

Restorative Justice

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Restorative justice refers to a system of criminal justice that highly focuses on rehabilitating offenders through reconciling them with victims and society at large. Restorative justice views crime more than law-breaking and it highly causes harm to individuals, relationships and society (Van Ness et al, 2014). It is also considered as a justice theory that creates emphasis on repairing the harm caused by criminal behaviour and is accomplished by cooperative processes that allow every stakeholder to meet the available approaches when it is quite impossible thus leading to the transformation of individuals, their relationships and society (Van Ness et al, 2014). The movie ‘Hostiles’, ‘Mean Spirit’ and ‘Multifaith Reflection on Criminal Justice’ depicts the issues that surround the intersection of social exclusion and the criminal justice system, how framed crime affects the relationship between people and life opportunities in the society.

In the movie, ‘Hostiles’, Captain Joseph Blocker agrees towards escorting a dying chief of Cheyenne and his family back to their tribal land. As they embark on a journey from Fort Berringer to the Montana grasslands, they end up encountering a young widow whose family was killed on the plains. As John & Scott, (2017) note “the travellers end up banding together in order to survive a hostile landscape that crawls with hostile Comanches and other outliers”. The relationship between Captain Joseph, Rosalie Qaiud and Chief Yellow hawk is quite fascinating because Chief Yellow hawk manages to convince Captain Joseph to work together against Comanches who attacked Rosalie which leads to the development of respect between the two. Captain Joseph falls in love with Rosalie after he serves as her caregiver and protector (John & Scott, 2017). He starts to change his negative feelings about Chief Yellow hawk. Both Captain Joseph and Chief Yellow hawk come into the realization that they have both lost important friends, thus become forever connected to each other.

As they both advance in the wilderness, they end up gaining a better understanding of each one's losses and reaches a solution that is quite emotional. The relationship between Chief Yellow hawk and Captain Joseph is based on revenge against the Comanches (John & Scott, 2017). Their relationship was composed of pain and compassion because Captain Joseph and Chief Yellowhawk convey compassion and loss. There are several crimes and violent acts that rapture the lives of Chief Yellowhawk. Soldiers end up victimizing the native tribes; thus, they end up losing their homes. The Native tribes also attack the white settlers led by Captain Joseph. Chief Yellowhawk restores his relationship with Captain Joseph by letting him see the losses he has caused him. However, Sergeant Thomas Metz who is Captain Joseph's old friend disagrees with Chief Yellowhawk by saying there should be no forgiveness due to the pain they have caused them and later offers tobacco as a gesture for redemption (John & Scott, 2017). Chief Yellowhawk claims they should treat others with kindness and respect rather than violence. The role of faith and spiritual practice in this movie depicts that Chief Yellowhawk is wise, divine and dignified since he focuses on mutual respect with Captain Joseph. Chief Yellowhawk is so deep into spirituality in that he perceives the humanity in his mortal foe.

The 'Mean Spirit' is a novel that talks about a murder mystery set during the era of Osage murders in Osage Indian Territory in Oklahoma. This era was in the 1920s. In this era, the Native tribes struggled for survival in situations of greed, violence and corruption after the discovery of oil on Osage allotments (Linda, 2016). The novel illustrates that Osage's only hope is Stace Red Hawk, who is a federal agent for Sioux and conducts secret investigations into the committed crimes since the federal government was profoundly indifferent to their plight. Most members of the Osage tribe mad vast fortunes after the discovery of oil. Stace Red Hawk tried to uncover the murder conspiracies by suspecting that

corruption went far beyond Hale (Linda, 2016). Most people in Osage became disillusioned with a lack of justice and got tricked into selling their land and left Watona.

The relationship between Sara Blanket and Benoit is one of convenience. As Linda (2016) notes, “Sara Blanket doesn't object to a romantic relationship between Benoit and Lettie Graycloud”. This leads to the death of Sara after her house gets blown up. Therefore, Benoit gets accused of murder. The relationship between Lila Blanket and Belle Graycloud is filled with trust because she leaves her daughter to be raised by Belle (Linda, 2016). Lila intended for her daughter to become the bridge between the modern life in Watona and the Hill Indians. The relationship between Lila Blanket and Belle Graycloud is composed of compassion because of the trust they have for each other. However, the relationship between Sara Blanket and Benoit is composed of resentment since she doesn't care about the romantic relationship between Benoit and Lettie Graycloud (Linda, 2016). There are many crimes and violent acts that rapture in the lives of these characters. Some of the violent acts that occurred are that Sara Blanket gets blown up in the house and Benoit is wrongfully accused of murdering her. As depicted in the novel, after the discovery of oil, Grace prevents the damming of the Blue River until things start to go terribly wrong. Oil thugs from within the area end up murdering Grace in cold blood. These murderers decide to pose Grace's body into making it seem that she committed suicide. The other crime that raptures in the novel is that Moses kills his brother in law after discovering e killed his sister.

There are different ways in which relationships are restored among characters in the novel. Stace Red Hawk is used to restore the destroyed relationships in Watona by making investigations since he is assigned to look into the murders (Linda, 2016). He starts to unearth the fraud and murder done against the local Indians whereby, over time, he comes to feel a genuine kinship with them. Spiritual practice plays a significant role in the character relationships. For example, Grace's daughter always felt the spiritual connection to nature

that Grace didn't (Linda, 2016). Through faith, she witnesses the death of her mother and doesn't fear to die.

The concept of restorative justice study explores what spiritual traditions say about criminal justice and restorative justice. It highly reflects on the multi-faith reflection on criminal law practice and its theory (Allard & Northey, 2011). This study expresses hope that Christian Churches will engage in issues concerning criminal justice since it is the beginning of reclaiming its spiritual and theological foundations in restoration with God and reconciliation with Jesus. Through the life, death and resurrection of Jesus, the Lord demonstrated his mercy and love in response to the wrongdoing of mankind. In doing so, he showed forgiveness and restoration of forgiveness in humanity. This indicates that historical links between Justice and Christianity are extremely strong but also laced with many contradictions (Allard & Northey, 2011). Religious intolerance has been the primary stimulant for some bad punitive control systems.

Exploring the relationship between Christianity contributions to the restoration of justice tends to develop faith-based organizations into enhancing forgiveness and reconciliation towards crime (Allard & Northey, 2011). Christian scriptures have not always been consistent in restoring the paradigm of justice since the approaches taken by Christianity are conservative. Christians always consider justice issues as still frustrating towards restoring justice deals. Christianity has a long history towards pluralism and the pursuit of progressive political agendas. The reconciliation, according to Christian scripture, is highly aligned with restorative justice since it assumes that collectively has to prevail and healing isn't about individual experiences but rather about righteousness in the justice system (Allard & Northey, 2011).

Finally, the movies ‘‘Hostiles’’, novel ‘‘Mean Spirit’’ and ‘‘Christianity: the Rediscovery of Restorative Justice’’ have depicted the social experience and effects of crime and radicalized experiences. They all prove that programs in restorative justice have led to victim satisfaction (Weitekamp et al, 2012). It demonstrates that criminal behaviour has a significant impact through encouraging offenders in taking responsibility for their actions and repairing some of the harm they have caused through restitution. Both Hostiles and Mean Spirit proves that crime makes societies vulnerable to a worse situation that can't be overcome. In ‘‘Introduction: Multifaith reflection on criminal justice’’, Hadley (2001) notes that ‘‘Christianity has to take responsibility in claiming restorative justice towards criminal behaviour and address the limits that are inherent in restorative justice’’. Societies need to build understandable, accountable and an efficient justice system that leads to a good sense of society through victim involvement in justice restoration initiatives (Weitekamp et al, 2012). Christianity continues to seek opportunities to empower societies and develop tools needed in developing a sense of control over their lives. Therefore, Christians should continue with the inspiration for restoring justice in the future.

The Christianity’s attitude of compassion towards criminals shows that it encourages those who have done crime thus leading them to repentance. The main goal for restorative justice is repairing the harm of crime in the society (Weitekamp et al, 2012). In Christianity, the theological reflection towards criminal justice tends to evoke creativity call towards repentance. While Christians return to restorative justice, they will always be challenged towards discovering new ways of discovering justice. Restorative justice will always be a call to building new societies whereby reconciliation and acceptance are realities. It is clear that restorative justice results to reconciliation by reparation of forgiveness and human relations (Weitekamp et al, 2012). Restorative justice through Christianity leads to openness towards new and better understanding of the church.

## References

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