

## **Fear and Justice: The Heart of the Response to Victimization**

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*Abstract: Fear and terror are at the heart of the human condition. In this presentation, existential terror will be defined and explored. Using Abraham Maslow's initial paradigm of human needs as a basis for understanding the impact of victimization, the session will incorporate the need for justice and examine how a sense of justice and an individual's or community's perception of justice is crucial to a reconstruction of life after victimization.*

### **Introduction**

“A perfect epidemic of mob law and persecution...is now increasing not only in the number of its victims, but in its frantic rage and savage extravagance. Our newspapers are daily disfigured by its ghastly horrors. It is no longer local....The contagion is spreading and if permitted to go, threatens to destroy all respect for law and order. Though it may strike down the weak today, it will strike down the strong tomorrow.”

*Frederick Douglass*

These words spoken over 115 years ago could be applied today with a few changes to reflect the global nature of crime, violence, terrorism and conflict. The epidemic causes billions of death and injuries each year, but just as important the contagion leaves behind a wake of tragedy and fear. In addition to this human-induced suffering, there is a similar epidemic of natural and environmental disasters that seems to be growing from the Asian tsunami to the Haitian earthquake. It is no wonder that there are increasing numbers of organizations – community, regional, national and international – seeking to ameliorate the consequences of such human pain. This paper focuses on two elements of victimization: the driving forces of fear and terror; and the role of justice in helping victims adjust their lives in the aftermath of victimization. While the paper focuses on crime and violence as a primary example of a cause for victimization, concepts can be applied to other human catastrophes as well.

### **Fear and Terror**

#### **Thoughts on Fear**

“Fear needs to be tamed in order for people to be able to think and be conscious of their needs. A person's bodily response of fear can be mitigated by safety of attachments, by security of meaning schemes.”

*Bessel Van der Kolk*

“The one permanent emotion...is fear of the unknown, the complex, the inexplicable. What

[man] wants above everything else is safety.”

*H.L. Mencken*

“Security ... is not about food – it is about fear.”

*Andrew Ladley*

“...there is always a cause for fear. The cause may change over time, but the fear is always with us ... we are never without the fear itself. Fear pervades society in all its aspects. Perpetually ... Because although we imagine we live in different nations – in fact, we inhabit exactly the same state, the State of Fear.”

*Michael Crichton*

“But when I went to Hiroshima and began to study or just listen to people's descriptions of their work, it was quite clear they were talking about death all the time, about people dying all around them, about their own fear of death.”

*Robert Jay Lifton*

### **Emotional Reactions and Fear**

The primary emotional reactions to victimization are shock, fear, anger, confusion, shame, guilt and grief. Their inter-relationship is complex but crucial to understanding the impact of victimization and appropriate responses through justice, spirituality and community. Fear is central to this understanding. Fear drives anger, and fear and anger together cause mental and emotional confusion. Confusion results in feelings of shame and guilt in victims. The final reaction, grief permeates all stages of reaction but is most acute in the long term.

Fear and its components terror and horror are consequences of anxieties about death, injury, destruction of identity, and destruction of values. Sigmund Freud thought fears of death could not be real because it was unimaginable. (Freud, 1953, pp. 304-305) On the other hand, it can be argued that fear of death is so dominant because it is the fear of the unknown. In addition to death, there are fear of pain, loneliness and finitude. (Yalom, 1980, p. 30 & p. 357) Ernest Becker thought death anxiety was one of the most fundamental fears that people experience and results in death denial as a defense. (Becker, 1973) This theory led to the development of the theory of existential terror and theories of terror management. (Greenberg, Pyszczynski, & Solomon 1986, pp. 189-212)

The foundation for understanding existential terror rests on what we know of as an essentially human attribute – the ability to conceive of things in the future including human vulnerability and death. Acknowledgment of death as the end of life and recognition of it when it happens to others results in the realization that death, while unpredictable in its timing, is inevitable. Concretely, death is the end of physical life but can be construed in terms death of identity, memory, values, love, or connection with others as well. (Young, 2004, pp.11-28)

A closely-related loss that causes fear or anxiety is the loss of purpose or possibility. This has been explored in “regret theory” where the prospect of dying without accomplishment may precipitate deep concerns over past failures, mistakes and “wrong” choices. (Tomer and Eliason, 1996) It is reflected in two ways – the knowledge of what might have been in older people about their own lives and sorrows over young people who die when they had so much to

live for. These potential losses are at the root of existential terror in human beings as they confront their ultimate helplessness and possibility of meaninglessness.

Terror is generated when death seems imminent or when intrusions of death erode our reliance on death denial. Horror is precipitated by witnessing death or destruction either directly or in one's imagination. Terror or horror causes us to rethink our beliefs, values and purpose

## **Maslow's Paradigm of Needs**

### **Thoughts on Needs**

"A child wants some kind of undisrupted routine or rhythm. He seems to want a predictable, orderly world. For instance, injustice, unfairness or inconsistency in the parents seems to make a child feel anxious and unsafe."

*Abraham Maslow*

"The most basic of all human needs is the need to understand and be understood. The best way to understand people is to listen to them."

*Ralph Nichols*

"One of the oldest human needs is having someone to wonder where you are, when you don't come home at night."

*Margaret Mead*

### **The Hierarchy**

Abraham Maslow's works are all efforts to construct an understanding of the psychology of motivation. Although there are many theories of motivation, Maslow's premise that there are basic human needs that organize human behavior is a sound starting place for interpreting the impact of victimization. His hierarchy of human needs (See Figure 1) recognizes the escalating power of certain needs that drive people to actions and reactions.

## Maslow's "Basic Hierarchy of Human Needs"

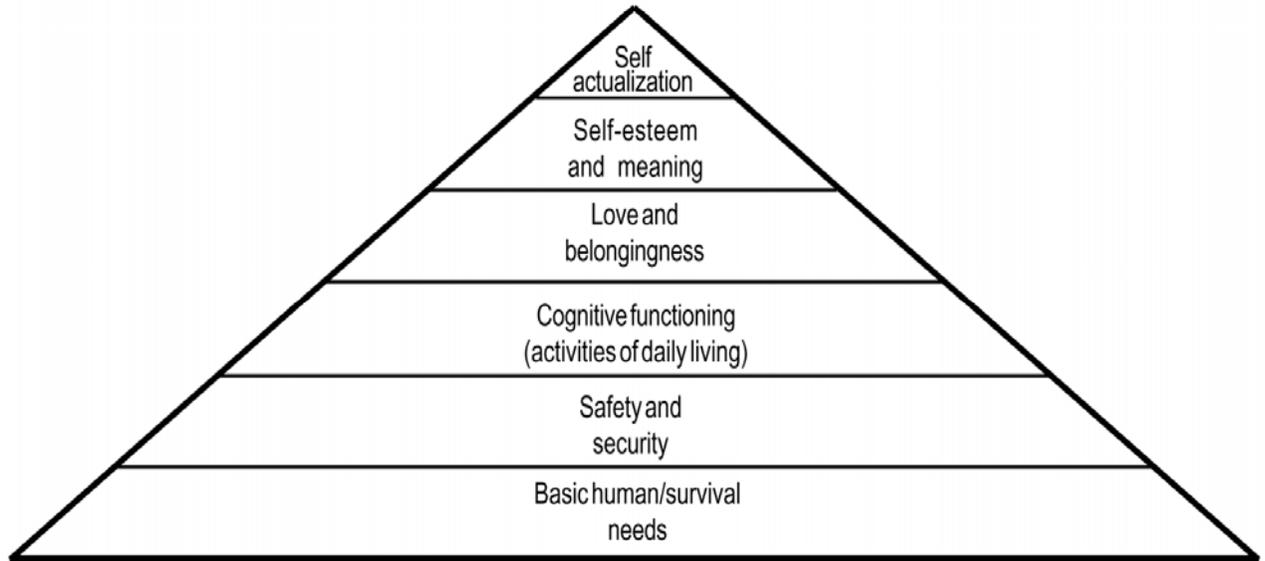


Figure 1

While this is termed a hierarchy, it is not static but is interactive and different needs may become primary or secondary depending upon environment, culture, stressors and values. It is arguable that all needs must be engaged at some level for individuals and communities to function at least marginally, if not successfully. Maslow noted this flexibility when he wrote, "...most members of our society who are normal are partially satisfied in all their basic needs and partially unsatisfied in all their basic needs at the same time." (Maslow, 1987)

The concepts that Maslow defines under each need are useful for a fuller understanding of human life. Survival needs or physiological needs refer to support and maintenance of bodily functioning – oxygen, warmth, water, food and energy. These are usually dependent on environment.

Safety and security addresses expanded needs of survival. People seek protection. Maslow identifies the following elements that characterize the sense of safety and security: freedom from fear, anxiety, chaos; and structure, order, law, and limits.

Activities of daily living can be translated into the need to be able to think clearly on a day-to-day basis. This requires cognitive organization, problem-solving capacities and emotional control. In trauma, emotions need to be defused before cognitive organization can take place. Cognitive organization is aided by the development of routines and rituals.

Love and belongingness is founded on acceptance by others, respect, and positive relationships. This need is bounded within culturally-framed values, an understanding and recognition of socially accepted behaviors, and an integration of values and behaviors into

prescribed standards that are used for everyday living. In the aftermath of trauma there is a desperate search for a reconnection with life itself as well as with others.

Self-esteem “is the sense that one has value, is living a good life, and is significant in the cultural context.” (Salzman, 2001) In many cultures self-esteem is dependent upon cognitive, emotional or skill-related growth throughout life. It also is dependent upon purposefulness in a cultural framework. Some suggest that culture provides a worldview that defines meaning in a way that allows for the achievement and maintenance of self-esteem. (Becker, 1971)

Self-esteem is developed in terms of external norms as well as internal values. External norms are based on prevalent historical, social and cultural precepts. External self-esteem is established through the respect of others that reflected by status, recognition, attention, dignity or appreciation. Internal self-esteem is based on a sense of achievement, adequacy, mastery and independence bounded by cultural norms. Individual and community values are based on meaning systems derived from the interaction of culture, family, and individual interpretations of the world. When there is conflict between cultural norms and internal values, one of two things usually happen. Individuals may find other cultural frameworks in which to function. Or, they may alter their individual values in order to accommodate the culture around them.

Self-actualization refers to episodes in life when the fulfillment of other needs reach levels such that individuals can be creative, imaginative and productive ways beneficial to the self – they can reach their potential or peak performance.

The use of the word “self” in this category has led some to think that Maslow’s construction of needs is selfish or at least, self-centered. (Wong, 2000) But, self-actualization may be interpreted both in the cosmic sense where it would be realized primarily in the spiritual realm and a concrete sense focused on the world as we know it. In both cases there is a drive towards selflessness which is based on empathy and compassion. In many religions there are specific mandates to become selfless. (eg., The Bible, the Koran, the Talmud) Certainly the Golden Rule which appears in most religious texts is based the imperative “to do unto others as you would have them do unto you” is both “self-full” and selfless. This by its nature is based on morality – knowing the difference between right and wrong; and justice – acting in accordance with right.

What Maslow does not directly recognize is the role of justice as a basic human need, although Antony A.J. Taylor makes a strong case for its inclusion in his book on *Justice as a Basic Human Need*. He states “...the argument is not for justice to be recognized as an essential precondition for human existence and given a solitary status as a theoretical construct, nor for it to be regarded as supreme among a group of other basic needs. Rather it is for justice to be acknowledged and included in the established ranks of other needs.” (Taylor (2006), pp.177-178) Yet, Taylor goes on to say, “...were justice to be given full status as a basic human need, it could be placed appropriately among Maslow’s second level of safety needs that ‘may serve as the almost exclusive organizers of behaviour, recruiting all the capacities of the organism in their service’ (Maslow, 1970, pp. 39-42)...Positioned there among other security needs, the need for justice would seem to be consistent with the need for people at all stages of life to be treated fairly, and hence with a better chance of being able to thrive cognitively, emotionally, and socially.” (Taylor (2006, pp. 188-189) I would agree that the need for justice is essential to understanding the need for safety and security and is intertwined as a mechanism for achieving all of the other needs that Maslow identifies.

I would argue further that spirituality is a foundation for achieving a sense of safety and security and bedrock for attaining the other needs. Spirituality is distinguished from religion.

Religion usually refers to the belief in an institutionalized theology and participation in its practices. Spirituality reflects the sense of a connection between individuals and the rest of the universe, be it nature, a higher being or other humans.

There is an interesting connection between the understanding of justice and spirituality in the “Just World” theory. Many people think in terms of a just or an unjust world. The just world theory holds that good should triumph over evil and that order is prevalent over chaos. This is a predominant concept in Eurocentric philosophies. It has often been used to blame victims for their predicaments. Other cultures may perceive the world as unjust and inherently random and unpredictable. These cultures may be fatalistic or in some cases, people may find hope in their futures through other destinies (reincarnation or descendants). Or, they may seek reassurance in simply surviving or investing in the present. Whether believing in a just or unjust world, victims may turn to their spiritual grounding to find comfort, explanations and hope -- for a restoration of justice and the establishment of new values.

## **Justice**

### **Thoughts on Justice**

“I think that people aren’t fully free until they’re in a struggle for justice. And this means for everyone. It’s a struggle of such importance that they are willing, if necessary, to die for it. I think that’s what you have to do before you’re really free. Then you’ve got something to live for. You don’t want to die, because you’ve got so much you want to do. This struggle is so important that it gives a meaning to life.”

*Myles Horton*

“[A goal of responding to victims is] repairing the nations' ability to provide and maintain equal value under law and the provisions of justice. This is accomplished by, a. prosecution; b. apology; c. securing public records; d. education; e. creating mechanisms for monitoring, conflict resolution and preventive interventions.”

*Yael Danieli*

“I am not an advocate for frequent changes in laws and constitutions, but laws and institutions must go hand in hand with the progress of the human mind. As that becomes more developed, more enlightened, as new discoveries are made, new truths discovered and manners and options change with the change of circumstances institutions must advance and keep pace with the times.”

*Thomas Jefferson*

“These are differing evils, but they are the common works of man. They reflect the imperfection of human justice, the inadequacy of human compassion, the defectiveness of our sensibility toward the sufferings of our fellows; they mark the limit of our ability to use knowledge for the well-being of others. And therefore, they call upon common qualities of conscience and of indignation, a shared determination to wipe away the unnecessary sufferings of our fellow human beings at home and around the world...”

*Robert F. Kennedy*

## **The Nature of Justice**

The emotional impact of victimization is described above. Victimization drives a renewed search for safety and security and the other related needs both at an individual and a community level because it shatters existing belief systems concerning well-being, invulnerability, predictability and fairness. Victims must reconstruct their understanding of the world and rebuild their abilities to meet their needs.

Societies are constructed through the development of mutually-acknowledged values, reciprocal obligations, responsibilities and social connections among individuals, which provide protection from threats from outside forces. Cultures consisting of social, spiritual, moral and legal structures and functions evolve to protect individuals in their day-to-day lives as well as to help acutely-distressed individuals.

Existential terrorism and consequent fears of the individual result in the need for emotional attachment to others, which leads to the building of societies and cultures. Societies become a critical reference for establishing and re-establishing the mechanisms that help people meet their needs. Communal dynamics are a central source of help as individuals negotiate the dangers of existence.

Within this context, crime, violence, war and terrorism may be viewed as a violation of not only a legal framework but also of individuals' cognitive, emotional and physical well-being, of human rights, and of society as a whole. As a part of the replenishing what is needed, victims strive for justice.

Justice is an elusive concept. Most theories of justice rest of the ideas of "right and wrong" and "fairness." In the minds of some, justice is seen as understanding truth. "The victims know that individual therapeutic intervention is not enough. They need to know that their society as a whole acknowledges what has happened to them... Truth means the end of denial and silence... Truth will be achieved only when literally everyone knows and acknowledges what happened..." (Becker, D., Lira E., Castillo, M.I., Gomez, E., & Kovalskys, J., 1990) However the problem with all of these ideas is that they are relative both in terms of perception and interpretation.

Given that understanding, here I will refer to least three general categories of justice: moral, legal and hybrid. Moral (or ethical) justice usually encompasses principles that are generally held by the predominance of humanity and are often expressed in terms of generally accepted values such as freedoms, rights and responsibilities. These are subject to changes through time, custom, traditions and social pressures, even though they may be viewed as immutable. Legal justice is made up of written or oral laws normally found in legislation and judicial law. It is more changeable than moral law but may be considered permanent.

Legal justice is often in conflict with moral justice. In part, this is because of the "rule of law" concept. Throughout the world there are many systems of justice that might be considered legal but flout universal moral standards. If legal law states that racial or other discrimination is to be followed and moral law dictates that non-discrimination is preferable, as was the case for decades in the United States, South Africa and many other nations, there is a conflict.

A conflict may also occur due to interpretation. If moral law acknowledges there should be freedom of expression, legal law may reiterate the concept but place limits on the expression in many ways. This is especially relevant in today's world where expression takes many forms. It may be speech or it may be communications through the Internet. It may be expressed through peaceful association or through riots.

Because of these issues, legal practice is often a hybrid of laws both with moral and legal prescriptions.

The Universal Declaration of Human Rights (1948) is essentially a declaration of moral justice. Its associated Covenants (1966) are an attempt to give legal weight to the prescriptions. Together they are referred to as the International Bill of Rights (IBR). Enactment of legislation made by nation-states or international legislation or case decisions (such as the Statute of Rome and the International Criminal Court, 1998) based on the IBR may be viewed as ethically-infused legal justice.

Justice is both substantive (morally or legally) and systemic (process and implementation). While there is much agreement on the principles found in the IBR, interpretation and implementation vary widely throughout the world.

Systemic justice varies widely upon the substantive imperatives. Even within the same jurisdiction there are often different forums for seeking violations of basic rights and different remedies. For example in the United States, most property rights are considered to be subject to civil courts. In criminal cases, rights may be determined to be different in adult cases than they are in juvenile cases. On issues of reparations in criminal cases, restitution may be ordered in criminal cases and in civil cases but compensation is most often dealt with in administrative compensation schemes. In the United States regulatory law and its systems may take precedence over other judicial processes; military law and its administrative systems may be different both in rights and remedies.

Systemic justice should be guided by procedures that are efficacious, informative and expeditious. It should provide redress when rights are violated and remedies when individuals or communities are victimized. To be effective, the procedures need to provide victims of injustice with access to the appropriate justice system, information on any rights or remedies that may be available, representation and participation in decision-making, proportional impartiality, and emotional support. Chart 1 is an attempt to describe the general goals of justice; the translation of the goals into values through written laws that incorporate moral norms; the types of justice that dominate; and the processes that systems should ensure.

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**Chart 1**

**ELEMENTS OF JUSTICE**

| <b>Goals</b>      | <b>Values</b>       | <b>Types</b> | <b>Process/Issues</b> |
|-------------------|---------------------|--------------|-----------------------|
| Shared Values     | Freedoms*           | Moral        | Access                |
| Social Stability  | of expression       | Legal        | Impartiality          |
| Nondiscrimination | from want           | Hybrid       | Proportional          |
| Dignity           | of movement         |              | Rule of Law           |
| Accountability    | of belief           |              | Protection            |
| Fairness          | to assemble         |              | Remedy                |
| Transparency      | from discrimination |              | Counsel               |
|                   | Rights to*          |              | Support               |
|                   | privacy             |              |                       |
|                   | property            |              |                       |
|                   | education           |              |                       |
|                   | participation       |              |                       |

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**Victim Rights to\*\***

|             |                    |                   |
|-------------|--------------------|-------------------|
| Protection  | Participation      | Support           |
| Information | Standing           | Due process       |
| Accurate    | Access             | Dignity & respect |
| Timely      | Presence and Input |                   |
|             | Reparations        |                   |
|             | Restitution        |                   |
|             | Compensation       |                   |

\* International Bill of Rights for Victims

\*\* Victim Rights in the United States, Europe, Australia, International Criminal Court

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For many victims there is a sense of injustice in both a human world and the cosmic world in the aftermath of catastrophe. It is the cosmic injustice that triggers the need for reconciliation in a spiritual context.

## **Fear and Justice**

Existential terror is based on finitude and death as described above. It engenders other ongoing fears and anxieties. These in turn motivate individuals to seek not only survival but safety and security. Such needs are met through autonomous actions (fight, flight, submission, prayer) and protections by others (justice systems, spiritual leaders, medical care, family and friends and communities). The idea of justice and its development in concrete forms provides a source of protection not simply in the initial responses to victimization but through an establishment of order. In the processes of justice in the aftermath of victimization there are specific mechanisms that should continue to protect and respond to victim needs. Hence, the answer to existential terror and consequent fear and anxiety is in part met through reliance upon the concepts of justice and faith in their implementation. Most of the values of justice and the processes of justice are generated by the inter-relationships with others and the development of histories and cultures. These interfaces are described in Chart 2.

### **Chart 2 Relationship of Fear and Justice**

- Existential terror + possibilities of pain or death = fear, anxieties and horror
- Fear and anxieties + horror = need for safety and security
- Safety + security needs = needs for protection and order
- Protections and order = needs for emotional and cognitive organization + attachment to others
- Needs for emotional and cognitive organization + attachments with others = relationships to others and meaning development
- Needs for love and belongingness and meaning = relationships, purposefulness and self-esteem
- Relationships, purposefulness and self-esteem = communities + cultures

The culminations of such responses are creations of justice systems. These then become the source of the needs in future confrontations with fear, anxiety and terror providing both primary and secondary protections.

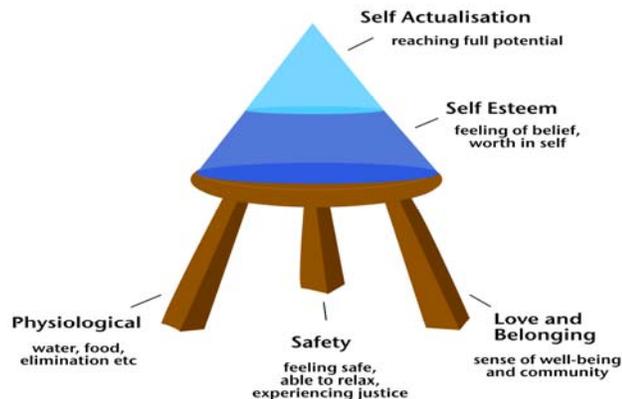
## Relationship of Emotional Trauma to Justice

Each of the elements of emotional trauma can be assuaged by certain natural human attributes associated with resiliency that in “normal” situations are used to meet basic human needs.

All the elements of the initial trauma reactions to a disastrous event continue in varying degrees of intensity as victims maneuver through short and long-term trauma exposures and throughout their lives in memories.

The most basic emotional reaction is fear. The most basic human need other than for survival is for safety and security, and both include a need for justice in the form of protection, stability and order. Taylor explicitly includes justice in his reconfiguration of Maslow’s pyramid as a three legged stool with the three legs. The three legs are: survival; safety with justice as a key element; and love and belongingness as sense of community. He places the remainder of the pyramid on top of the stool as a mini construct with self-esteem at the base and self actualization at the top. This is a useful illustration (see Figure 2), however, he argues, and I agree, that elements of justice are integrated in all the aspects of human needs as will be demonstrated.

**Figure 2. Maslow’s schema refigured to include justice as a basic human need.**



The one thing that is striking about Taylor’s diagram is what Maslow identified as the need to function with regard to activities of daily living. I have translated that as a need to assume control over emotions and to develop cognitive function. It is my belief this is of paramount concern in establishing a normal life and that it is one of the ways that justice systems can work beneficially to help victims. They can clarify facts and issues relating to events, rights and remedies.

On a practical level, justice responds to safety and security needs through law enforcement or security forces for the protection of human life, property and place. The processes of justice ideally provide security through apprehension of wrongdoers and meting out consequences that are fair to both the wrongdoers and the victims.

The first set of concerns in these processes revolves around the definition of roles in traumatic event: who are the wrongdoers and who are the victims? What are the moral or legal

precepts for the definitions of wrongdoers and victims? A second set of concerns addresses basic goals, values and mechanisms of justice. Do wrongdoers and victims have proportionately equal protections, access, involvement and restorative opportunities (appropriate consequences for wrongdoers and appropriate reparations for victims)? The final set of concerns are: who are the decision-makers in the processes? Are they impartial? Do they integrate or reflect community involvement and cultural understandings? And, do they understand and incorporate universally sanctioned rights in their judgments?

As was noted above, fear drives anger gives rise to the primary needs of safety, security and justice are accompanied by cognitive and emotional ordering. Cognitive and emotional ordering involves defusing the emotional content of what has occurred. It then means redirecting the fear and anger in a purposeful fashion.

For many victims this is accomplished through active involvement in a justice system. All of them involve issues of substantive of justice or systemic justice. The following chart is a list of activities and justice functions that correspond.

**Chart 3**  
**Activism and Justice**

| <b>Activities</b>    | <b>Justice Functions</b>    |
|----------------------|-----------------------------|
| <i>Focus</i>         | Identification of Wrongdoer |
| <i>Relationships</i> | New Communities             |
| <i>Repetition</i>    | A Voice in the Process      |
| <i>Self-Esteem</i>   | Standing                    |
| <i>Testimony</i>     | Vindication and Validation  |
| <i>Purpose</i>       | Consolidation of new values |

Activism may provide survivors with hope. The six elements of activism described above and its positive benefits lead to a re-establishment of hope and a new life for victims and survivors. (See Young, 2004, pp. 37-40)

Anger is mitigated by the extent to which the need for love and belongingness is met. That need is met with the justice processes to the extent victims are given recognition and welcome into the justice system. It also can be soothed in part by reactions of family, friends and community members.

However, there are cautions here. Sometimes family or friends do not want to be exposed to the angers or fears of victims. Sometimes they feel differently than victims. Communities may have different values than the victims and may seek to impose them. Common responses may be to blame or pity victims. This is why it is often useful to have un-related interveners involved in response.

When there is no outlet for anger, it often becomes calcified hate and bitterness at the event, the wrongdoers, or justice personnel. If anger is suppressed it may turn in on itself and reignite fear in a recurring cycle that is complicated by confusion and the other emotional reactions to victimization.

Confusion surrounds what happened, how it happened and why it happened. The senses are so disoriented by an extraordinary event, the mind cannot comprehend either the factual elements or the enormity of it. The need for cognitive functioning means attaining a certain level of emotional control and regaining a capacity for action. The justice system can help to provide

clarity and understanding through information and explanations. Again, family, friends and communities may be helpful but often enough add to the confusion since their perspectives may be so different from the victims' perspectives. Confusion about why something happened often leads to shame and guilt.

Shame is a complex emotion closely related to guilt. It is often defined as being distressed due to guilty conduct or being inferior to others in some identifiable way. It may involve self-disgust and feelings of degradation. It is often imposed by others when they stigmatize victims. But it too is associated with fear. The fears are a fear of losing identity by a change in status and a fear of losing love and belongingness. Justice mechanisms can go a long way in mitigating shame by serving as a vindicating the truth of a victimization – acknowledging the wrongdoers and recognizing that the victims were helpless in their plight. This type of vindication may be accomplished through a criminal justice process that finds the wrongdoers guilty or through reparations. It can also be accomplished through family, friends or communities acknowledgement of losses through commemorations.

Guilt accompanies or may precipitate shame. Shame is listed here first since it often occurs before victims can make a judgment about their behavior or their existential worth. The self-disgust that is a corollary of shame is usually a reflex that is a state of being. Guilt implies judgment whether it is self judgment or the judgment of others. Existential guilt results from the search to the answer of why did this happen to me or others or why did this not happen to me or others. Cognitive guilt reflects on actions that were or were not taken that are perceived to have caused the event.

Both shame and grief erode self-esteem. Justice in this situation can provide answers to valid questions about guilt by clarifying factual situations and providing vindication. It also can be a source of validation of innocence.

Grief is the most overwhelming and usually long lasting emotional reaction to trauma. It is sadness over deaths or losses and anguish over finitude. Justice can bring victims consolation for their losses. It does not, as many people like to say, bring closure to grief or the event but may be a starting place for victims to reorient themselves to new ways of living.

Chart 4 seeks to provide a visual representation of these concepts. Spirituality is placed on the chart under mechanisms although it is not examined below. This is because it is beyond the general scope of this paper. It should also be considered as a primary need in response to all emotional traumatic reactions. The lists on the chart are not necessarily itemized in terms of priority.

**Chart 4**  
**EMOTIONAL ASPECTS OF TRAUMA AND RESPONSE**

Initial Response: Shock, Chaos, Loss of Control, Loss of Connection/Isolation, Helplessness, Powerlessness

| <b>Reactions</b>     | <b>Antidotes</b> | <b>Needs</b>           | <b>Mechanisms</b>     |
|----------------------|------------------|------------------------|-----------------------|
| <b>Fear-Terror</b>   | Trust            | Safety and Security    | Justice (Protection)  |
| Horror               | Calm             | Spirituality           | Physical/Medical      |
| Panic                | Courage          | Justice                | Crisis Intervention   |
| Anxiety/Dread        | Self-Efficacy    |                        | Spirituality          |
| Submission           | Autonomy         |                        | Family & Friends      |
|                      | Connection       |                        | Community             |
|                      | Power            |                        |                       |
| <b>Anger/Outrage</b> | Equanimity       | Cognitive Functioning  | Justice (Fairness)    |
| Hate                 | Tranquility      | Love and Belongingness | Crisis Intervention   |
| Bitterness           | Forbearance      | Reassurance            | Spirituality          |
| Abandonment          | Peacefulness     | Reconnection           | Community             |
|                      | Compassion       | Redirection            | Family & Friends      |
|                      | Forgiveness      | Support/Care           |                       |
|                      |                  | Empowerment            |                       |
| <b>Confusion</b>     | Order            | Cognitive Functioning  | Justice (Clarity)     |
| Disorientation       | Organization     | Reframing              | Spirituality          |
| Frustration          | Clarity          | Predictability         | Trauma Intervention   |
|                      | Information      | Explanation            |                       |
|                      | Truth            | Routines & Plans       |                       |
| <b>Shame</b>         | Honor/Respect    | Love and Belongingness | Justice (Vindication) |
| External             | Esteem/Pride     | Self-esteem            | Trauma Intervention   |
| Stigma               | Empowerment      | Reframing              | Spirituality          |
| Disgrace             | Self-Forgiveness | Reconnection           | Community             |
| Internal             |                  | Empowerment            | Family & Friends      |
| Self-Disgust         |                  |                        |                       |
| Degradation          |                  |                        |                       |
| <b>Guilt</b>         | Innocence        | Love and Belongingness | Justice (Vindication) |
| Existential          | Justification    | Self-esteem            | Trauma Intervention   |
| Sin                  | Forgiveness      | Validation             | Spirituality          |
| Survival             | Absolution       | Reframing              | Community             |
| Internal             |                  | Reconnection           | Family & Friends      |
| Omission             |                  |                        |                       |
| Commission           |                  |                        |                       |

|              |          |                        |                          |
|--------------|----------|------------------------|--------------------------|
| <b>Grief</b> |          | Love and Belongingness |                          |
| Isolation    | Love     | Self-esteem            | Justice (Reconciliation) |
| Despair      | Joy      | Reconnection to Life   | Spirituality             |
| Depression   | Optimism | Reframing              | Family & Friends         |
| Bereavement  | Hope     | Rituals                | Trauma Intervention      |
| Adaptations  | Purpose  | Remembrances           | Community                |

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New Life: Reconciliation with past memories; present realities; and a future with new values, purposes, plans and routines

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## Conclusion

This paper has attempted to incorporate the aspects of emotional trauma and its effects on human needs into an understanding of justice. It views fear and terror as the basis for other traumatic reactions. It modifies Maslow's initial hierarchy of needs by integrating justice as a basic human need that permeates all other needs. Additional work will more explicitly detail the relationship between spirituality, justice and interventions in trauma. In the future perhaps other research will explore in more detail the issues that arise when confronting substantive justice and systemic justice.

A final note which is not directly addressed in this paper but underlies all thoughts on human needs is that human individuals and communities act in order to survive. To act they need hope – hope that their needs will be met and that they will live. Extreme trauma shatters that hope. A sense of justice and the perception of justice is a part of reestablishing hope.

“Hope is the lifeblood of therapy.”

*Jeffrey Jay*

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