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Restorative Justice and Karmic Justice: Ubuntu and Vedanta in Dialogue

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Abstract

This article reveals the philosophical underpinnings of Ubuntu's conception of restorative justice and Vedanta's karmic justice, offering a comparative analysis of how these non-Western frameworks can address gaps in contemporary punitive justice systems. Interestingly, Ubuntu stresses direct social healing, reconciliation, and community restoration, looking at crime as a disruption in the communal fabric that requires collective efforts for reconciliation. Vedanta stresses on individual responsibility, emphasizing the universal law of Karma and spiritual evolution, where justice unfolds over multiple lifetimes through adherence to Dharma. By integrating the ideas of restorative justice from Ubuntu and Vedanta, the article argues for a more inclusive and holistic approach to justice that promotes social healing and personal moral responsibility. The article highlights real-world applications, including the Truth and Reconciliation Commission in South Africa and Gandhi's application of Vedantic principles in justice.

Keywords: *Ubuntu Justice; Vedanta Karma; Restorative Justice; Reconciliation; Karmic Justice*

Introduction

Justice, as a concept, has been integral to human societies since time immemorial. Moreover, the nature of justice varies widely across cultures and philosophies. The idea of justice in any given society has historically been linked to retribution, especially in contemporary legal frameworks that penalize transgressors. This retributive approach from the Enlightenment thinking and legal traditions of Anglo-Saxon countries relies on concepts such as accountability and proportionality of punishments while overlooking the social and spiritual aspects of justice (Christie, 1977). There are more forgiving models of justice derived from non-Western cultures, which do not necessarily involve severe punishment but rather forgiveness, compensation, reconciliation, and repentance. In these systems, the idea of justice as retribution being the only model that should be followed, primarily through the justice and legal system, is depicted, but rather, models based on restoring the relationship between individuals and creating harmony in the cosmic or karmic sense. Interestingly, two noteworthy instances are the Ubuntu restorative justice of southern African origin and the Vedanta karmic justice of Indian origin. Ubuntu, translated as "**I am because we are**," emphasizes the importance of community and interdependence. The concept of justice in Ubuntu, is essentially about restoring social harmony in the community, rehabilitating offenders, and healing the relationships between individuals and the community (Tutu, 1999). This contrasts with the retributive model, which majorly seeks to isolate and punish wrongdoers. In Ubuntu, justice is not fully served unless the community is healed and the individual is reintegrated into the social fabric. On the other hand, Vedanta—particularly in its Advaita Vedanta form—views justice through the lens of Karma. Karma, which refers to the law of cause and effect, governs how one's actions impact future experiences, either in this life or across successive lifetimes (Radhakrishnan, 1953). The karmic model of justice is less concerned with immediate consequences within the community and more focused on the long-term spiritual evolution of the individual. In this sense, justice is not administered by any human authority but is seen as an inherent part of the cosmic order.

Ubuntu's Restorative Justice: Healing Through Community

Ubuntu, a philosophical concept associated with African culture, is best captured by the axiom 'I am because we are' (Ramose, 1999). This principle gives prominence to the premise that people are socially linked, and one is only defined as a person through social links within a community. Unlike the Western culture of what can be termed as individualism or even Self-actualization, whereby every person aims to be independent and be in a position to cater for their own needs, Ubuntu holds the notion that people exist in a community and that the welfare of the community as a whole is key to the welfare of any single individual. It is not only a view of the world but a normative basis for right and wrong actions, governing the conduct of societies in dealing with disputes or vice.

From the Ubuntu perspective, justice was associated with re-establishing the relationship between individuals. From this view, crime is not just a breach of the law but a disturbance of society and culture (Tutu, 1999). The concept of justice seeks to compensate and correct past wrongs that have been done intentionally. Thus, it means causing harm and healing the relational wounds that come with injustice. As for wrongdoing is a communal matter, and many community members are involved in settling disputes and reconciliation (Mnyaka & Motlhabi, 2005). There are apparent differences between Ubuntu justice and retributive justice in that while Ubuntu seeks to restore the freedom of the offender and reintegrate him or her into the community, retributive justice aims to punish and exclude the guilty. This style of justice is community-oriented, which entails discussion, retraction, and making amends for harm caused. Moreover, it advocates for the community's victims, offenders, and stakeholders responding to the offence, seeking remedies, and restoring order. This approach of collectivism ensures justice rectifies the immediate conflict-ridden relationship and enhances the coherent social fabric (Ramose, 1999).

The key players in reconciliation are the community leaders and elders because they must ensure reconciliation redresses the relations rather than sharpening the rift. This means that these leaders help in the process of offenders' reintegration, assist victims, and encourage accountability. Ubuntu justice presupposes reconciliation and forgiveness, and one of the brightest examples of the Democracy's implementation of the concept is the South African Truth and Reconciliation Commission (TRC) headed by Archbishop Desmond

Tutu. Following Ubuntu's norms, the TRC offered victims and perpetrators of apartheid an opportunity for seeking the truth, reconciliation, and healing, proving that through Ubuntu justice could be achieved (Tutu, 1999). In this way, Ubuntu builds communal cohesion, personal responsibility and community resilience through restorative techniques.

Principles of Ubuntu Justice

The principles that guide Ubuntu's approach to justice are compassion, dignity, and rehabilitation, with the overarching goal of restoring social harmony. In Ubuntu justice, the humanity of both the wrongdoer and the victim is recognized, and justice seeks to rehabilitate the wrongdoer rather than punish them in isolation (Tutu, 1999). This perspective, essentially stresses on compassion, and viewing wrongdoing as an individual failure and a disruption in the communal relationships that define human existence. Ubuntu justice allows forgiveness and reintegration by emphasizing compassion and recognizing shared humanity.

In practical terms, this means that Ubuntu justice avoids the isolation of offenders, as is common in Western punitive systems, where incarceration often leads to the exclusion of the individual from society (Braithwaite, 2002). Along with this, Ubuntu advocates offenders to take responsibility for their actions while providing a pathway for them to return to the community in a manner that heals both themselves and society. This principle of rehabilitation is grounded in the belief that individuals can change, and that justice should facilitate this transformation rather than prevent it. Another important principle is dignity—even in cases of severe wrongdoing, the humanity of the offender is never denied. Ubuntu teaches that everyone has inherent worth, and this belief is central to its justice system. Punitive measures that strip individuals of their dignity are seen as counterproductive to the goal of healing and reconciliation (Ramos, 1999). By maintaining the dignity of all parties involved, Ubuntu Justice appeals to an environment where genuine healing is possible.

The third principle of Ubuntu justice pertains to the rehabilitation part of the offender. Therefore, while the Western model of punishment aims at deterring the offender or sending them to jail, the Ubuntu model of rehabilitation is to give the offender a chance to do something positive within society. This may involve dealing with crime cause factors

including, socio-economic; or personal trauma via community help, counseling, and skills enhancement. The object is to ensure that an offender is afforded a second chance at becoming a productive member of society. It is about reintegrating the offender into the community to give them back their dignity and responsibility as a member of society, which is the goal of the community.

Vedanta's Karmic Justice: The Universal Law of Cause and Effect

The orthodox Hindu philosophy heavily influences the construction of Indian concepts of justice, so the Vedanta provides a system of metaphysics and spirituality alongside comprehensive concepts of justice. Fundamental to Vedanta, but especially Advaita Vedanta, is the doctrine of non-dualism (Advaita), which postulates that the individual self (atman) and the Cosmic Self (Brahman) are the same (Radhakrishnan, 1923). This concept revolves around the interrelation of everything in existence, positioning justice in tandem with the cosmic structure determined by the law of Karma. In this view, all actions the people commit to move in a space field impact the overall moral equation.

This perspective of justice is far from the human and social perception, as it is based on the cosmic moral justice at Vedanta. The law of Karma determines that there are always repercussions to every action, which define not only the present incarnate life but also the subsequent rebirths in the cyclic course of incarnation (Samsara) (Feuerstein, 1971). Therefore, justice in Vedanta is not a punishment or the release of consequences but about maintaining the cosmic order and the inclination of the souls to their salvation (Moksha). It shows a view of justice worthy of being attributed to the idea of moral responsibility over the long term and whose consequences affect the soul repairs, designs, and the world.

Karmic Justice bears a close relationship with Dharma, which prescribes social conduct based on the four stages of life (Ashrama) and the four social orders (Varna). Thus, by following the Dharma, people help sustain the cosmos' morality and synchronize with the natural law of Karma (Feuerstein, 1971). Notably, this framework envisages ethical conduct as the means towards spirituality, actions, and consequences by detailing the results beyond a given lifecycle (Chakrabarti, 1999). Unlike the retributive worldview that anticipates punishment or reward immediately in this world, Vedantic justice alludes to cosmic justice that operates regardless of human interference. It is of the view that justice a problem of correction and transformation of human character, a concept

that enlightens the ethical aspect of life. Through fulfilling one's Dharma and comprehension of Karma, one not only obeys the law that governs human actions in Vedanta but also helps maintain the harmonious universe envisioned by the aforementioned philosophy.

Comparative Analysis: Restorative vs. Karmic Justice

A. Temporal vs. Transcendental Justice

It is interesting to note that Ubuntu and Vedanta are two justice systems based on different temporal perspectives. Ubuntu's vision of restorative justice is more focused on the immediate solution to the problem and its restoration in the community. In the same manner, the Ubuntu justice system aims to restore balance in society by bringing the defendant, the victim, and the entire society into a process of dialogue and restoration (Tutu, 1999). This approach facilitates the reintegration of the wrongdoer into society and empowers the community to seek justice expeditiously, making the process especially suitable in post-conflict situations such as South Africa's Truth and Reconciliation Commission (TRC), which sought to address apartheid injustice through public reconciliation (Kaminer et al., 2001). However, Vedanta's karma sins and their justice works on the transcendental time scale, and its rule is specific – the law of Karma. The action takes place across multiple lives because justice is cosmic, where even the most minor action has repercussions beyond life. This delayed justice underscores the values of spiritual evolution and the gradual process of the soul's purification before it attains Moksha through breaking the endless cycle of Samsara (Radhakrishnan, 1923; Chakrabarti, 1999). Thus, it can be said that Ubuntu's justice aims at reconciling relationships in the West, while Vedantic justice stresses moral and spiritual development in the East, and both views provide an effective model of harmony and responsibility.

B. Collective vs. Individual Responsibility

Interestingly, Ubuntu and Vedanta rest on the conceptions of responsibility for justice. Ubuntu emphasizes collective responsibility, where the community plays an active role in healing the harm caused by a wrongdoer. In Ubuntu, wrongdoing is seen as a rupture in the communal fabric, and the community should help both the victim and the wrongdoer reconcile and restore harmony (Ramos, 1999). The process

of justice involves the entire community, which is seen as responsible for creating an environment in which wrongdoing can occur, and therefore, it must take part in the healing and reintegration of the offender (Mnyaka&Motlhabi, 2005).

Karmic justice of Vedanta holds individuals responsible for their deeds, and everyone reaps what he sows in this life and the others (Bhattacharya, 2017). However, every person is to suffer or enjoy the fruit which he or she has sown; that is, the system of Karma is individual. This makes the Vedantic sense of justice rather individualistic, as it concerns individual responsibilities. However, the system of Ubuntu justice is communal in nature, involves the entire society in the justice system, and stresses the fact that people are connected through a web of social relations. Vedanta recognizes the realization of social roles, but the individual bears the brunt of his actions in Karma's moral realm in the cosmos (Chakrabarti, 1999).

C. Focus on Relationships vs. Spiritual Progress

Ubuntu justice is deeply rooted in the repair of human relationships. The fundamental aim of Ubuntu's approach is to heal the social fabric that has been torn by wrongdoing. This is the reason; the concept of justice in Ubuntu is centred on reconciliation, forgiveness, and the reintegration of the wrongdoer into the community (Tutu, 1999). Ubuntu does not see justice as being served until the relationships between the individuals involved—victim, wrongdoer, or the broader community—are fully healed. The emphasis is on immediate social harmony, not punishment or long-term moral consequences, but rather on restoring peace and unity within the community (Mnyaka&Motlhabi, 2005).

In contrast, Vedanta focuses on spiritual progress, with justice tied to the individual's adherence to Dharma (righteous duty) and the accumulation of Karma (Bhattacharya, 2017). While social relationships are important, they are ultimately secondary to the individual's spiritual journey toward Moksha (liberation from the cycle of rebirth). In Vedanta, justice is about aligning oneself with the cosmic order and advancing along the spiritual path, with actions being judged not by their immediate social impact but by their long-term karmic consequences (Deutsch, 1980). The individual's relationship with the universal self (Brahman) is prioritized over their relationships with other human beings.

This difference in focus means that Ubuntu justice is particularly effective in contexts where social reconciliation is needed, such as post-conflict societies, where healing damaged relationships is crucial for peace (Kaminer et al., 2001). Moreover, Vedanta's karmic justice is more inward-looking and more concerned with the individual's spiritual and virtuous progress over multiple lifetimes, making it more applicable to moral development rather than getting immediate social goals in life.

Nonetheless, both Ubuntu and Vedanta are systems which are extensively compassionate in the pursuit of justice, as their expressions reflect each other's differing objectives. Ubuntu is, however, more of a compassionate concept aimed at the wounds that need to be mended within society to bring back wholeness. It consists of the act of choosing to forgive the offender, recognizing the offender's Kenny (2006), and willingness to reintegrate the offender back into society rather than repent or be punished (Tutu, 1999). It is important to remember that society needs compassion to unite the divided community and heal after the war. Vedanta's compassion, on the other hand, is directed toward the liberation of the individual self from the cycle of birth and death. Compassion in Vedanta originates in understanding Karma and the fact that each and every soul is working toward Moksha. According to the current school of thought, justice entails enlightening people about the outcomes of their behaviour, showing them the path of righteous conduct, Dharma, and liberating them from the cycle of Samsara (Bhattacharya, 2017). Again, compassion in Vedanta pertains more to the process of helping people achieve a state of self-realization and get to salvation or the ultimate spiritual liberation from the bondage of cycle of birth-death, unlike the West, where it is all about restoring relationships. Therefore, even though both Ubuntu and Vedanta respect compassion, Ubuntu compassion encompasses social restoration, while Vedanta is guided by spiritual liberation. Interestingly, both provide a perspective of how justice facilitates the possibility of healing and restoration at the social level and the level of the soul.

Critique of Contemporary Judicial Systems

Contemporary justice systems, particularly those of the developed world, are chiefly re-integrative in that they are predominantly punitive. The rationale behind such reasoning is that crime should be punished and retributive justice aims at compelling the offender to answer for the wrong done and suffer equally as the); such is the premise that crime

requires and should be punished and retributive justice brings formal justice where the offender shoulders the blame of the wrong committed and undergoes a punishment of equal measure. Derived from the legal philosophies of the Enlightenment, retributive justice is a justice theory that seeks to ensure the culprit and other individuals never engage in criminal behaviour again. It has the attraction to personal guilt in which the person who committed the crime is punished, and the legal system upholds order.

Retributive justice aims at punitive actions like confinement, fines or any other measures that involve depriving the offender of certain privileges or liberties. The aim is not to reform inmates or to address the needs of the community but to enforce justice and maintain social order through punishment (Braithwaite, 2002). Though applicable to enforce compliance in the present, such a method fails to consider the impact of punishment on the self or the broader society in the long run and does not contemplate how to reunite. The emphasis on punishment rather than healing can have severe repercussions detrimental to the treatment's success. The offenders are alienated from their society, and although the victims may get their legal rights met, the rest of their emotional and personal needs are left unfulfilled (Zehr, 2002).

One of the problems of modern punitive systems is the non-implementation of community justice and the lack of focus on restoration. Consequently, in systems that are more or less engaged in punishing offenders, issues relating to dialogue or restitution between the victim, offender, and the overall society cannot be effectively catered for. Accordingly, the offender is discharged from society without an attempt to fix the societal harm or the social bonds that have been disrupted. Ubuntu's model of community-based justice is diametrically opposite to this retributivist approach. Ubuntu will impose fines paid to the victim rather than financial penalties paid to the government. With Ubuntu, justice has a restorative justice sense and is done in the spirit of re-establishing order in the community since an offence committed offends not only the victim and the offender but also the whole community of Ubuntu. Ubuntu's role in ensuring that everybody is held accountable for their actions and the culture of making amends for all wrongdoings is well illustrated in the current legal systems of the world, where the legal naturalist approach to crime focuses only on the person responsible for the crime without regard of the harm caused to the society (Tutu, 1999).

Further, the modern judicial systems rarely pay attention to the need to reform the offender. Offender rehabilitation, when discussed at all, tends to be viewed as an afterthought to punishment, and steps are rarely taken to ensure that offenders are provided with the necessary skills to become law-abiding members of society. This can be in contrast to the spiritual and moral transformation that is called for in Vedantic justice, which reflects the individual's Karma and spiritual process. The concept of justice in Vedanta differs from the modern approach of confining justice to the punishment of a guilty person. However, it includes education on punishment for the person who becomes a righteous man and attains Moksha or spiritual Enlightenment. This desensitization method is suggestive of the same nature of the contemporary correctional systems where rehabilitation efforts are lacking, and criminals are not provided with a chance to change their ways.

Lessons for Modern Approaches to Justice and Rehabilitation

A. Ubuntu Justice: Lessons for Social Healing

Thus, the Ubuntu ideology has valuable lessons to teach the modern systems of justice as they focus on restoration, guilty's remorse, and community healing. Contemporary legal systems tend to involve penalty and avoiding contact with the offender and the victim, who are considered to be outcasts of society. However, Ubuntu suggests a justice model after crime based on restorative justice to recover not just the harm that has been done but also to mend the broken social fabric. This is well-captured by Ubuntu's principle of 'I am because you are', affirming that the welfare of all members of a society is mutually inclusive, including the perpetrators (Tutu, 1999). Contemporary systems must possibly be enriched with such perspectivism, mutual understanding and integrated approach instead of being based on vengeful retribution.

Ubuntu-based justice characteristics also reflect the concept of restorative justice, where offenders bear the consequences of their conduct and set out to repair the harm done before becoming reintegrated into society. One such principle which elicited interest was the South African style of the Truth and Reconciliation Commission (TRC), in which the victims and perpetrators sat under one roof with an

opportunity to forgive those who wronged them. This approach was useful in dealing with the root of the socio-political problem of apartheid and creating sustainable peace (Kaminer et al., 2001; Nagy, 2004). It shows how, even with drastic forms of unity, reconciliation, anchored on the depth of truth and empathy, would result in long-lasting societal unity. Incorporating forgiveness and compassion of Ubuntu utilizing severe sanctions hampers social inclusion that current justice systems prefer. The justice that Ubuntu supports differs from retributive justice because it aims at taking action against wrongdoers and the offenders' and the community's preconditions for criminal behaviour and building resilience, respectively (Zehr, 2002). This approach underlines the restorative role of justice systems and peoples' capacity in the process of society enhancement.

B. Vedanta's Insights for Ethical Conduct

Similarly, Vedanta, through the concepts of Dharma (righteous duty) and Karma (cause and effect), holds the potential to provide another way of ensuring justice in the modern world. According to Vedanta, people are ethically responsible for their decisions, and the repercussions include karmic consequences and extra local, transcendent results (Chatterjee & Datta, 2016). This emphasis on self can be used to act as a guiding light for people within society and allows them to think further about the effects of their actions on themselves and others. The introduction of Vedantic principles in modern judicial systems may change the notion of justice from a mechanical set of norms to a living moral code reflecting the best values of society. The concept of justice given by Vedanta is not just limited to punitive justice but goes into the realms of ethical and spiritual justice. Sins are not perceived as perversities but as possibilities for spiritual and individual development (Radhakrishnan, 1923).

In the Vedantic context, rehabilitation does not mean changing the attitude of the offenders only but involves offenders' souls and sentiments as well in one way other than punishing them. This approach prescribes the use of meditation, self-reciprocity, and ethical lessons that will help the offenders appreciate morality and the need to change their behaviour for the better (Deutsch, 1980). The concept of Vedanta-inspired justice promotes development in the spiritual and ethical aspects of people, and given a chance, offenders can become productive members of society once again.

As for policymakers, judges, and legal practitioners, the principle of Dharma can be used as their ethical compass in decision-making. These considerations are *inter alia* because Karma Yoga, which focuses on actions being done for the benefit of others, makes the justice actors consider ethical/moral values more than operating on a punitively reasonable logic (Flood, 2006). This multidimensional approach could bring a more humane and balanced approach to judicial systems.

C. Integrating Restorative and Karmic Principles

The incorporation of Ubuntu's restorative justice system with Vedanta ethical solutions is a good way of developing justice models. Ubuntu, on the one hand, supports and promotes forgiveness and coming to terms, ensuring the stability of the communities; Vedanta, on the other, enhances the feeling of responsibility and the commitment to Dharma (Chatterjee & Datta, 2016). These philosophies can complement each other in order to take into account the social, emotional, and spiritual facets of justice. For instance, based on Ubuntu, restorative practices may include face-to-face meetings between victims and offending parties to share information and seek forgiveness. However, Vedanta's principles might do the same and help make offenders think thoroughly about their actions and their duties to others. Apart from supporting the mending of relationships, this twofold approach seems to potentially introduce an ethical element of remorse in offenders that can curb recidivism.

If justice systems were to combine Ubuntu's model of successful reintegration back into the community with Vedanta's focus on spirituality and accountability, the two could provide a complete model of rehabilitation. Ubuntu necessitates the proper integration of offenders into society without isolating them. Vedanta enshrines the moral repercussions of future conduct, which makes people have a sound commitment towards ethical living throughout their lives (Jopling, 2005). Thus, adapting the philosophy of Ubuntu together with Vedanta in the modern legal systems is a shift from punishment to restoration. It is an all-rounded system that aims at changing individuals, healing the affected communities, and ensuring the right thing is done to offenders and victims of criminal activities. It reforms offenders and also employs a long-lasting approach to enhancing the fabric of morality and social order in society, hence promoting the re-establishment of peace and justice (Tutu, 1999).

Real-World Applications of Ubuntu and Vedantic Justice

The most recent example of Ubuntu justice is the South African Truth and Reconciliation Commission of 1994 (TRC) during the apartheid and post-apartheid period. The Truth and Reconciliation Commission, chaired by Archbishop Desmond Tutu, was inspired by Ubuntu and favoured Truth, Reconciliation and Forgiveness as opposed to retribution (Tutu, 1999). This enabled victims and perpetrators of apartheid-related human rights abuses to narrate their experiences. The offenders who provided detailed information about the criminal activities they had conducted were pardoned, which reflected more on the principles of restorative justice than on the principles of revenge. This approach showcased the Ubuntu way of life, where people are seen as minorities only when they are by themselves, or in the words of Ubuntu, "I am because we are." Justice was never conceived in terms of delivering punishment to criminals. Rather, it was seen as a way to repair the ruptured social fabric. Thus, in treating people with courtesy and offering forgiveness, the TRC contributed to overcoming division in society and the reunification of a divided South Africa (Mnyaka & Motlhabi, 2005).

In addition to South Africa, Rwanda practised Ubuntu-inspired Gacaca courts after the genocide in 1994. These community courts were aimed at giving the offenders an opportunity to reconcile and maintain order within the society. They spoke out, addressed and admitted the mistake, and worked towards healing societies that are coming out of violence, showing that Ubuntu justice can help nations get over social vice (Clark, 2010). These examples illustrate that Ubuntu has the capacity to restore the effects of abuse and enhance the welfare of the entire community in post-conflict nations.

A. Vedantic Influence on Indian Legal and Social Systems

It has indeed been the most dominant, and beneath the influence of the latter of these systems, it shaped the Indian legal and societal systems with its concepts of Ahimsa and Satyagraha propounded by Gandhi. This means that Gandhi rejected a rights-based approach to justice rather than focusing on Vedantic concepts of duty and ethical action. In Gandhi's words, justice has a reconciliatory nature, which helps develop empathetic and non-discriminatory attitudes in both the suppressor and the suppressed (Chatterjee & Datta, 2016). It would be impossible to overemphasize the radicality of Gandhi's insistence, at this point, about

forgiveness and reconstruction. In his preaching, he discouraged people from avenging themselves, as this only leads to more suffering. However, he called for another kind of justice that renewed character and restored Dharma, thus laying a platform for the possible building of a just and righteous society (Parekh, 1989, p.151). Thus, Gandhi's Vedantic vision of justice was copied by other leaders such as Martin Luther King Jr and Nelson Mandela in the fight for equality.

B. Hybrid Justice Models

Modern attempts have been made to apply Ubuntu and Vedanta in the frames of modern justice systems to work out the mixture of restorative, ethical and spiritual components. For example, New Zealand's Family Group Conferences FGCs based on Maori culture focus on the extended family and community. This supports Ubuntu's reconciliation principles, which allow the victim, offender and the community to deal with the offence and find a rightful way of correcting it (Maxwell & Liu, 2007). In Canada, for instance, there are restorative justice programs that include circle sentencing and healing circles, which entail Indigenous theories. These initiatives are in harmony with Ubuntu's focus on the rebirth of the community along with the redemption of the individual and with Vedanta's call for an ethical change for the better of the individual. It enables the healing of everyone affected by the crime and also addresses the emotional and spiritual attributes (Johnstone & Van Ness, 2007). In India, it has also been seen that Vedantic influence has brought some good changes in the prison system, such as providing exercise regimes and meditation classes to prisoners. The practices described above are intended to assist offenders in thinking over their actions, accepting a moral transformation, and becoming committed to Dharma. This is in consonant with Vedanta's perception of justice as involving soul cleansing and ethical rehabilitating mechanisms (Chatterjee & Datta, 2016).

It is interesting to note that Ubuntu and Vedanta are models that signify a transformative paradigm. Essentially, these norms are made with restoration, accountability, and individual development. Moreover, promoting dialogue, reconciliation, and justice-making opens up possibilities for social and personal change. The usefulness of these justice models across countries is evident. As the world tends to operate within the scope of desert-based justice models, Ubuntu and Vedanta provide more gentle and generous approaches emphasizing care,

belonging, and ethicality. These philosophies help people to pursue justice against systematic violence, as well as individual injustices, and promote a better future in which people can live in harmony and equality.

Conclusion

From this comparison of Ubuntu's restorative justice and Vedanta's karmic justice, the article views two different but complementary models arising from different world views of the respective cultures. Ubuntu's restorative justice differs from the other types of justice since it focuses more on restoring social ties, forgiving all offenders, and reintegrating into society (Tutu, 1999). Crime is considered a breakdown of the interdependence of people; Ubuntu justice seeks to restore this by embracing dialogue and asking for forgiveness and integration back into society, unlike punitive measures that lock people out of society (Mnyaka & Mothabi, 2005). Arguably, Vedanta's concept of karmic justice works on the individual as well as cosmic level and is governed by the law of Karma, whereby each action and its repercussions span lifetimes. This framework associates justice with the spiritual salvation of the soul and with Dharma, thus promoting ethical behaviour and the achievement of Moksha or freedom from birth and rebirth (Chakrabarti, 1999). While Ubuntu is a more 'localized' concept in that it deals with the restoration of social harmony, Vedanta contains an element of individual moral responsibility and personal transformation in the longer term. These systems present lessons for today's justice systems whereby solutions for crime tend to focus on punishment as a means of discouraging the acts. Ubuntu's emphasis on reconciliation will help community-based approaches to justice that are sustainable in the context of promoting reconciliation to take root. In Vedanta, Karma and Dharma stress was placed on ethical life and moral implications of actions. Altogether, they explore a concept of justice, which is more human and concerned with sociality as well as the change of the subject.

The importance of these non-Western models in the global context cannot be overemphasized. Thus, restorative justice, which has been applied in societies traumatized by deep divisions, Rwanda and South Africa in particular, has shown positive outcomes in terms of restoration (Kaminer et al., 2001; Clark, 2010). Noticeably, Ubuntu's forgive offenders, and Vedanta's approaches to the ethical formation of the people provide a check on the retributive nature of many modern

systems. Thus, through creating inclusive, responsible, and moral approaches, these models pave the way for a transformative justice that has the potential to nurture individuals into responsible and well-adapted citizens within a society. This is a cosmopolitan view that can transform global justice systems for better, ethical, and compassionate justice and fairness.

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