



## REPARATIVE JUSTICE IN TRANSITIONAL DEMOCRACIES: LEGAL OBLIGATIONS AND HUMAN RIGHTS NORMS

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### Abstract

*Reparative justice addresses historical violations of human rights and facilitates victims' redress, making it a vital component of democracies emerging from conflict or authoritarian rule. This research explores the legal duties that support reparative justice in India, a complicated transitional democracy with a wide range of sociopolitical issues. It evaluates local Indian procedures, such as the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act and victim compensation programs, in light of international human rights standards, such as the United Nations Basic Principles and Guidelines on the Right to a Remedy and Reparation. Significant gaps are highlighted in the analysis, such as obstacles to accessing justice, the complexity of federalism, and institutional inertia. Legal precedents, particularly those from the Gujarat communal riots and the Bhopal Gas Tragedy, show advancements but also highlight ongoing difficulties. The research promotes increased victim participation, the creation of a thorough national reparations program, and the harmonisation of domestic and international laws. Finally, it makes the case that strong reparative justice is essential to India's democratic consolidation and human rights observance.*

**Keywords:** *Reparative Justice, Transitional Democracies, Human Rights, Legal Obligations, India, Transitional Justice.*

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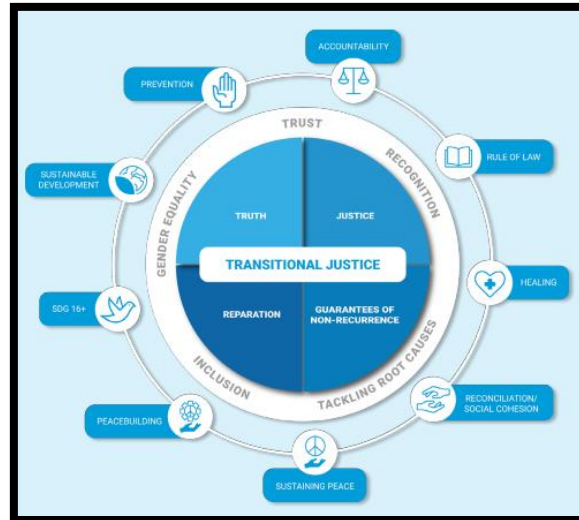
## 1. INTRODUCTION

In societies struggling with the effects of war, authoritarian governance, or pervasive human rights abuses, reparative justice has become an essential tool for restoring accountability, trust, and democratic legitimacy. Reparative justice places more emphasis on the need to acknowledge past wrongs, restore victims' dignity, and promote reconciliation through transformative and compensatory measures than retributive justice, which primarily aims to punish offenders. Based on both moral and legal requirements, it calls on states to make amends for past transgressions by offering reparations, which could include cash payments, public apology, truth-telling procedures, institutional changes, and assurances that such violations won't happen again. By boosting public confidence in institutions and upholding the rule of law, these initiatives aim to not only alleviate personal and societal suffering but also to strengthen democracy.

India provides an interesting and intricate case study for analysing the implementation and development of reparative justice mechanisms in this larger framework. India is a pluralistic society that has long been dedicated to democratic governance, but it has also faced ongoing issues with human rights violations, from caste-based atrocities and communal violence to police brutality and enforced disappearances. A strong reparative framework is necessary in light of incidents like the 1984 anti-Sikh riots, the Gujarat riots of 2002, the uprooting of tribal communities as a result of development projects, and the marginalisation of Dalits and Adivasis. While the foundation for justice is provided by India's constitutional provisions, especially those pertaining to fundamental rights and the guiding principles of state policy, their application has been uneven and frequently hampered by political interests, bureaucratic inertia, and a lack of victim participation.

Indian commitment to global human rights norms adds another layer of intricacy. Accountability, restitution, and non-repetition standards must be upheld by India, even if the country has not signed the ICCPR or the Convention Against Torture (CAT). However, domestic practice has only partially transferred into these norms. The National Human Rights Commission (NHRC) has been tasked with handling complaints and offering reparation recommendations; yet, its decisions are not enforceable under law, and their implementation has often stalled. Reparations in India have mostly focused on financial recompense, but the

country has paid scant attention to truth-telling, institutional change, and memorialisation, all of which are essential parts of the global debate around transitional justice.



**Figure 1: Goals Of Transitional Justice**

Notwithstanding these drawbacks, India also offers promising avenues for the advancement of reparative justice. On occasion, the judiciary has been a progressive force, rendering significant rulings that emphasise the need for compensation and the state's accountability for rights violations. Documenting abuses, influencing public opinion, and providing support to victims have all been made possible by civil society organisations. Furthermore, discussions about transitional justice in India are starting to look at more comprehensive models of reparations that incorporate aspects of restorative and transformative justice, thanks to international best practices and local activism. These consist of campaigns for institutional accountability, rehabilitation programs for victims of violence, and community healing initiatives.

### **1.1.Objectives of the study**

The primary objectives are.

1. To conceptualize reparative justice and establish its normative foundations in international human rights law and transitional justice theory.
2. To examine India's international and domestic legal obligations related to reparative justice, including treaty commitments and constitutional mandates.



3. To assess the effectiveness of reparative justice mechanisms currently in place in India, including institutional frameworks, victim compensation schemes, and judicial interventions.
4. To identify key challenges and propose recommendations for strengthening India's reparative justice framework in alignment with global human rights standards.

## 2. LITERATURE REVIEW

**Ben-Josef et al. (2025)**, who contended that although reparations have emerged as a key goal in frameworks for transitional justice, they frequently fall short of expectations in reality. The disparity between the idealistic wording of international law and its real implementation of reparative measures was shown by their analysis. The writers demonstrated through a detailed analysis of state policies and international agreements that reparations are frequently influenced by institutional, political, and economic limitations, making them symbolic rather than transformative. The study also looked at how reparations are discursively constructed as a norm, highlighting the ways in which international actors promote norms that aren't always supported by legally binding commitments. The authors claim that rather than resolving systemic inequalities, this misalignment strengthened victims' faith in the legal system.

**Daly (2024)** developed the field by presenting a theoretical framework for institutional justice. Daly argued that transitional justice had grown too legalistic and disconnected from victims' real-life experiences. By emphasising how state and non-state institutions handled complaints, offered assistance, and treated people equitably over time, her framework suggested a move towards institutional justice. Justice should be ingrained in continuous institutional practices rather than being restricted to isolated post-conflict incidents, according to the study, which placed a strong emphasis on institutional design, legitimacy, and responsiveness. In addition to highlighting the necessity of assessing justice mechanisms according to their structural and procedural capabilities, Daly's work made a substantial contribution to the rethinking of justice as an ongoing process rather than a transitional stage.

**Ismail et al. (2024)** looked at how human rights and restorative justice coexisted in Indonesia, providing a contextualised understanding of how regional customs negotiated international standards. The study investigated how, specifically in the Indonesian legal context, restorative justice mechanisms were being modified to conform to human rights principles. Although restorative justice provided a more victim-centered and culturally appropriate substitute for

retributive justice, the authors discovered that its application frequently encountered difficulties in upholding conformity with global human rights norms. They noticed a propensity for state actors to appropriate restorative practices for expediency or political advantage, which lessens the transformative potential of these practices. To improve accessibility and legitimacy in rural and marginalised communities, the study also highlighted creative hybrid models that combined formal legal standards with traditional conflict resolution techniques.

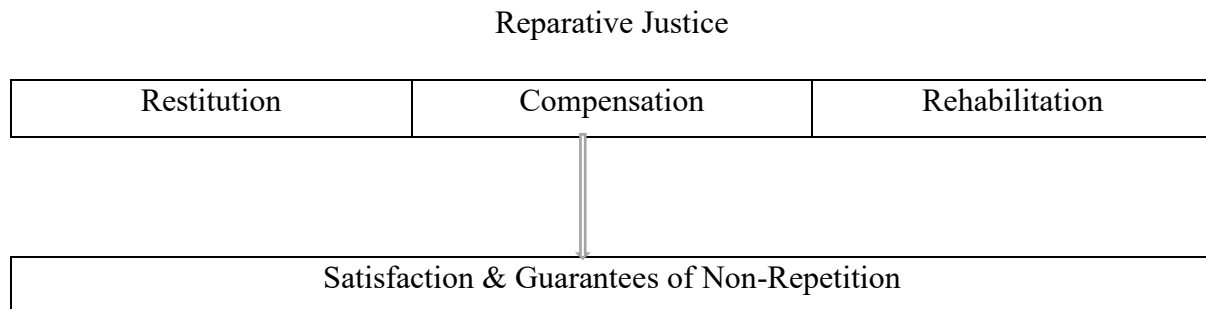
**Uerpmann Wittzack (2024)**, who contended that these strategies provided significant substitutes for the prevalent punitive paradigms. In the areas of human rights, peacebuilding, and post-conflict reconciliation, the paper outlined a normative basis for incorporating restorative and transformative justice into international legal frameworks. The author made a distinction between transformative justice, which aims to address the structural underlying causes of inequality and conflict, and restorative justice, which is concentrated on mending harm and re-establishing relationships. Uerpmann-Wittzack promoted a more inclusive and pluralistic legal system that acknowledges the importance of moral restoration and community involvement in bringing about long-lasting justice. This work proposed ways to institutionalise alternative justice models within current international legal regimes and gave them theoretical legitimacy.

**Amancik et al. (2024)** looked at initiatives to use the 1945 Indonesian Constitution to transform the way human rights violations are resolved. According to their research, the Constitution could be a fundamental instrument for ending the cycle of injustice because of its innate emphasis on justice and people's sovereignty. The authors suggested a constitutional approach to justice that strengthens domestic institutions and encourages civic participation in place of the reliance on ad hoc tribunals and foreign interventions. They underlined the necessity of a decentralised, rights-based framework that is influenced by international human rights standards but has its roots in national legal traditions. The study emphasised how public legal education and constitutional reform could foster an environment that is more responsive and equitable, especially for historically underserved groups.

### **3. CONCEPTUAL FRAMEWORK OF REPARATIVE JUSTICE**

Reparative justice entails an array of legal or moral responses to the results of massive abuses of international human rights and humanitarian law, including compensation, restitution, rehabilitation, satisfaction (apology, monument), and guarantees of non-repetition. These

actions generally seek to do more than compensate the victim's suffering; they try to contribute to the process of democratic consolidation, strengthen the rule of law, and rebuild public trust in state institutions.



**Figure 2:** Components of Reparative Justice

Reparative justice is related to the field of transitional justice, which investigates how societies that emerge from authoritarian, armed conflict, or systemic oppression confront past wrongs. Transitional justice may manifest through criminal prosecutions, processes of truth-seeking, institutional reform, and reparations. These reparations serve both material and symbolic functions, providing victims with recognition and redress in the process of accountability, while also reaffirming the legal commitment of the state to achieve justice.

An important international normative framework is the United Nations Basic Principles and Guidelines on the Right to a Remedy and Reparation for Victims of Gross Violations of International Human Rights Law (2005). These principles recognize states' obligations to provide effective remedies which include reparations. Moreover, the principles emphasize that remedies should be prompt, adequate, and proportional to the harm suffered, and that victims have the right to receive remedies that are reconceptualized and commensurate with the type and extent of harm suffered.

Comparative experiences from other countries demonstrate the breadth and depth of reparative justice frameworks. For example, South Africa's Truth and Reconciliation Commission (SATRC), initiated in the aftermath of apartheid, demonstrates how countries can offer restorative justice to those they have harmed; SATRC is commonly seen as a model to emulate. SATRC offered amnesty on the condition of full disclosure of the commission of politically-motivated crimes. SATRC's objective was victim-centered truth-telling, and its recommendations for reparations were not well implemented. Nevertheless, SATRC



recommend reparations in these areas: finances, (e.g. providing financial compensation to victims), symbolic restitution (e.g. changing the names of streets after victims), and community rehabilitation programs. SATRC demonstrated that reparations are ultimately about moral acknowledgment and national reconciliation and that reparations can be understood by the State as more than compensation but is also about social healing or restorative justice.

Dark and Flash's account is thus similar to Argentina's reparations policy implementation following the military dictatorship in the 1980s; monetary compensation, restitution of identities for the children of the disappeared and different legal reforms guaranteed by the Constitution and Courts to ensure that such events don't repeat themselves. These were serious efforts and they were extensive reform efforts that did not mistake reparations as merely an act of compensation but as a set of systemic policies considering both individual and collective considerations rooted in the constitutional commitments made by the Argentine state and judicial decisions linking reparations to human dignity and responsibilities of the state.

The literature around reparative justice signals that reparative justice looks to be corrective, but it is important to understand, transformative. As looking for reparative justice attempts to address deeper structures of inequality, the legal/political institutions that permitted the disengagement and failures that created the positives discriminatory practices, ultimately would address democracies and the dismantling of structural inequality to democracies to sustain future violations. Finally, through reparative justice tortious claims, not only would address the gap between formal legal rights claims and the actual conditions that victims confront, would drive and demonstrate the values of dignity, equality and justice on behalf of the victims in the reparative processes which contribute to dignity, equality, justice and freedom violations have necessarily resulted in.

Thus, reparative justice contributes not only to individual recovery, but to collective memories, social trust and legitimacy of democratic processes. Hopeful for transitional democracies, such as India, exploring these comparative experiences will advance the creation of culturally relevant, victim-centered and legally-robust forms of reparations processes.

#### **4. TRANSITIONAL DEMOCRACIES AND THE INDIAN CONTEXT**

Political entities going through transitions from authoritarian regimes, violent conflicts, or oppressive rule to democratic governance are known as transitional democracies. Typically,

these transformations occur in stages, such as the establishment of institutions, political liberalisation, and democratisation accompanied by expanded civil liberties and the rule of law.

A complicated democratisation process is reflected in India's post-colonial development. India has maintained a multiparty democracy since gaining independence in 1947, despite major obstacles such as caste-based discrimination, insurgencies, communal violence, and periods of emergency rule that violated rights. Implementing unified transitional justice mechanisms is made more difficult by India's federal and pluralistic structure, which includes diverse ethnic, linguistic, and religious communities.

Massacres (such as the 1984 anti-Sikh riots and the Gujarat riots of 2002), violence in detention, and the systematic marginalisation of Scheduled Castes and Tribes are examples of human rights abuses in India. Reparations for these violations must be nuanced and address both episodic abuses and systemic discrimination.

**Table 1: Timeline of Major Human Rights Violations and Reparative Responses in India**

Year	Event	Reparative Measures Taken
1984	Anti-Sikh Riots	Ex-gratia compensation, some judicial inquiries
1993	Bombay Bomb Blasts	Victim compensation under relief schemes
2002	Gujarat Communal Riots	NHRC involvement, Supreme Court monitoring
2012	Nirbhaya Rape Case	Creation of Nirbhaya Fund, judicial reform initiatives
2020	Delhi Riots	Government compensation announced; no systemic reform

The main instances of human rights abuses in India are compiled in this table along with the state's corrective measures. Although compensation was frequently offered, the majority of the measures lacked structural change and depth. The Nirbhaya case, for instance, led to reforms, but other cases, such as the Delhi riots, received little long-term attention, demonstrating the inconsistent nature of the administration of justice.

## 5. LEGAL OBLIGATIONS UNDER INTERNATIONAL HUMAN RIGHTS NORMS

A number of significant international human rights treaties to which India is a signatory include CEDAW, the ICCPR, and the ICESCR, among others. On the one hand, India has pledged its support to end all forms of discrimination against women. The parties to these accords have committed themselves, by signing them, to remedy human rights breaches and to safeguard, defend, and implement human rights.

Restitution, compensation, rehabilitation, satisfaction, and assurances of non-repetition are all forms of reparations that are required under international law as a result of the concept of state responsibility in cases of serious human rights breaches. A person's right to justice and basic freedoms are guaranteed under India's constitution.

However, due to India's dualist legal system, international treaties cannot be enforced until domestic laws are passed. This complicates the timely implementation of reparative justice measures. Reports from the Human Rights Council and UN treaty bodies frequently call on India to improve its reparative procedures, particularly for underprivileged groups.

**Table 2: India's International Human Rights Commitments and Corresponding Domestic Gaps**

Treaty	Binding Obligation	Domestic Implementation Status
ICCPR	Civil and political rights	Partially incorporated through fundamental rights
ICESCR	Personal, societal, and cultural liberties	Fragmented implementation through schemes/laws
CEDAW	Women's rights and non-discrimination	National and state-level women's commissions exist
UNCAT (Signed, not ratified)	Prohibition and redress for torture	No standalone anti-torture legislation

This table compares the domestic and international legal obligations of India. Important gaps still exist, especially the absence of anti-torture laws despite signing UNCAT, even though



treaties like the ICCPR and CEDAW are partially reflected in national frameworks. It emphasises the necessity of more robust legal conformity to international standards.

## **6. REPARATIVE JUSTICE MECHANISMS IN INDIA**

By ratifying numerous landmark treaties, such as the ICCPR, CEDAW, and ICESCR, India has demonstrated its commitment to the global human rights framework. State parties are obligated to protect the rights, freedoms, and dignity of individuals through these accords, which form the basis of the international human rights framework. An essential component of reparative justice is the responsibility to offer adequate remedies for violations; this is one of these duties. These instruments require affirmative action to prevent future violations and to ensure non-repetition, restitution, compensation, and rehabilitation, while also highlighting state accountability for past abuses.

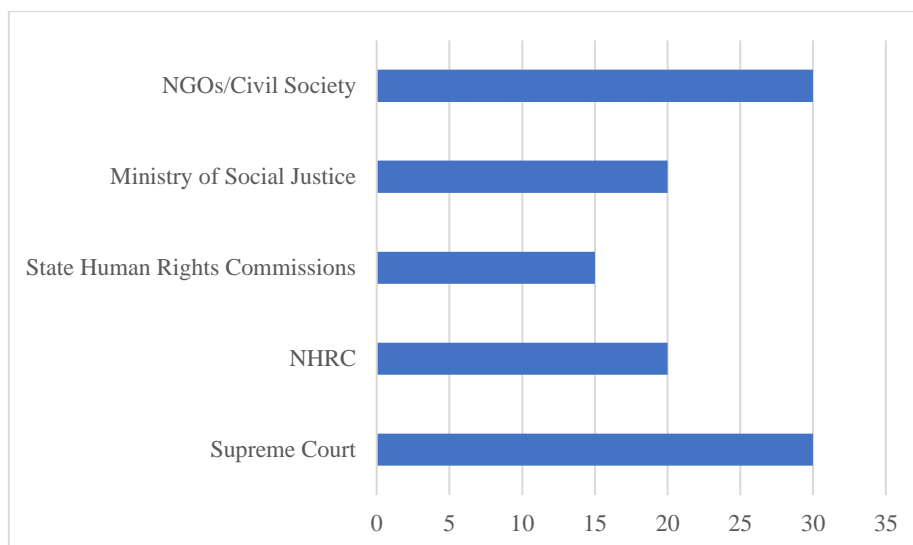
If a state commits a serious breach of human rights, it must pay the victim(s) in full in accordance with international law, especially the concept of state accountability. Along with monetary compensation, this encompasses more comprehensive actions such as public apologies, return of property or liberty, psychological and medical care, and institutional reforms to avoid future occurrences of a similar kind. According to the United Nations Basic Principles and Guidelines on the Right to a Remedy and Reparation (2005), states are responsible for making sure that victims of human rights violations get compensation that are timely, sufficient, and effective. India has a responsibility to the human rights treaties to which it is a party to incorporate international norms into its own systems of internal accountability and redress.

When it comes to national-level rights protection and access to justice, India's constitutional structure is rock strong. Part III of the Constitution's Fundamental Rights offers substantial safeguards that are consistent with global human rights norms. These safeguards comprise the rights to equality, life, and personal liberty as well as exemption from arbitrary detention. Many high courts and the Supreme Court have taken a broad view of these rights, and they have often looked to international law to bolster safeguards. Important rulings such as *Vishaka v. State of Rajasthan* have narrowed the gap between the Indian legal system and international law. This case demonstrated that Indian courts are prepared to apply international human rights concepts even when no domestic laws exist to support them.



Despite these legal commitments, the dualist legal system in India poses significant challenges to the effective implementation of reparative justice. Under this system, in order for international treaties to be enforceable domestically, special enabling legislation must be passed by Parliament. It is more challenging to translate India's international commitments into rights that are enforceable at home under this legal theory. For instance, India has signed the Convention Against Torture (CAT), but it has not ratified it or enacted legislation that would have made torture illegal. This legal gap threatens victims' access to compensation in cases involving state violence and impedes the broader application of transitional and restorative justice.

These shortcomings have been repeatedly brought to light by the Human Rights Council and UN treaty monitoring organisations. India is regularly urged by periodic reviews and reports to strengthen its reparative justice procedures, especially with respect to vulnerable and marginalised groups like women, Dalits, Adivasis, religious minorities, and displaced people. These groups frequently suffer the most from systematic violations of their rights and have the lowest chances of finding workable solutions. The gap between rights and remedies is made worse by procedural delays, a lack of institutional coherence, and inadequate victim support services and legal aid. A fragmented and inconsistent approach across various contexts of human rights abuse, whether connected to police violence, communal riots, or forced evictions, has also resulted from the lack of comprehensive national legislation on reparations. The disjointed institutional landscape of reparative justice in India is depicted in this diagram. Even though there are several organisations involved, such as human rights commissions and courts, their effectiveness is diminished by a lack of binding authority and coordination. For victim redress to be effective, a centralised and integrated approach is required.



**Figure 3:** Institutional Engagement in Reparative Justice in India

## 7. CHALLENGES IN IMPLEMENTING REPARATIVE JUSTICE

A widespread lack of political will and institutional inertia hinder the implementation of reparative justice in India, undermining the enforcement of rights-based frameworks. Reparative policies are frequently not given priority by government agencies, which leads to sluggish or insignificant responses to victims' needs.

Moreover, jurisdictional inconsistencies and a lack of cogent policy execution result from the current legal mechanisms' fragmentation and uneven application across states. Access to redress is delayed by this legal chaos, which also erodes victims' faith in institutional procedures.

Social stigma, poverty, illiteracy, and a general lack of knowledge about their rights and available remedies are all significant obstacles that victims, particularly those from economically or socially marginalised backgrounds, must overcome. Disenfranchised and rural populations are disproportionately affected by these issues.

The already difficult process of obtaining restitution is made even more so for women, members of religious minorities, and members of Scheduled Castes and Scheduled Tribes. Systemic biases and social hierarchies frequently impede fair treatment and perpetuate exclusion.

The conflict between restorative justice and retributive justice approaches adds another layer of complexity. Policymakers find it challenging to adopt a victim-centered, balanced approach



because retributive models place more emphasis on punishment than restorative justice, which stresses healing and reconciliation.

Finally, the federal structure of India creates administrative misunderstandings and jurisdictional overlap between the federal and state governments. Delays, contradictory orders, and inefficiencies in implementing reparative measures consistently throughout the nation are frequently caused by this division of powers.

## **8. CASE STUDIES AND JUDICIAL PRECEDENTS**

In India, reparative justice has developed through statutory responses and judicial activism. Significant events and judicial decisions have challenged the ability of India's system to provide justice for the victims of mass harm and systemic violations of rights.

1. **The Bhopal Gas Tragedy (1984):** The Bhopal gas leak, which is considered one of the most catastrophic industrial disasters in the world, resulted in the death of thousands of people in Bhopal while also injuring many others. In the years that followed, the legal battles prompted an exploration of India's efforts to compensate victims of industrial disasters. The Supreme Court's settlement with Union Carbide in 1989, for \$470 million, received severe backlash for being a low amount and not involving the victims. The Bhopal Gas Leak Disaster (Processing of Claims) Act, 1985 was established to consolidate and process claims, but by relying on bureaucratic redressal systems, it had the detrimental effect of achieving reparative outcomes slowly with the potential to further dismantle actual reparative outcomes.
2. **Gujarat Communal Riots (2002):** After the violent riots in Gujarat, there was a long and winding road to justice through the judicial system. Ultimately, while the Supreme Court ordered the re-investigation of multiple cases and subsequently transferred trials out of Gujarat to try and address the bias in the state, in reality, survivors were still subject to systematic bias and limited reparations.
3. **Vishaka Guidelines (1997):** In the case of *Vishaka v. State of Rajasthan*, the Supreme Court established guidelines for the prevention of sexual harassment in the workplace, paired with a call for institutional redress and victim protection in absence of legislative action. The ruling became a benchmark in the reparative justice framework in India, as it ensured at minimum acknowledgment and provision of redress for gender-based harms.



4. Custodial Deaths and Compensation: In *Nilabati Behera v. State of Orissa (1993)*, the Supreme Court concluded that the state has a constitutional duty to compensate for victims of custodial violence. The court held that monetary compensation is a valid remedy under public law, exceeding the scope of criminal liability.
5. Hashimpura Massacre (1987): This is a case of delayed justice which involved the custodial killings of 42 Muslim men by the Provincial Armed Constabulary (PAC) in Uttar Pradesh. There was enough evidence to convict the perpetrators, but it was only in 2018, and more than 30 years later, that convictions were made. Not only did the court order compensation, but systemic delay undermined the restorative potential.
6. 1984 Anti-Sikh Riots: The violent rampage against Sikhs triggered by Prime Minister Indira Gandhi's assassination led to thousands of deaths and major displacements. Although several commissions and relief packages were offered, victims' access to reparative justice has been haunted by political impunity and lack of judicial oversight.
7. Manipur Extrajudicial Killings: In *Extra Judicial Execution Victim Families Association (EEVFAM) v. Union of India*, the Supreme Court examined more than 1,500 cases of alleged fake encounters in Manipur. The Court's positive step of intervening in order to ensure an investigation and documentation of the cases was a move towards institutional accountability.

### **Comparative Perspectives**

- South Africa's Truth and Reconciliation Commission (TRC): Formed after the end of apartheid, the TRC underscored victim testimony, public recognition, and community restoration. While reparations were stalled and criticized for being minimal, the TRC developed a victim-centered narrative that transcended simply being central to transitional justice.
- Argentina's Reparations Program: Argentina's systematic notion of remedying human rights violations that occurred during the military dictatorship includes monetary compensation, restitution of children's identities for those disappeared, and memorialization policies, claiming monetary and non-monetary reparation presents comprehensive evidence of how the state may facilitate responsibility.



## **Analysis**

These case studies illustrate both the possibilities, and the limitations, of India's legal and institutional procedures, in relation to advancing reparative justice. On the one hand, judicial intervention has developed victims' rights; on the other, systemic delays, under compensation, and resistance from political actors present important issues. The comparative examples from South Africa and Argentina demonstrate the importance of integrated, victim-centric, state-supported models of reparations, that can be adapted to India's socio-political context.

The Bhopal Gas Tragedy (1984), revealed serious deficiencies in formal systems of compensation for victims of industrial disasters. The Gujarat communal riots of 2002, revealed serious problems with victim compensation and judicial remedies for communal violence.

Supreme Court orders on custodial deaths and the Vishaka guidelines on sexual harassment, are examples of the judiciary's role in enforcing victims' rights and reparations. It is useful to compare the structure and function of South Africa's Truth and Reconciliation Commission, with Argentina's reparations models.

## **9. CONCLUSION AND RECOMMENDATIONS**

Despite being based on international commitments and constitutional principles, India's quest for reparative justice is still beset by structural, legal, and sociopolitical obstacles. Through its involvement in international treaties and its broad constitutional rights framework, India has made normative commitments to human rights; however, institutional inertia, disjointed legal mechanisms, socioeconomic disparities, and jurisdictional complexities impede the practical realisation of reparative justice. Access to justice remains severely hampered for marginalised groups, especially women, Scheduled Castes and Tribes, and religious minorities. It takes a multifaceted strategy that emphasises victim-centric, inclusive, and rights-based frameworks to close the gap between aspiration and implementation.

### **Recommendations:**

- Pass laws that will allow international human rights treaties to be incorporated into domestic law, especially those pertaining to protection from torture and reparations.
- Create a national framework for reparative justice that includes precise rules for satisfaction, rehabilitation, restitution, compensation, and non-repetition guarantees.

- Establish independent commissions or bodies for reparations to guarantee victims receive fair and prompt compensation.
- To help underserved communities navigate intricate legal procedures, strengthen legal aid programs.
- Strengthen awareness-raising initiatives to inform victims of their rights and the available remedies.
- By designing reparative programs to specifically address the needs of women, SC/STs, and religious minorities, we can advance intersectional justice.
- To avoid jurisdictional disputes and harmonise reparative policies, assist the federal and state governments in coordinating.
- To guarantee inclusivity and legitimacy, promote victim involvement in the planning and execution of reparative measures.
- To encourage healing, reconciliation, and community-based resolution, combine restorative justice techniques with established legal frameworks.

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