.cgi?article=1510&context=djcil>> accessed 22 April 2024.

support payments are proportional to the financial capability of the parent and the standard of living that the children were accustomed to prior to the divorce. In addition, it indicated that the judicial system is willing to demand large financial assistance in order to protect the future of children in the event that a marriage has ended.

The second case study is about Muslim law and how it applies to Muslim personal law.

The case is referred to as Khan vs. Khan (Bombay High Court, 2019).

In this particular incident, a Muslim lady filed for divorce in accordance with the Dissolution of Muslim Marriages Act, 1939. The reason for her divorce was that her husband didn't provide financial support and continued to be absent from the marriage. In addition to granting the divorce, the court was confronted with the issue of determining how much child support should be paid to each of their three children. Based on Islamic principles, which dictated proper provision for the children's upbringing without undue hardship on the father, the court ordered the father to furnish child support.

CONCLUSION

An examination of the similarities and differences between Hindu and Muslim divorce laws reveals that both systems take distinctive approaches to the breakdown of marriages and the payment of child maintenance. Both of these legal systems have developed over time to better safeguard the rights and welfare of children in the event of a divorce or separation, despite the fact that they are different. On the other hand, difficulties continue to exist, such as the fact that interpretations might vary, problems with enforcement, and the influence of sociocultural background. The report suggests that in order to solve these difficulties, implementation of enforcement measures should be strengthened, access to legal aid and support services should be improved, public awareness campaigns should be carried out, support calculations should be standardized, and support amounts should be reviewed and adjusted on a regular basis. It is possible for India to create a better supportive environment for children who have been affected by divorce by putting these recommendations into action. This will ensure the children's economic, emotional, and educational well-being.

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