Criminal Ideation:
The Role of Personal Growth and Criminality

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Abstract

Variations in the level of self maturity and criminality were examined using data from a comprehensive sample of ninety male criminal adults(N=90) from central jail of Khyber Pakhtunkhwa (KP).Psychological health was examined in combination with personal growth level. Three main measures were utilized in this study, the Pearson-Marr Archetypal Indicator (to measure the degree of self-realization), Subjective-psychological Well-being Scale (to measure the current life situations and emotional wellness) and Depression, Anxiety and Stress Scale (to assess the severity of the core symptoms of neurosis). Result indicated that criminals had shown low level of personal growth (Soul) with clear signs of emotional disturbance and less satisfaction with life. Warrior- Caregiver, Seeker-Lover, and Destroyer-Creator energies were not well integrated that resulted in the development of instinctive-aggressive impulses.

Keywords

Crime, Ideation, Personal Growth, Criminal Mentality.

Introduction

The purpose of the study was to explore the relationship of personal growth level towards criminality among adult offenders. From the overall view of the literature on self transcendence and its relation to well-being, it appears that in the opinion of some transpersonal psychologists, personal and the transpersonal experiences for growth and development play important role in mental health. Various clinical studies and investigations of delinquents, and mentally ill patients suggest that lack self maturity may be of considerable etiological importance to both social and psychological abnormality (Johnson et al., 2000; Johnson et al., 2001; Greenberg, 2000; DeSchryver, 2000).

Early and Smith (1998) in one of their empirical studies argued convincingly for the effect of spiritual poverty (lack of moral growth) and violence in youth. Lending support to this argument, Freeman (1997, 2006) reported the existence of spiritual void (an absence of morality) among violent-alcoholics. He explained that such individuals run to alcohol and violence in a misguided attempt to feel more complete. Nevertheless, the need to examine the therapeutic utility of personal growth as a mean of enhancing psychological well-being is significant.

According to a country profile report by WHO in 2010, 10–16% of general population in Pakistan suffers from mild to moderate psychiatric illnesses. In addition to this, 1% is suffering from severe mental infirmity. Preliminary evidence suggests that psychological ailments are growing and seem to affect almost all areas of human life. As a result, the study of psychic factors on the well-being would seem fundamental (Serfontein, 2003; Robin, 2003; Van-Daalen&Odendaal, 2001; Diener, et al, 2000; Csikszentmihalyi& Hunter, 2003). Keeping this in view, researchers have recommended a serious call for programs to promote well-being in both psychologically healthy and unhealthy individuals (Sinnott, 2010; Ginn & Henry, 2003; Jenkin, 2001; Saeed, Gater, & Hussain et al., 2000; DeFalco, 2001; Gadit & Khalid, 2002; Fava, 1999).

There is sufficient consensus among counselors and health care providers that maturity in self is significant to health. In the present research, it is argued with merit that maturity in 'Self' tend provide a substantial advantage for people that immature personalities do not have. Maturity in self is important, and it seems likely that absence of it may contribute to a variety of psycho-social maladies. Various researchers (e.g. Westenberg & Block, 1993; Loevinger, 1997; Frankl, 1962) argued for much stronger conclusion-that development in self is essential to realize the other moral aspects of human nature. In this context, Washburn's (1995) and Pearson's (1991) notion of archetypal journey to wholeness can be useful to understand psychological and spiritual health.

It has been eighty years since a transpersonal theorist, Jung (1933), introduced archetypes as spiritual drives (Steinbrecher 2006), and key to personality development. Archetypes are universal primordial structures of human psyche. Steven (1982) viewed archetypes of collective unconscious as "psychological" aspects of the innate perceptual-behavioral structures of the human species. It works the way that instincts work in Freud's theory.

Many other authors reported the ways archetypes operate in an individual's psyche (Daniels, 1992; Jacobi, 1959), they advocated the view that archetypes reveal much about difficulties related to one's personal and social life. A considerable body of theory has described a broad continuum of pathological aspects of archetypal identification and thus correlated negatively with psychological well-being (Neuman, 1954; Michael, 1974). Early in his career, Jung (1934) coined the term "complex." A complex is an emotionally charged group of ideas or images operate relatively autonomously. When emotion in complex becomes overwhelming, it leads to criminal acts. It only means that something is discordant or unassimilated and need psychic integration. Pearson (1991) added that repetition of a particular archetype causes polarity in the psyche, becomes dominant, and behave like independent being.

Dennis (2004) has also pointed out the negative effects of complex. To him, they are the dark spots in a person's psyche, areas loaded with affect, and indicative of mal-adaptation. He held that at the core of every complex is an archetype and in order to understand psyche it would be better to understand the complex first. Furthermore, Dennis (2004) held that possession is dangerous when a person is unaware of its existence. A possessed person may suppose that he is in conscious control of some archaic powers, which is a serious misinterpretation known as "ego inflation."

Certainly, a quality of experience is required to bring maturity in various aspects of psyche. Different rituals, prayers and meditation strategies cultivate the development of different aspects of our typology to bring maturity. These practices nurture the less developed or inferior typological aspects of our personality to facilitate the realization of full human potential and activation of consciousness.

Rationale

Personality has always been a fundamental variable in psychological study of crime and delinquency, yet practically the role of archetypes as motivational psychic factors has not been given a prominent explanatory role. The basic thesis of the present research is to focus on how deviance and deviant population are psychologically constructed. It is argued that one must become aware of the inner drives by which deviance is subjectively constructed and is objectively handled and is reflected in the overt behavior which gets official attention.

Methodology

Theoretical Framework

The research emphasized the theory of archetypes and their mediating role in psychological well-being. A short account of the archetypes and of the conjectural precursors to archetype theory was given. Pearson's ideas and writings were explored in depth, concerning archetypes and their behavioral implications. The work of other Jungian followers and critiques were scanned to clarify Jung's view of archetypes.

This study needed to take account of the theory of archetypal psychology in relation to criminal activity, insofar as the inadequate personal growth is closely related to criminal propensities. Studies documenting potential benefits of psychological maturity in moral development for health and well-being were also reviewed. Specific theories were covered in their appropriate places in order to build the arguments.

Sample

The sample consisted of randomly selected sample of 90male criminals, from Central Jail of Khyber Pakhtunkhwa. The age of the criminals ranged from 15 to 50 years with M_{age} = 27.9111 and SD=7.01306.The sample consisted of individuals from various ethnic concentrations.

Sampling Procedure

The data for the present study were extracted from offenders in a Central Jail of KP. Initially, prior permission from the concerned authorities was obtained in order to investigate the criminal population for the present study. In order to minimize the bias random selection method was employed. Consent of the criminals to participate in the study was taken. Half-hour interviews were conducted by the researcher to obtain the necessary information from each criminal member under study. Reports of the past offenses and demographic information were recorded from the official records pertaining the subjects under study. The entire data was gathered in two months time period. Associations between the independent variables of personal growth and criminality were examined under a variety of control conditions.

Mode of Data Collection

The study was based on the primary data that were collected through standardized scales measuring the level of personal growth, life satisfaction, and emotional wellness. The Pearson-Marr Archetypal Indicator (PMAI) gauged the personal growth in criminals (Pearson and Marr, 2002). The PAMI is a 72-item scale designed to measure twelve archetypes active in one's life and has an average test-retest reliability of the twelve subscales of PMAI is .72 with coefficient averaging .68 (Pearson and Marr, 2002).

To measure life satisfaction, and emotional wellness, Subjective-Psychological Well-Being Scale by Diener, and Biswas-Diener (2008) was used. Generally, the scale measures *affective and cognitive components* (Diener et al, 2003). Using Structural Model of reliability analysis, Diener et al (2003) found the scale highly reliable, *r*=.90.

DASS was supplemented to assess the severity of the core symptoms of depression, anxiety and stress. DASS has shown high internal consistency and yielded meaningful discriminations in a variety of settings (Lovibond, 1995). The reliability of the DASS meets reasonable standards, with Cronbach's alpha of .91, .84 and .90 for the scaled scores on depression, anxiety and stress respectively (Crawford &Henery, 2003).

Hypothesis

- Criminals tend to be preoccupied with archetypes at Soul level of development.

- Criminals with archetypal polarity at Soul level tend to resist self-awareness that can increase scores on depression.

- Criminal ideations tend to be associated with the intuitive nature of Seeker-Creator (McPeek, 2008) and feelings associated to Lover-Destroyer in criminals.

- The more criminals identify with archetypes at the Soul development level, the more stress they would take to cope with the demands of respective archetype.

Results

Demographic Variables

Table I: Mean age of the Crime Attempters

	Minimum	Maximum	Mean	SD
Age	15.00	50.00	27.9111	7.01306

Age is one of the highly correlated demographic variables with deviant ideations (Borges, 2008). The age of criminal attempters ranged from 15-50 years. According to Table I, mean age for crime attempts were 27.91 with SD=7.01. The data reveals that the criminal attempts were most common in early adulthood especially during transition from adolescence to adulthood than at any other stage of life.

Table II: Marital Status of the Crime Attempters

	Frequency	Percent
Married	43	47.8
Unmarried	47	52.2

More unmarried than married men attempted crimes, 52.2% and 47.8% respectively. Similarly, suicide attempts were most common among married than unmarried individuals.

Table III: Level of Education among Crime Attempters

	Frequency	Percent
Nill	10	11.1
Primary	12	13.3
Secondary	24	26.7
Intermediate	13	14.4
Graduation	11	12.2
Post Graduation	20	22.2
Mphil/PhD	-	-

Majority of the attempters had finished ten years of education (26.7%). Only 11.1 % of the attempters were uneducated. Cumulative frequency reveals surprising fact that 75.6% of the attempters had already passed matriculation examination before attempting a crime.

Table IV Occupation of the Crime Attempters

	Frequency	Percent
Jobless	34	37.8
Shopkeeper	3	3.3
Student	2	2.2
Labor/worker	21	23.4
Farmer	4	4.4
Currency dealer	2	2.2
Driver	1	1.1
Mechanic	4	4.4
Pak Army	6	6.7
Property dealer	2	2.2
Tailor	4	4.4
Guard	2	2.2
Director sport	1	1.1
Librarian	1	1.1
Teacher	3	3.3

Table IV shows that a wide range of professional backgrounds were found in criminals. The leading group of criminals consisted of jobless individuals with percentage of 37.8.The history of joblessness reflects the existence of despair that unduly depressed this group. Nevertheless, laborers stood 2nd with an average of 23.4%. The third leading group was of Pak Army with an average of 6.7%.

Table V: Range of Criminal Activity by Profession

	Surety of Someone	Stealing	Fight	Drug Selling	Murder	Fraud	Negligence	Doubt	Total
Job less	1 (2.9%)	4 (11.76)	10 (29.4%)	6 (17.64%)	8 (23.53%)	-	-	5 (14.71%)	34
Shopkeeper	-	-		2 (66.67%)	1 (33.33%)	-	-	-	3
Labor	-	2 (9.52%)	1 (4.76%)	14 (66.67%)	4 (19.05%)	-	-	-	21
Farmer	-	-	-	-	4 (100%)	-	-	-	4
Currency exchange	1 (50%)	-	-	-	-	1 (50%)	-	-	2
Mechanic	1 (25%)	3 (75%)	-	-	-	-	-	-	4
Pak army	-	-	2 (33.33%)	-	1 (16.67%)	-	3 (50%)	-	6
Property dealer	2 (100%)	-	-	-	-	-	-	-	2
Guard	-	-	-	-	2 (100%)	-	-	-	2
Director sport	-	1 (100%)	-	-	-	-	-	-	1
Teacher	1 (33.33%)	-	1 (33.33%)	-	1 (33.33%)	-	-	-	3
Student	-	-	2 (100%)	-	-	-	-	-	2
Driver	1 (100%)	-	-	-	-	-	-	-	1
Tailor	1 (25%)	1 (25%)	1 (25%)	1 (25%)	-	-	-	-	4
Librarian	-	-	-	-	-	1 (100%)	-	-	1
Total	**8**	**11**	**17**	**23**	**21**	**2**	**3**	**5**	**90**
Percent	8.9%	12.2%	18.9%	25.6%	23.3%	2.2%	3.3%	5.6%	

According to the results displayed in Table 5 the most committed crime was drug selling (25.6%) followed by murder (23.3%), fight (18.9%), stealing (12.2%), surety of someone (8.9%), doubt (5.6%), negligence (3.3%), and fraud (2.2%). This interactive table reveals that jobless individuals were more involved in serious crimes i.e., fight, murder, and drug selling, 29.4%, 23.53%, and 17.64% respectively. Drug selling was found most common in labor, 66.67%.

Table VI Subjective-Pressing Motive Reported by Offenders for their Criminal Act(N=90)

	Frequency	Percent
Psychological Causes	28	31.1
Poverty	20	22.2
Joblessness	16	17.8
Fight	7	7.8
Clashes	6	6.7
Land related issues	6	6.7
Bad company	4	4.4
Lack of experience	2	2.2
Rule Violation	1	1.1

Based on the interview, Thirty one percent (31.1%) of the offenders reported psychological reasons for the criminality. Nevertheless, 22.2% of the respondents reported poverty as factor behind their criminal attempt. Joblessness as an etiological factor was reported by 17.8% of the offenders followed by accidental fight (7.8%), familial clashes (6.7%), land related issues (6.7%), bad company (4.4%), lack of maturity (2.2%), and rule violation (1.1%).

Psychological Landscape of Criminals

A psychological landscape has always been fundamental variable in a psycho-social study of crime/delinquency, and practically every theory has given the unconscious motives a prominent explanatory role. Although several patterns of relationship between personality and crime have been theorized, yet knowledge of archetypes in relation to crime/delinquency demonstrates uniqueness of this approach to study the very nature of this issue. Studies have not in fact employed archetypal indicators to investigate individual's collective unconscious motives behind criminality and general well-being.

Table VII Descriptive Statistics of Sub Scales of DASS and Subjective-psychological well-being among the crime attempters

		Mean	**SD**
DASS	Depression	31.00	4.63257
	Anxiety	33.00	3.68158
	Stress	35	3.93909
Subjective-Psychological Wellbeing	Life Satisfaction	18.2667	5.28683
	Pleasant Emotions	21.6444	4.62847
	Unpleasant Emotions	32.00	5.07483
	Hedonic Balance	-10.3556	6.24913
	Flourishing	26	10.14231

As depicted in Table VII, the mean score on Depression was 31.60 and SD = 4.632. The scores in this range show that criminal suffered from extreme depression. In case of anxiety, the mean score obtained was of 33.00 with standard deviation of 3.68. The scores on this range show that criminals were extremely anxious in their nature. On scale measuring Stress, criminals scored highest with mean of 35.39 and standard deviation of 3.93. The scores in this range also show extreme level of stress.

DEP2
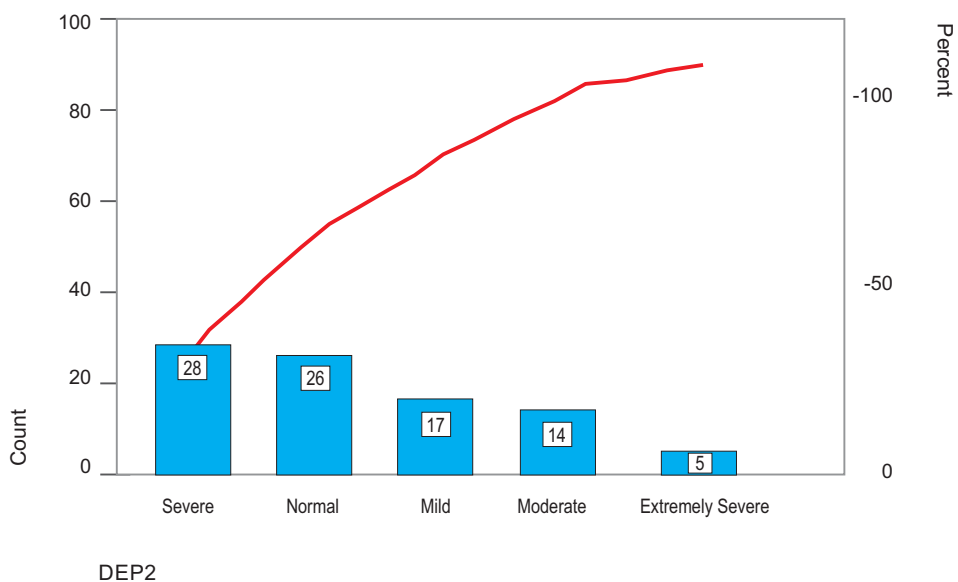
The analysis seems to prove the relationship between crime and subjective psychological well-being. Descriptive statistics displayed that criminalityappeared as an important predictor of psychological well-being. Life in jail was rewarding for respondents who committed crime. Respondents needed for more improvement in some domains of their life they have not achieved yet. The mean score of 18.2667on life satisfaction by respondents indicated that they were less satisfied with their current life situation therefore manifested more negative emotions (M = 32.00). The Hedonic mean value of -10.3556 indicates that unpleasant feelings were exceeding pleasant feelings among respondents, which is a true matter of concern. Criminals were experiencing more negative emotions than positive ones.

Table VIII

; Archetypal Time line based on Mean Scores of PMAI for representing Archetypal Androgyny among Criminals

	Childhood	Adolescent	Adult	Midlife	Maturity	Old Age
	Innocent	Seeker	Warrior	Destroyer	Ruler	Sage
	Orphan	Lover	Caregiver	Creator	Magician	Fool
Criminal	18.08	23.33	20.38	21.45	19.03	21.61
(n=90)	18.54	17.31	13.23	17.96	21.64	18.33
Total	36.62*	40.64*	33.61*	39.41*	40.67*	39.94*

Score did not exceed 44 which shows less-level of development in pair

Table VIII shows the mean scores on PMAI subscales which were different by their relationship to the three aspects of the psyche: Ego, Soul, and Self. Criminals were found possessed by Lover, Seeker and Creator archetypes of Soul level of development. Since the energies of Seeker-Loverand Creator-Destroyer were not properly incorporated, therefore, this points towards their limited Ego Strength to drive soul archetypes in a healthy manner. Their weak Ego Strength failed them to express their energies productively in the world. Criminals couldn't balance adolescence and adult archetypes as they consistently dissociated from Lover Care giver and Seeker archetype in their PMAI responses. The Care giver archetype was in shadow (M=13.23) among women. The most active archetype among criminal men were the Seeker archetype with M = 23.33 followed by Magician with the Mean = 21.64 and Warrior with the Mean=20.38. Caregiver, Lover, and Creator archetypes, were found in shadow with mean 13.23, 17.31, and17.96

respectively among these men. Score in this range reflect that men were less hopeful, companionate, optimistic, and imaginative while blissfully aware of the magnitude of surrounding danger. Their Creator archetype got somewhat impaired due to which criminals were unable to spin useful possibilities for themselves.

Conversely, optimal psychological maturity is not seen in criminals who were preoccupied with the Soul level of energies. Similarly, these respondents with less Ego exhibited substantive magnitude of psychological immaturity, too.

Discussion

Demographics

Suicidal behavior in adolescents and adults has become a serious mental health problem in KPK. Destructive behavior may consist of thoughts about causing intentional injury or death to others. The increased rate of crime in KPK needs extensive development of empirical research to identify risk factors for criminal behavior in youth and adults. It is a matter of real shame that crime is more prevailing in educated community than uneducated population. These statistics are quite alarming for any state to think seriously on the issue that why our skilled community deem it wise to prefer aggressive and death instincts?

In understanding suicide, it is important to be aware of the precipitating variables. Prolonged Depression, anxiety and stress are few of them. The current analysis has identified a range of factors associated with these factors among crime attempters. These include: age, personal problems, depression, anxiety and stress. Maris (1991) stated that criminality has a long history. Consistency in attempting crime one reflects his life-long coping pattern. Supporting the similar notion, Jensen (1999) held that psychiatric disorder itself does not increase the risk of harmful acts, but the interaction of the psychiatric disorder with stressor. Pointing over to some environmental stressors, Shana felt et al (2010) explained that people who kill themselves and/or others experience a steady toll of threat, stress, failure, challenge, and loss that gradually undermines their adjustment process.

Psychological Landscape of Criminals

Many researchers seem to indicate that criminality is not something accidental, but on the contrary, it grows out of the fundamental constitution of the living organism. This very instinctive nature of crime makes it universal. Therefore, community as a whole experiences them.

Jung call it shadow possession of emotionally charged psychic elements of collective unconscious. These unconscious urges grow stronger when the ego (conscious self) has not the sufficient intensity to react keenly to these destructive instincts thus is treated with greater tolerance. That is why the people with low ego strength fail to grip their ID and Super-ego complexes. If this sentiment of the ego towards the ID and Super-ego grows stronger, to the point of silencing in all consciousness such inclination would dispose people towards criminality.

From the psychoanalytic point of view, this intrinsic quality of criminal act is not necessarily bad as it stirs up the spiritual contents of the collective unconscious to encounter and make criminal instinct accountable at individual level by creating tremendous libidinal energy. It is useful, because these conflicts evolve consciousness, morality, and the need for law. At collective level it creates collective conscience and sensitivity to react against the slightest deviations.

Super-Ego in Relation to Deviance

We need to create balance between ego and super-ego to increase ego strength which comes with age. Primitive ego serves the criminal persona to serve a person commit crime. Similarly, over developed super-ego creates a moral complex. It would also lead the development of deviant category to which Becker (1991) calls "moral entrepreneurs". They can easily be categorized into Rule Creators and Rule Enforcers. Rule creators are individuals who see some "evil" in society and feel that evil can be corrected only by legislating against it. Frequently their efforts result in the passage of a new law-that is, the creation of a new deviant category and a corresponding enforcement or social-control apparatus, as is seen in Khyber Pakhtunkhwa.

Many moral entrepreneurs have strong humanitarian overtones. People with super-ego complex think that rules do not satisfy them because there is some evil which profoundly disturbs them. They feel that nothing can be right in the world until rules are made to correct them. They rise with the idea of absolute ethics and any mean to get things corrected. They are more concerned with ends than with means. Such people are devoted, righteous, and often self righteous but have single minded devotion to their cause. Moral entrepreneurs want to help those who are under their influence yet they do not always like the salvation they offer or propose which is another matter of concern.

The successful redemption does not depend on the creation of new set of rules but on the need to individuate and transform self both at individual and collective level or else new external controls will breed new set of enforcement agencies and officials.

Primitive Ego (immaturity in self) and Deviance

Several factors may operate and transform problem population into deviants. Among the various mechanisms such as, cultural norms, religion, and law enforcing agencies are there to control human behavior. These external mechanisms serve useful purpose but offer threat to problem population due to their less developed self. As a result problem population may become "social junk" or "social dynamite". Social junk consist of people who are aged, mentally ill or handicapped. Yet, people belong to this group are not much threatening to others. Social dynamite, on the other hand, is more threatening, radical, and carries the potential to challenge the authority. People from this group express instinctive, youthful, alienated nature.

Soul Identification in Relation Deviance

Self at soul level of development often develop its own private evaluation (rationalization) of the importance of various kinds of rules and infractions of them. For instance, an alcoholic or a prostitute typically does not consider alcohol or prostitution as dangerous. Thus, self that lacks ego strength often fails to resist the pressures of destructive, aggressive, and violent soul energies that may lead to deviance.

Jung argues that deviance is never bad because it brings collective conscience to maintain the social functioning. Whereas, the idea of punishment serves to puncture one's inflated egotism or moral complex in order to make his persona acceptable for others.

Archetypal Androgyny, Deviance, and Cultural Conditioning

Various psychic conditions may produce a strain toward deviance. The gender of a psyche is one of them. This is a real issue in a patriarchal culture where people fail to balance their feminine and masculine identities due cultural conditioning for different set of conduct norms and values.

Gender has always been seen as a bipolar construct (Ivtzan & Conneely, 2009). It is so imperative that it determines everything from behaviors, appearances, and even occupational choices (Bem, 1981). Gender can not only be determined by physical differences but human psyche also has its own gender to which Jung calls "anima" and "animus". Yet, people can move beyond restrictive identities by integrating both feminine and masculine aspects for more fulfilling life. Block (1973) for the first time identified the importance of balancing anima and animus for better adjustment in life. He explained that successful resolution of feminine and masculine dualities brings psychological maturity. For instance, men who achieve high scores on femininity scale will reflect his mature ego. Similarly, if women embrace masculine qualities while retaining their femininity at the same time, would make better adjustments in life.

A typical Pakhtun culture is a true patriarchal culture therefore, a strong contrast is expected in the sex roles that can bring contrast in their archetypal identification too. It is worthwhile to mention that this contrast create polarized identifications in people. Patriarchal culture always has a system of hierarchy and dominance therefore in such cultures the sex has no real sense of its gender identity which is wounding for both men and women.

One can not underestimate how difficult it is for a little boy to pull away his relationships with his mother especially when the relationships were of nurturing and empowering for a child. He is also taught not express his more vulnerable emotions like not to cry and be too sensitive even when he feels powerless, vulnerable ad caring. Most of the time fathers are not around therefore, boys tend to live up the role which they have never seen. Thus live up the life of macho man instead of living a role of a warm, caring and loving man. In these cultures, female tends to overemphasize the relationships and de-emphasize her own values while male overemphasize himself and his achievements and under emphasize the way he is dependent on others for help and support.
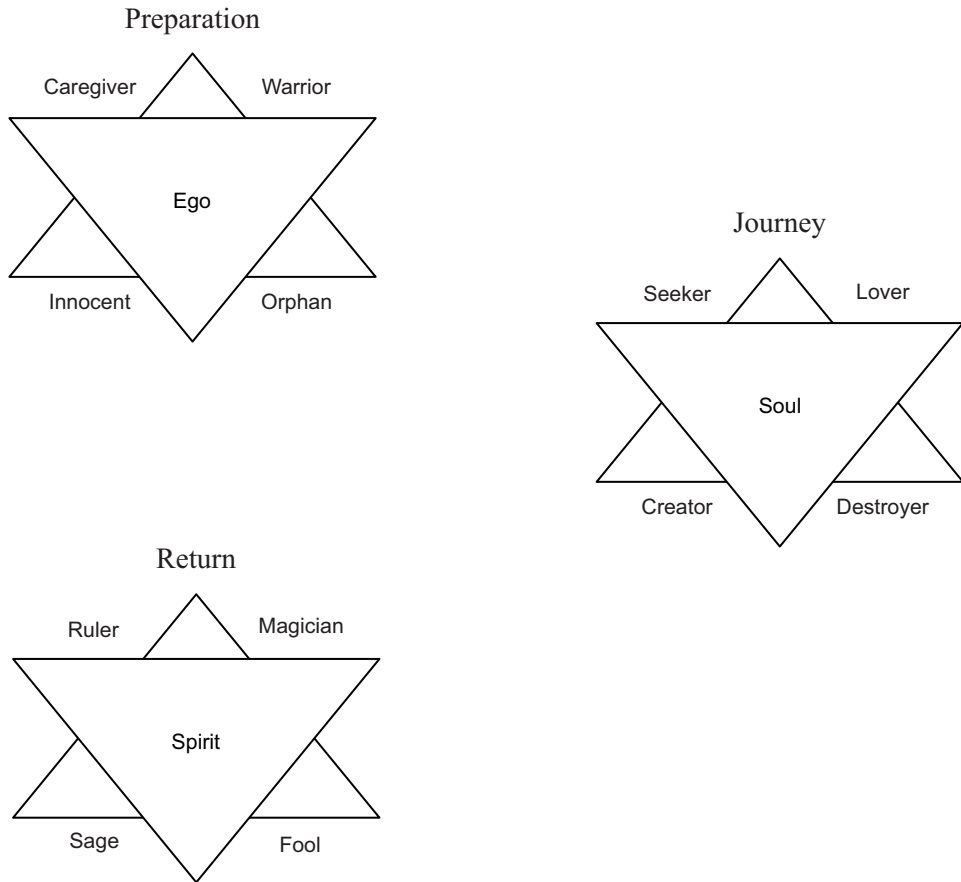
A basic premise underlying this perspective is the notion that because gender influences and experiences vary a great deal, people are frequently confronted with conflicting situations. Furthermore, if they act in accordance with their own gender they may be defined as deviants. These ideas are elaborated upon by Pearson (1991), she argues that such polar identities can be extremely destructive to any one-male or female-who has inadequate Ego strength.

Demonstrating masculinity creates deviance by encouraging hostile and aggressive impulses. Femininity, on the other hand, creates moral issues due to weak and primitive Ego which is unable to grip ID complexes.

Basic to the present argument is the contention that psyche can be characterized in terms of its structure, particularly its goals and its means. A well integrated psyche displays a balance between personal and impersonal life. With this psychological landscape people would strive to integrate their personal and societal values for well being and health.

Unfortunately, people at risk or potential criminals can not maintain this sort of balance. Soul instincts emphasize exclusively on the achievement of goals-regardless of the methods used to attain them. Those affected the most

Pearson's Model of Personal Growth: Successful Integration of Twelve Archetypes for Psychological Health and Wellbeing

Preparation

Caregiver   Warrior

Ego

Innocent   Orphan

Journey

Seeker   Lover

Soul

Creator   Destroyer

Return

Ruler   Magician

Spirit

Sage   Fool

The basic idea of Pearson's model is to show the relationship of six pairs of archetypes to the development of Ego, Soul, and Self and the tree stages of the hero's journey (Preparation, journey, return) using the six-pointed Star of David to represent visually a double integration.

Here, a central feature emerged is a view that various levels and types of archetypal identifications when coupled with other factors such as joblessness, poverty often becomes important precursors of the commission of deviant acts. Therefore, the ego control theory holds that delinquency will result when an individual's bond to ego is weakened or broken various primitive instincts get the expression and start to guide the life.

Shadow Persona in Criminals

Crime is neither a current issue nor a problem of a particular society. It remained universal phenomenon to human race. This makes crime an instinctive and archetypal.

Criminal persona is created when people use one or few archetypes become habitual and develop polar personalities. It is dangerous to develop a complex or polarity because the preferred archetype would consume all the available libido energy. Such polarization also resists the integration of other physic factors. As a result it reduces wellbeing by retarding growth in personality.

Most drastic change seems to occur in one's life when a particular archetypal identity is developed at the expense of others. Behind the criminal persona libido energy constellates around "Seeker" archetypal core that includes our specie's innate predisposition to learn seek possibilities to satisfy yearnings. The impaired Seeker in criminals collapses the entire growth process. This impaired Seeker further invites identity crisis especially when Creator archetype failed to spin possibilities for self renewal. Together they impair the divergent thinking capacity of human nature. As a result, one gets stuck in Soul and fail to come out the Soul mysteries and make return.

In this respect the interactional processes of twelve archetypes are given central importance. This model explores the ways in which people who violate societal norms due to lack of hormonal relationship of archetypes are responded to by formal agents of social control.

Psychic Responses to Deviance

A central tenant underlying the defensive stance or attitude of self justification after commission of an offense is to preserve inner balance or harmony. The basic principal is the idea that when a person commits a crime he instinctively comes to grip with any immediate or potential threats to his persona/identity. Therefore, he develops an effective system of neutralization by developing an attitude of self justification or rationalization.

Criminal rationalization may take two forms/personas, the deniers and admitters. The former stubbornly refuse to accept their fault and attempt to justify their acts by accusing the victim. The later, on the other hand, consider their behavior as wrong and unjustifiable. They readily blame self instead of victim. They too rationalize by accusing their personal emotional problems, internalized messages of repressed urges, or use of substance like drugs and alcohol etc. These window dressings of their motives try to preserve their internal harmony.

Yet after that, a new kind of dissatisfaction emerges, a hunger to find out something about one's identity at a deeper level. The Seeker emerges out of the shadows and develops the tendency toward judging what is done what could have been better. This is the point in life where the inner voice can be heard that they are not good enough. Consequently, they become open to more archetypes in an effort to develop insight.

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