



Social-, Self- and Spiritual Integration

Applying concepts of positive criminology on human agency and criminal careers

Jacob Sundberg

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The subject for this thesis project is human agency, or motivation to desist from crime, as a turning point in criminal careers. Human agency will be defined as motivation to make pro-social decisions to achieve one's goals over the life-course, based on an overall belief that crime is not a valuable action alternative. Human agency or motivation will be assessed through concepts of positive criminology, which emphasize positive experiences and processes that are thought to be factors for desistance. The concepts for this thesis are regarding the development of a positive self-identity and meaning of life. The aim of this paper is to discover different thought processes that can contribute and get an understanding on how human agency can appear and be conceived, rather than to measure different factors quantitatively.

This question will be studied through semi-structured interviewing with around ten individuals that have previously been convicted and that have had active periods of their lives where crime was a big part. It will be a qualitative project, with a phenomenological approach. The method for analysis will be Interpretative Phenomenological Analysis (IPA), which is a method for assessing individual stories and meanings as a part of the identities of the interviewees. The narratives derived from the interviews are categorized by the three main themes social-, self- and spiritual integration.

The findings from the paper's interviews suggest a structure which may be useful for future research on criminal careers and the reasons for why people stop committing crime. An agency towards desistance alongside social structures of the everyday life are theorized to be central for criminal careers to end.

Keywords: Poitive Criminology, Human Agency, Motivation, Criminal Careers, Desistance.

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Introduction, Aim and Research Question

This paper aims to discover different thought processes that can contribute to motivation for desistance of crime among individuals that has previously had crime as a central part of their lifestyles. The focus is to assess what positive experiences and rewards that can motivate desistance from crime. Negative consequences of a criminal lifestyle that may have a deterrent effect towards desistance will be discussed but not as fully assessed as the positive experiences or rewards from desisting.

By identifying individual mental mechanisms that can inspire a pro-social lifestyle this paper intends to provide avenues for future research on human agency. This identification may in the future have potential to enable prevention strategies on human agency to be developed and hence shorten criminal careers, with the assumption that desistance from a criminal lifestyle depends upon motivation for prosocial decision making.

The research question in this paper is; what positive experiences and thought processes can human agency or motivation to desist from a criminal lifestyle consist of?

Background

Sampson and Laub (2008, p. 176) argue that human agency is central to understanding why individuals persist to offend, as some individuals persist to pursuing a criminal career not because of impulsivity or being unaware of its consequences. They suggest reasons for persistence such as the rewards that crime itself can offer and a resistance towards authorities that often are perceived as injustice (Sampson & Laub, 2008, p. 176f). Human agency in this context consist of motivation or a genuine belief in the pro- or antisocial individual decisions that people make.

According to Sampson and Laub (2008) a focus on desistance through themes such as institutional, structural, turning points and life-events are limited without the aspect of human agency, since desistance is dependent on individual attitudes as well as some form of decision making. Examples of structural turning points can be a stable work, marriage and social support for instance. As the turning points for desistance remain relatively stable and constitute necessary conditions for a change in lifestyle, they are all triggered by the unstable and random factor of the individual motivation to desist from crime that is human agency (Sampson & Laub, 2008). In order to understand the processes of how human agency can act as a catalyst for change in the life course it is important to get an understanding of how the individuals' surroundings and past experiences, for human agency to enable life changes within certain contexts (Carlsson, 2016, p. 31). In other words, human agency does not generally occur through itself or in a vacuum, but it may be achieved through different certain life events and experiences.

Positive criminology has been described as a potential turning point for criminal career research and the literature of desistance, and an attempt to shift away from a punitive approach of justice systems into a more constructive and sustainable (Wilson & Bastidas, 2017). It's aims is to create awareness of emotions of victims as well as offenders and create a holistic approach, in order to reduce recidivism in

crime. One of the aims of this approach is to target the anger of clients, and in general the development of positive criminology is an attempt to enhance the positive attributes of offenders rather than viewing their negative characteristics as something that needs to change (Wilson & Bastidas, 2017). Positive Criminology is to be regarded as a perspective or a concept that includes several models and theories that can be implemented in rehabilitation and treatment. Unlike traditional criminological approaches which are concerned with factors causing criminal behavior, positive criminology concentrates on factors that keep individuals away from crime (Ronel & Elysha, 2011). Findings of recent research within this concept consists of positive characteristics found within individuals that has turned away from a criminal lifestyle. Some examples of these characteristics or themes are; new meaning of life, self-awareness, accepting social support, development of spiritual faith, taking responsibility, etc. (Ronel & Elysha, 2011).

In their qualitative research project on 22 individuals in a rehabilitative prison, Ronel, Frid and Timor (2013) three themes for integration processes within positive criminology that are presumed to have a unifying impact, and hence a rehabilitating impact, on the clients. These themes are; Self-, social- and spiritual integration. Findings categorized within the same themes are found in a research project conducted in a Jewish treatment facility for individuals suffering from different types of addiction (Ronel, Chen, Elisha, 2015). In these themes social integration involves a sense of feeling accepted by normative role models and being able to feel comfortable in a prosocial context (Ronel, Frid & Timor, 2013). Social integration can involve the development of mutual acceptance with others as well as repairing close relationships, and it can be accomplished through positive experiences such as affection, forgiveness, acceptance, etc. (Ronel, Chen, Elisha, 2015). Self-integration concerns experiences as gaining personal insight, overcoming difficulties, reducing inner chaos and developing mental well-being (Ronel, Frid & Timor, 2013). This dimension demands of the clients to experience levels of maturity and being coherent in their emotional selves (Ronel, Chen, Elisha, 2015). The spiritual dimension involves the client's self-centeredness and a sense that something is bigger than the self (Ronel, Frid, Timor, 2013). Spiritual integration can take the shape of a religious awakening, but it may also be a more prophane gained insight (Ronel, Chen & Elisha, 2015). This paper is inspired by these three main themes in the shaping of the interview schedules as well as in its presentation of findings. One subcategory will also be added to the spiritual dimension, which is a belief in what is right and wrong and the ability to make pro-social decisions.

Methodology

The material for this paper consists of narratives derived from four qualitative, semi structured interviews with individuals that has had previous criminal careers and now are desisting from crime. The participants were recruited through the organization KRIS (kriminellas revansch i samhället) which purpose is to provide a social context for people with issues such as crime, substance abuse, mental ill health, etc. and that have a desire to make prosocial changes in their way of living. Further, the sample consisted of three men and one woman. All the participants had had drug addiction alongside their criminal careers, and they had all been to prison at least one point in their lives. The purpose was to assess turning points and

desistance from crime in general, hence, there was no considerations made regarding what types of crime the participants had previously committed. The requirements for inclusion were that the interviewees had moved away from their criminal careers by their own desire and that it had gone at least one year since the last time they had committed any crimes.

Analysis

This paper uses a phenomenological approach which assumes that people create their own interpretations and concepts of the reality in which they exist. A phenomenological approach, is one that in opposition to the strive for objectivity within positivism, assumes that certain aspects within social sciences cannot be research in the same way as in the natural sciences (Bryman, 2011, p. 33). The interest for this approach is instead individual perceptions of reality that bears meaning for people and their actions, and therefore are meaningful to research (ibid.). These perceptions need to be assessed independently from the researcher's previous knowledge and preconceptions, and the emphasis should lie within the meanings and reasoning of the social world within the individual (Bryman, 2011, p. 32f).

Interpretative Phenomenological Analysis (IPA) is concerned with mental processes and intends to interpret emotional and mental states from information gathered through semi-structured interviewing (Smith & Osborn, 2007). Within this methodology the researcher takes an active role in constructing the material and it involves interpreting what the interviewees say, as well as the meanings behind what they are saying. It can be difficult for people to disclose their emotions and thoughts, and because of this it is necessary for the researcher to make interpretations beyond what the participants are saying (Ibid.). As mentioned, this paper has a qualitative approach and it does not intend to make any generalizations across large populations. Rather, this paper aims to get an understanding of the participants understanding of their experiences and mental processes, which are subjective. The phenomenological approach attempts to emphasize subjectivity, descriptions, interpretations, rather than statistical power, analysis and objectivity which is associated with more traditional sciences (Denscombe, 2016, p. 143). The benefits of a phenomenological approach for this paper is that it allows for the discovery of deeper meanings that would not be accessible through structured interviewing or quantitative approaches.

The results from the analysis will be presented according to themes within the narratives derived from the interviews and illustrated by quotes. The analysis was made by repeatedly reviewing the transcripts, which constitutes this papers material, of the interviews whilst taking notes in the margin. The themes and subthemes in thematic analysis are results of repeated readings of the material (Bryman, 2008, p. 528), as well as in this paper. The three main themes, self-, social- and spiritual integration, integrated into this paper from previous research project on desistance and positive criminology (Ronel, Chen, Elisha, 2015). Beyond these, additional sub-categories were found during the analysis.

Procedure

The interviews were prepared by the constructing of an interview schedule (see appendix 1). The aim of the interviews was to create a discussion on the process

towards desistance, rather than a structured interrogation like situation. The interview schedule was created and categorized according to the three previously mentioned main themes, self-, social- and spiritual integration, inspired by previous research within positive criminology (Ronel, Frid & Timor, 2013), (Ronel, Chen, Elisha, 2015).

The interviews were asked to participate by the staff of KRIS after approval for the project had been given by the manager of the organization, and they participated voluntarily. The interviews took place in the facilities of KRIS. The interviews were audio recorded, which all the participants agreed to, and when the recording started, they were asked to present themselves and their history of crime as well as their desistance process. They were asked open questions on the themes and their characteristics such as stress management, relationships, mental well-being, etc. The role of the interviewer was passive in that the aim was for the interviewees to elaborate as much as possible on their perceptions, and therefore allowing for silences. As a result, often the participants elaborated more on specific topics and if not, further questions were asked inspired by the interview schedule. The interviews were conducted in Swedish and transcribed without translating into English. However, the quotes meant to illustrate the findings were translated after reviewing the transcripts.

Ethical considerations

An approval of the paper and the interviews were provided by the ethical board at Malmö university before the interviews were conducted. As previously mentioned, the manager of KRIS Malmö gave approval for the interviews to take place in their facilities. This agreement was retrieved by email. Upon initial contacting of the organization a letter of information about the study was attached (see appendix 4.). This letter contained information about the purpose of the paper as well as the topic and what would be discussed during the interviews. The information letter also included details on how the material would be stored and stated that only the responsible student and the supervisor would have access to it. The letter stated that the material would be destroyed after publication of the paper. Finally, it stated that all participation would be anonymous, voluntary and that the potential participant could withdraw their participation at any point.

Before the recording of the interviews the participants were given a separate information letter similar to the one given to the organization (see appendix 2) along with a letter of consent to be signed (see appendix 3). The letter of consent included information about the purpose and topic of the paper as well as stating that the participation would be anonymous, voluntary and that the participation could be withdrawn at any point.

Findings

The findings of this paper are categorized by three main themes which are inspired by previous research on desistance (Ronel, Chen & Elsha, 2015)(Ronel, Frid & Timor, 2013), which were the themes Social-, Spiritual and Self-integration. All the participants reported that their decisions towards desistance from crime and substance abuse were triggered by a mental exhaustion regarding their lifestyles. Some of them also reported physical illnesses as contributing factors for remaining

desisting. In the following sections positive experiences of the integration processes will be presented categorized by themes as well as subcategories.

Social integration

On the social dimension to subcategories were identified and those are social integration regarding close relationships as well as an integration into society.

Relationships

For most of the participants it was the close relationships needing to be repaired that caused them to turn away from lifestyles with crime and substance abuse. The most predominant aspect was the sense they needed to be there for their children, but also that they felt a need to repair relationships with other relatives or family members. A common theme within the interviews was that as they stopped committing crime their relationships with family members automatically improved in ways that they couldn't always explain.

P. "It's like he has understood now... Yes, well he has understood before my mother that I have gotten my act together and got my apartment back and started working and quit with those drugs. Then the connection just became good."

This is a quote from the interview with Pelle who describes his relationship with his son. He discusses how he and his son had barely had any contact while the son was growing up and that this was because the son did not want any contact with his father while he had a substance abuse. According to Pelle, the repairment was dependent on an understanding from the son that his father had changed his lifestyle, and he did not offer any further explanation to the shift in attitude from his son than the fact that he had stopped doing drugs.

Another participant, Roger, was more elaborate in his perception on the importance of close relationships. He discussed the importance of being open and honest and how he had found himself as a new person through a new way of thinking.

"Well, I have never been a hundred per cent honest. Now I did a family week with my older sister in which I got to admit and apologize for five things that I have done to her during my years of abuse. And She got to say five things to me in which she had been cheated..."

"The honesty we shared then and there brought us closer together. And since that week I have been... I am honest."

The repairing of their close relationships was described as rewards which had a motivational ability for them to remain desisting to crime and substance abuse.

Social context

Behavioral patterns that were described by the participants as problematic were that they regarded themselves as closed or introvert during their active periods. Coherence, honesty and openness had been helpful for many and had given awards such as having a social context. Being there for others in close relations has been a motivational factor.

K. "And trust towards agencies and stuff I have never had, but today I respect authorities. I have always hated authority persons and social work bitches and so today I am in a relationship with one of those. And policemen and guards at the prison, they were scum in my eyes. But today it's the opposite, it's good that they exist."

Many of the participants also described themselves as having become more social persons since they turned away from crime and substance abuse.

K. "I have been introvert, but I am not anymore".

J. "What have you found as replacement, other replacements?"

K. "Well it's being out spending time with people. Out moving, like I said I give lectures and tell my lifestories, I spend time here in this organization. I am with my woman, I spend a lot of time with her and she is really happy that I have opened up. It is a whole other Karl today, sort of. Before I was introvert and I never told anyone how I felt or anything. You could never come inside the wall here. There was no one who did."

These extracts are from the interview with Karl who considers himself as having found more sense of belonging since turning away from crime. He talks about how he considers this sense of a social context as rewarding, and necessary for him to remain drug- and crime free.

Self-integration

Most of the interviewees gave stories about how they had gotten help in the shape of social support as well as support by people close to them. Accepting help had been an important factor than can be regarded as a turning point, because of its ability to be helpful for integration with the self and thus achieving a more structured self as well as an inner well-being. There were reports of better stress management, more maturity, happiness and most of them reported that since turning away from crime and substance abuse they could wake up happy in the mornings. The subcategories that will be discussed within self-integration for this paper are the development of a mental structure that allows for preventing negative consequences, and an inner calm associated with the well-being.

Structure

In the following extract Roger discusses how he has learned a new way of thinking about sharing his thoughts and feelings. He claims that this way of dealing with his inner self is connected to his risk for recidivism. Through his therapy he has discovered consequences of behavior that is associated with risk, and in his case the risk behavior is lying, according to himself.

"J. You mentioned the new way of thinking? What is it connected to?"

R. It's double. The new way of thinking is that I am honest what I do every day. Talk about it a lot in therapy. How I feel and thoughts, it's important to share it. Thoughts are really important to share because holding them inside can cause me to fall back into crime or drug use, or both. It can be about my life I could die..."

"J. I don't really understand the connection to a recidivism, by such a lie?"

R. The little can give birth, because if I can get away with a little lie then I can get away with a bigger one as well."

Pelle describes his structure in a different way that is more associated acceptance towards himself and others. Through accepting his actions as problematic as well as accepting help from others he had learned to prevent negative consequences.

P. "For instance I was really angry with my housing boss that took the keys to the apartment away from me. Really angry. So I told her there what had happened and the staff at the treatment facility. 'No but she's just doing her job. She could have taken the apartment away from you which she didn't do. She just took the keys. If there is anyone you should be angry with it is yourself.' And it is correct. I am not mad at her at all today. I saw her yesterday and I thanked her for taking the keys away from me."

The situation he describes is how a recidivism in cannabis resulted in that he lost the keys to his apartment provided by the municipality. He reacted to this with anger but through his therapy he was able to see the consequence as helpful in the long-term. He stressed that the apartment is of great importance for his well-being, and by having its keys taken away from him came a realization that he had something to lose and something he had to hold on to.

Inner calm

The following quote is from the interview with Pelle, in which he talks about how a structured economic situation has contributed his improved well-being and inner calm.

P. "No I have applied for dept sanitation, so it's probably going to take a few months more, surely two months. It is a couple of months since I did it. But today I have two bills and those are the electricity and my rent which is auto debit, so it is... I feel really good. Yes yes. I have done it since the 23rd last year. February 23rd I have to say, I can't just say the 23rd. February 23rd. No but it is nice to wake up in the morning and have peace of mind and be in harmony. And not having any problems. It's worth gold."

Karl describes his well-being as having automatically improved by not being in an active addiction.

J. "What about differences between now and then? What has changed?"

K. "Since I was active in addiction 2009 you mean? Well it is like day and night. The last years, surely the last ten years, pushed in me, drugs you know, so I never felt any good. I only felt like shit. You know the best day in addiction isn't even close to my worst day today. That is how it is."

In both examples, the interviewees describe their inner calm and well-being as something important for remaining desisting from crime and something that they are grateful for. According to Pelle his peace of mind is connected to structures surrounding his lifestyle, and the examples he provides are the housing- as well as the economic situation. In the case for Karl his inner calm is connected to his independence from substances and crime. What connects them is their sense of being independent and being able to manage their every day lives on their own conditions.

Spiritual integration

Most of participants reported some type of spiritual awakening in regard to their desistance progress, although to various extents and in different shapes. None of the interviewees reported a spiritual integration connected to any religious

Appreciation, gratefulness. Rewards contributes to trust in oneself. Always being able to know right from wrong, but they didn't care before.

Belief

Most of the participants claimed that they had always known right from wrong but that during their active periods they simply did not care about it while committing crime. At the time of the interviews they reported that this attitude had changed and that they had started caring. One of the participants, Felicia, reported that her view on crime had always been that it was wrong, and for example that she had never stolen anything and would never do it. Her criminality was, according to herself, caused by substance abuse and she justified it as a way of financing her addiction.

“J. I’m thinking of your attitudes towards narcotics related crime, has it changed now since you stopped?”

F. To hell with them I just say! They violate their children, they are doing drugs with their children, what the hell kind of parents is that? What? Then they get children, can’t take care of them, they go into prison and then they leave their children with someone else...”

When discussing what is right and wrong with the interviewees most of them claimed that they had always been aware of their actions and that they had seen their behavior as antisocial. They further reported that they had simply not cared about doing the right thing, or that they had justified their criminality in different ways, such as blaming other people, the society or thinking that if they wouldn’t commit crime someone else would.

Self-centeredness

For this category some of the participants reported some form of awakening that made them realize that there was something bigger than themselves. That could be in the shape of a spiritual awakening or a feeling of the significance of being there for other people. Karl discussed how lives everyday according to his belief that he should take care of his mental and physical health as well as being able to provide for others, which is a belief that he had found since he turned away from crime and substance abuse, according to himself.

K. “I haven’t had a religious awakening but a spiritual”.

K. “ I don’t believe in a god up there with a Santa Claus with beard and stuff, but there is a higher power and I pray every morning, my morning prays today. I take my morning vows that today I will be sober for my sake and for other people’s joy. And it is... it works.”

Roger’s decreased self-centeredness had been discovered through regarding his relationships to peers during his active crime period. He discusses how in relationships to delinquent peers you can never trust anyone, and you never do something for anyone without expecting something in return. Since turning towards desistance, he had come to a realization that doing good things for others and being there can in itself be rewarding and could work as a factor for remaining crime and drug free.

R. “Well it has only been, they only been out for... the relationships there has only been services and returns in some way. Very harmful relations if you say so, just that with services and expecting something in return.”

Discussion

The aim of this paper was to discover different processes and experiences that can contribute to motivation or human agency to stop committing crime, and thus ending criminal careers. Through semi structured interviews the views of four individuals on their personal experiences have been assessed. It was brought up in many of the interviews that the presence of social support has been a predominant characteristic in the process towards desistance, for the participants in this paper. This support took different shapes in the different narratives, for example it could be as treatment, support from the social services and employment etc. These findings can provide support for the reasoning of Carlsson (2016), that motivation for desisting criminal careers cannot come from itself or occur in a vacuum. Rewards alongside deterrent factors needs to be present in order to achieve a human agency to desist, according to the participants in this paper. Another key factor is the acceptance of social support.

By structuring the narratives derived from the interviews into the three main themes self-, social- and spiritual integration, subcategories or subthemes could be developed. The subthemes for social integration were prosocial relationships and the sense of belonging in a social context. These themes are similar to the findings of Ronel, Chen and Elisha (2015) the participants had found new views within their social lives which were helpful for them in remaining desisting from crime and addiction (Ibid.). This paper also added a dimension on sense of a belonging within the society which may be an important crime preventive factor for many.

Within the self-integration theme structure and inner calm was discussed. Similarly to the findings of Ronel, Chen and Elisha (2015) the respondents for this paper discussed how a structure for the demands of life had been helpful for achieving more well-being. Examples of these social structures was to achieve an acceptable living situation, a stable personal economy, employment, etc. which has in previous research been described as social structures constituting turning points within criminal careers (Sampson & Laub, 2008). Having accomplished some of these structures could, in turn, contribute to an inner calm and a sense of well-being. At the same time, fear losing these social structures can constitute a deterrent factor, which could cause the interviewees to remain crime free.

The findings within spiritual integration for this paper discussed a sense of belief in doing the right thing, which the participants hadn't always acknowledged during their previous lives, as well as a sense of something bigger than themselves. In the research project of Ronel, Chen and Elisha (2015) the reports of spiritual awakenings were more connected to a religious faith, which was largely because their research was conducted in a religious treatment facility. For this paper reports the spiritual faith did not have any religious connections, although there were reports on a new faith which enabled for the participants to change their minds on their lifestyles and choosing of their actions.

These themes and subcategories need to be further assessed in future research. As these themes have been provided in this paper, they may in the future be able to constitute independent factors leading towards human agency or motivation to desist from criminal careers. However, the interpretations of the narratives derived from the interviews could differ depending on the researcher, and more themes could be discovered through larger scale research on the same subject. A common

criticism towards qualitative research approaches is that it is difficult to repeat a qualitative study and expect the same result, due to its emphasis on subjectivity and the fact that the researcher is an important tool in the construction of the material (Bryman, 2011, p. 368f). However, for this paper which aims to inspire future research as well as to explore subjective thought processes within specific individuals the qualitative approach can be seen rather as an advantage because of its ability to achieve a more in depth understanding of how people think and behave. Another common criticism directed towards qualitative approaches is that the findings can be difficult to generalize across larger populations, because of its small sample sizes as well as its emphasis on subjectivity. On the contrary from quantitative approaches, qualitative research intends to generalize against theoretical perspectives rather than populations (Bryman, 2011, 369). For this paper the generalization was made towards the concepts of positive criminology.

Future research should take a similar approach to the one of this paper although the sample should be larger, and the analysis should be more in depth. Such research could allow for a more structured approach on motivation to desist from criminal careers, which in turn can inspire more structured interviewing styles and quantitative research to be conducted. If specific characteristics and individual traits for human agency or motivation to desist from criminal careers could be identified and measured, tools for recidivism prevention could be allowed to be further developed.

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Appendix

1. Intervjuguide

Social-integration

1. Kan du beskriva hur ditt liv/ din vardag såg ut under din brottsaktiva period?
2. Kan du beskriva dina relationer under din brottsaktiva period? Relation till familjemedlemmar? Vänner? Myndigheter och myndighetspersoner?
3. Ser dina relationer till andra annorlunda ut idag, och i såna fall på vilket sätt?
4. Kunde du uppleva någon form av utanförskap?
5. Har din inställning/ dina attityder till andra förändrats på något sätt? Hur? Ge exempel.
6. Kan du ge något exempel på positiva erfarenheter som har påverkat dina relationer (till familj, släkt, vänner, myndigheter, övriga)?

Self-integration

1. Psykisk hälsa, skillnader i nu och då? Lycka, hoppfullhet, pålitlighet,
2. Känsломässiga sammanhang och välmående.
3. Känsломässig mognad. Inre lugn.
4. Stresshantering. Klara av att leva upp till de krav som sälls i livet?
5. Förmåga att ta tag i sina problem.
6. Beskriv erfarenheter, och positiva upplevelser.

Spiritual-integration

1. Övertygelse / tro. Religiös eller inte.
2. Förändringar i värderingar, moral, tacksamhet, gränssättande, ödmjukhet.
3. Självcentrering, ser du annorlunda på dig själv nu. Relatera till andra.
4. Tålmod, och acceptans, gentemot dig själv och andra.

2. Skriftlig information till deltagare.

Du har blivit utvald att delta i en uppsatsstudie vid Malmö Universitet. Uppsatsens syfte är att utforska vilka typer av positiva erfarenheter och processer som kan vara bidragande till att avstå från en kriminell livsstil. Under en intervju kommer du att få frågor om tidigare upplevelser som har bidragit till en livsstil där brottslighet inte är en del av vardagen.

Ditt deltagande är frivilligt och går att avbryta när som helst. Du deltar anonymt i studien. Intervjun kommer, med ditt samtycke, att spelas in och transkriberas. Ljudinspelningen kommer att förstöras efter att projektet blivit publicerat. Ditt namn eller andra egenskaper och händelser som kan identifiera dig kommer att exkluderas från studien, i syfte att bevara din anonymitet.

Jacob Sundberg, student och författare av projektet.
Zoran Vasiljevic, PHD Malmö Universitet. Projektets handledare.

3. Samtyckesblankett

Härmed samtycker jag _____ till att delta i uppsatsstudien "Exploring positive experiences and processes towards desistance from a life of crime". Mitt deltagande i studien spelas in och är frivilligt. Jag har rätt att när vill under projektets arbetsprocess avbryta mitt deltagande. Mitt deltagande i studien är anonymt.

Namn, Underskrift, Datum, ort.

4. Hej

Jag heter Jacob Sundberg och studerar Mastersprogrammet i Kriminologi vid Malmö Universitet. Under våren 2019 skriver jag ett examensarbete som inriktar sig mot kriminella livsstilar. Studiens syfte är att utforska olika typer av positiva erfarenheter som kan leda till att avstå från en kriminell livsstil. För att utforska detta planerar jag att genomföra ett antal, cirka tio, intervjuer. Dessa intervjuer kommer att vara cirka 30 – 60 minuter långa, och vara utformade snarare som en diskussion än en utfrågning. Diskussionen vid intervjutillfället kommer alltså inte att handla om enskilda händelser, såsom tidigare brottslighet, i första hand. Istället kommer samtalen kretsa kring de processer som lett till förändringar i livsstil.

Namn och övriga personuppgifter eller uppgifter om tidigare brottslighet kommer inte att samlas in. Endast ansvarig student (Jacob Sundberg) samt studiens handledare (Zoran Vasiljevic) kommer att ha tillgång till intervjumaterialet. Det insamlade materialet från intervjuerna kommer att bevaras på en lösenordskyddad, privat dator. Deltagande är frivilligt, anonymt och går att avbryta när som helst. Intervjun kommer, i det fall samtycke ges, att spelas in och transkriberas. Ljudinspelningen kommer att förstöras efter att projektet blivit publicerat. Namn eller andra egenskaper och händelser som kan identifiera informanterna kommer att exkluderas från studien, i syfte att bevara deras anonymitet. När studien är klar är den planerad att publiceras på Malmö Universitets hemsida. De eventuella resultat eller slutsatsen som studien kan komma fram till kan enbart komma att användas i forskningssyfte.