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**Self-Sacrifice in the boat of Deviant Association, Passion for Religion,
and Criminal Attitude**

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ABSTRACT

The present study aims to explore the predictive role of deviant association, passion for religion, and criminal attitude in relation to self-sacrificial behavior. A total of 354 participants completed a set of validated self-report measures, including the Deviant Behavior Variety Scale (DBVS), Passion Scale, criminal attitude and Self-Sacrifice Scale. The results shows that the overall regression model was significant and explained 21.6% of the variance in self-sacrifice ($R^2 = .216$, $p < .001$). Deviant association ($B = .21$, $p < .01$), passion for religion ($B = .25$, $p < .001$), and criminal attitude ($B = .29$, $p < .05$) each emerged as significant positive predictors of self-sacrificial behavior. While correlational analysis revealed a non-significant relationship between deviant association and self-sacrifice ($r = .118$, $p > .05$), regression analysis shows a significant predictive role, which suggest that the influence of peer exposure may operate in more complex ways. Passion for religion and criminal attitude also showed significant positive correlations with self-sacrifice. The findings contribute to a growing body of literature on the psychological mechanisms underlying extreme prosocial behavior and highlight the importance of cognitive and social factors in predicting self-sacrifice.

Keywords: *Self-Sacrifice, Deviant Association, Passion, Religion, Criminal Attitude*

Introduction

In this study, we evaluate current development associated with the psychology of self-sacrifice. The study starts off through defining what is self-sacrifice, it is described as a mental preparedness to go through and a cause to die for (Bélanger et al., 2014). It means that self-sacrifice has a inspirational component which includes a cost and it also has an ideological component. The self-sacrifice is hence defined as a character difference, a personality trait which is quite solid throughout time (Bélanger et al., 2014), maximum mental products can briefly alter, following low lived experimental initiations (Dugas et al., 2016; see additionally Kruglanski and Sheveland, 2012) likewise, it is essential to emphasize that readiness to self-sacrifice does no longer equate trying to die; instead, it shows people's temperament to achieve it. Because the willingness to self-sacrifice may be situationally brought to the table and is not always related to mental distress, we put forward that self-sacrifice is not always assembled this with inside the monarchy of strange psychology, by given this definition, self-sacrifice and the idea of martyrdom are taken into consideration which is functionally equal and exchangeable.

Deviant association reflects an individual's social and mental condition along the "socialization-inadaptation-isolation" continuum. It represents a predictable pattern of conduct that deviates from societal norms, resulting in tangible harm to either community or the individual, and is often coexist with social maladaptation (Zmanovskaya & Rybnikov, 2011). In contemporary community, there is a pressing issue regarding the efficacy of psychosocial adaptation of individuals and their behavior within the social context. The process of accommodation is characterized by changes that occur within an individual's personality, including alterations in self-assessment, levels of ambition, the structure of self-concept, and the establishment of self-affirmation installations (Masalimova et al., 2014). In general, adaptation is understood as the ability to adjust to the influence of ecological factors and to respond appropriately in unstandardized conditions (Gadelshina, 2011; Ramakrishnan & Dhanya, 2014).

The duration of training in higher education institutions represents a crucial phase in the socialization and socio-mental adaptation of individuals. Students constitute a distinct social group that performs specific functions within the community. They exhibit unique behaviors as group members, demonstrating a sense of integrity and independence from other social groups, along with

particular socio-mental tendencies and values (Cheverikina, 2012). Deviant associations, as social processes, pose challenges for modern society, leading to various related issues. It is essential to seek solutions to these problems to foster a healthier social environment. In examining the issue of deviant associations, attempts have been made to integrate various approaches. However, individual behavior—and consequently deviant associations—are systemic phenomena influenced by both intrapsychic determinants and the surrounding circumstances and context (Zmanovskaya, 2004).

Religion remains is one of the significance parts of the world population, with 84 percent of human beings figuring out with a non-religious organization and plenty of others protecting at least a few non-religious ideals (Pew Research Center, 2012). The split ideas and traditions, non-religious sacrifice are required, nearly generic problem of the non-religious systems, “a ‘communication’ among cosmic realms” meant to bring on good to the world (Carter, 2003, pp. 6 –7). If we look from the mental health point of view, non-religious sacrifice might also construct blessings for individual with growing experiences of absolute attachment to God (Dollahite, Layton, Bahr, Walker, & Thatcher, 2009) which gives peace with inside the shape of difficult situations (Park, Sherman, Jim, & Salsman, 2015). If we go forward, recent authors (e.g., Burkert, 1972; Girard, 1972), regarded human sacrifice as a fuel for human social construction that bring, with inside non-religious society, a precious supply of communal support (Crosby, Smith, & Frederick, 2015; Krause, Ellison, Shaw, Marcum, & Boardman, 2001) which can act as barrier for minimize the effect of traumatic lifestyles events (Lechner & Leopold, 2015).

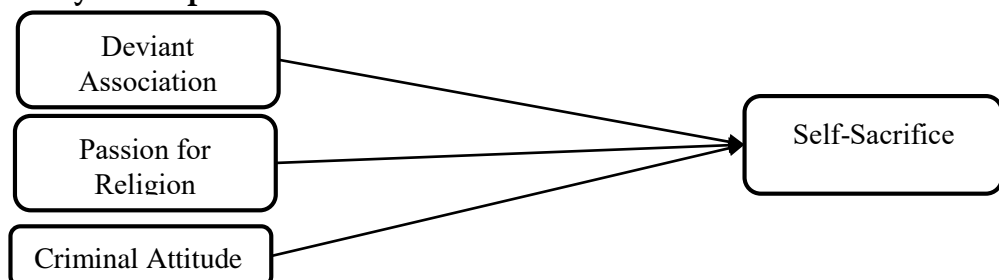
Religious people generally think that spiritual sacrifices will give rise to destiny rewards, while others thought that it is dangerous. There is no arrangement for spiritual sacrifices at the definition of spiritual sacrifice, however one of the dimension states that it's far “spiritual behavior is built to ‘do’ something,” and that it's far the motive that confine the occasion as a spiritual sacrifice (Carter, 2003, p. 6). Most of the historical spiritual heritage, oblation of stock, food, or maybe humans being (Schmidt, 2000, pp. 912–914) have been provided with the reason to govern the one who has power into offering for the needed wishes of the person (Pritchard, 1969, p. 208). In modern-day spiritual traditions and cultures look God in greater non-public terms, characterizing spiritual enjoy as a courting with God in preference to simply a fixed of customs and faith (Brodd et al., 2015, p. 21; Smart, 1998, pp. 11–22). This concept is view as inside the faith of the psychology publications.

For example, Kirkpatrick (1992) executed attachment concept to the spiritual conditions, assessing the God worshipper courting to the infant-mom courting, a subject matter that has reveal to be applicable throughout spiritual cultures and tradition (Granqvist, Mikulincer, Gewirtz, & Shaver, 2012; Miner, Ghobary, Dowson, & Proctor, 2014).

The significance of mental state in the forecast of behavior has a prolonged records in the field of psychology. Looking the appraisal of many cutting-edge definitions of mindset, Allport (1935) provided his own definition, "A mindset is a intellectual, and neural realm of preparedness, ready through experience, apply a directive have an impact on the individual's response to all appliance and situations with which it's far related" (p. 810). Allport advised that unusual place ability amongst all the definitions turned into the concept of "education or preparation for reaction," a perquisite of action. Latest description of mind provided through the means of Ajzen (1988) is "a disposition to reply beneficial or non-beneficial to an item, individual, organization, or event" (p. 4), with that popularity the important function of a mindset is its crotical nature.

Attitudes themselves are hypothetical products that should be deduce from assessable responses (Ajzen, 1988; Jaccard, 1974). As we know attitudes closer to an item are frequently predictive of behavior related to that item, delinquent attitudes have obtained huge interest with in augury of delinquent conduct. The significance of attitudes amongst antisocial and crook mature has lengthy been declare (see Glueck & Glueck, 1930, 1934). Recent upset research with offenders diagnosed the existence of attitudes of self-defense, faithfulness, perception in fortune, and the tendency to magnify community defect (Mylonas & Reckless, 1963). In inclusion, attitudes closer to prison organization, prison charge, and crook others (Gendreau, Grant, Leipziger, & Collins, 1979), at the side of disgrace or delight in antisocial behavior (Shields & Whitehall, 1994), had been related to affront or delinquent conduct. Studies has hold up to the offending mindset–bad conduct connection.

Study Conceptual Model



Hypothesis

H1: Deviant association, passion for religion and criminal attitude lead to self-sacrifice.

Methodology

Participants

The population of this study where we collected data from different location and different people i.e form prisoners, drug addicts and college students. Total 354 individual were involved in participation; data was collected from four different place. The data collected from people out of which prisoners were 33.1% (n=117), drug addicts were 13.8% (n=49), students were 24.9% (n=88) and online participants were 28.2% (n=100). Out of all the participants 79.7% (n=282) were males and 20.3% (n=72) were females. Based on education 23.4% (n=83) were bachelors students, 70.6% (n=250) have done FSc, 5.1% (n=18) have done Matric, 0.8% (n=3) were masters students. Of the participants 34.7% (n=123) were married and 65.3% (n=231) were unmarried. From the participants 105 individuals were prisoners and only 2.5% (n=9) participants mentioned that they some type of mental illness. The treatment of participants, their anonymity, the acquisition of their free and informed consent, and the maintenance of complete confidentiality were all conducted following ethical principles. The purposive sampling method was used in the study and collected data.

1. Deviant Association

Deviant Behavior Variety Scale (DBVS; Sanches et al., 2016) is a self-report scale. It has 19 items responses which is made of a dichotomous scale (yes/no), about whether the participants performed any of the 19 deviant behaviors during the previous year (12-month DBV). The Cronbach alpha value for Deviant Behavior Variety Scale is .86.

2. Passion for Religion

For measuring passion for religion we used a 16 items passion scale developed by (Vallerand et al., 2003). It assesses two dimensions, with 8 item measuring harmonious passion and 8 items measures obsessive passion. The passion scale scored on a Likert format with 1 (not agree at all) to 7 (very strongly agree). The Cronbach alpha value for harmonious passion .84 and for obsessive passion it was .79.

3. Criminal Attitude

Criminal attitude was measured using six items scale devolped by (Bélanger et al, 2025). The sample items (e.g., "It is acceptable to participate in illegal activities to make a living" and "There are effective ways of earning a living other than using crime" reverse-

score; $M = 5.72$, $SD = 1.02$, $\alpha = 0.66$). Participants given their answers or responses on a 7-point Likert scale ranging from 1 (Not agree at all) to 7 (Very strongly agree).

4. Self-Sacrifice

We measured self-sacrifice of the individual with the 10-item Self-Sacrifice Scale proposed by (Bélanger et al, 2014). A sample item is “I would be ready to give my life for a cause that is extremely dear to me” and has been asked to complete it on a 7-point likert scale ranging from 1 (not agree at all) to 7 (very strongly agree). The Cronbach alpha value was .79.

Procedure

In initial stage was taking permission from the authorities of the concern organization\institution. Purposive sampling technique was used to approach students, prisoners and drug addicts in the second step. In the third step, individuals were provided with a comprehensive explanation, emphasizing the voluntary role of their participation and clarifying that no academic credit would be granted as an incentive for participating in the research survey. Questionnaires were distributed among participants, with which spending approximately 15 to 20 minutes on completion. Following the conclusion of data collection, all questionnaire responses were concluded, and the data were inputted into data management software, namely SPSS and AMOS, and subsequently subjected to analyzation.

Analytic Approach

SPSS and AMOS were used to conduct statistical studies. Descriptive statistics were computed based on the sample's characteristics. Regression analyses were used to determine whether the moral disengagement and suicidal ideation significantly predicted attitudes towards peace and war. For this study, the reliability of scales according to Cronbach's alpha was satisfactory.

Ethical approval

Informed consent was taken from the participants, and explained the participants about the purpose of the current research. No such committee exists in our institute; therefore, all the ethical procedures were taken into examination during the entire process.

Result Study

Table 1. Regression Analysis between Deviant Association, Passion for Religion, Criminal Attitude and Self-Sacrifice.

Variables	<i>B</i>	95%CI		<i>SE</i> <i>B</i>	β	R^2	ΔR^2
		LB	UB				
						.216	.228* **
Constant	9.02	[2.12	17.82]	4.46			
Deviant Association	.214**	[.089	.339]	.063	.249**		
Passion for Religion	.259**	[.171	.348]	.045	.418**		
Criminal Attitude	.298**	[.112	.484]	.094	.211**		

Note. CI = Confidence Interval

** $p < .001$.

The table 1 shows that the overall model is significant and explained 21.6 % of the variance in self-sacrifice ($R^2 = .205$, $\Delta R^2 = .205$, $p < .001$). Deviant association was found to be a significant positive predictor of self-sacrifice ($B = .213$, $\beta = .249$, $SE = .046$, $CI [.08, .339]$, $p < .001$). Moreover, it shows that individuals with higher levels of deviant associations were more likely to engage in self-sacrificial behavior. Passion for religion also significantly predicted self-sacrifice ($B = .255$, $\beta = .418$, $SE = .047$, $CI [.17, .348]$, $p < .001$), showing that greater religious passion is strongly associated with increased self-sacrifice. Furthermore, deviant association positively predicted self-sacrifice ($B = .298$, $\beta = .211$, $SE = .094$, $CI [.11, .483]$, $p < .001$), those with criminal attitudes more likely to self-sacrifice.

Table 3 - Evaluation Table of Correlation among Variables of the study model (N=354)

Variables	Mean	SD	1	2	3	4	5
Deviant Association	33.14	9.46	-	-	-	-	-
Passion for Religion	68.23	12.95	-.435**	-	-	-	-
Criminal Attitude	24.45	5.65	.194**	.095	-	-	-
Self-Sacrifice	41.11	8.02	.118	.330*	.300**	-	-

$p < .001$ *. Correlation is significant at level of 0.01 (2-tailed).

The findings of the Correlation table show that there is a negative correlation between deviant association and passion for religion ($r = -.435$, $p < .001$) which means that individuals with deviant peer influence are less likely to be religious. Deviant association is significantly associated with criminal attitude ($r = .194$, $p < .001$). Deviant association has a non-significant relationship with self-sacrifice ($r = .118$), which means that it has no influence on self-sacrifice. Passion for religion has a moderate correlation with criminal attitude ($r = .095$, $p < 0.05$), and passion for religion also has a moderate correlation with self-sacrifice ($r = .330$, $p < 0.01$). The criminal attitude also shows a moderate correlation ($r = .287$, $p < .001$) with self-sacrifice.

General Discussion

The present study examines whether deviant association, passion for religion, and criminal attitude predict self-sacrificial behavior. Our results provided overall support for the hypothesis as all three variables are significantly predictor of self-sacrifice in the regression analysis, which explains 21.6% of the variance in self-sacrificial behavior.

Firstly deviant association was found to be a significant predictor of self-sacrifice ($B = .213$, $p < .01$), which means that individuals who has more interaction and connection with deviant peer groups are more likely to engage in self-sacrificial behavior. This means that exposure to radicalized networks and deviant peer influences may create social pressure that encourages individuals' extreme acts. While there were no significant association between deviant association and self-sacrifice ($r = .118$), its significance emerged in the regression model which shows its predictive strength when other variables are controlled. Our results provides a new contribution to the literature as previous research particularly within Western contexts has focused heavily on peer influence in relation to general aggression or criminal behavior but not specifically self-sacrifice. The present study thus fills a research gap by explaining that deviant association can indeed foster self-sacrificial tendencies especially within different cultural or ideological contexts.

Passion for religion was found to be a significant predictor of self-sacrifice ($B = .255$, $p < .001$), and it shows a moderate and significant correlation between passion for religion and self-sacrifice ($r = .330$, $p < .01$). The finding confirms that persons with strong religious interest are mostly exposed to commit extreme acts such as self-sacrifice which possibly due to internalized moral obligations and internalized motivations. This study does not

make any difference between harmonious and obsessive passion, these results are consistent with the Dualistic Model of Passion (Vallerand et al., 2003), obsessive passion is more likely to direct to potentially harmful behaviors and rigid thinking. Our findings are consistent with previous studies (e.g., Fredman et al., 2017) that emphasize how strong religious passion can lead to identity fusion and willingness to sacrifice oneself for a cause.

Criminal attitude also significantly predicted self-sacrifice ($B = .298$, $p < .05$), and have moderate positive correlation between criminal attitude and self-sacrifice ($r = .287$, $p < .001$). Criminal attitude may reduce empathy and it allows individuals to justify and defend their extremist acts, such as self-sacrifice, especially when such acts are framed as religiously justified.

Much of what's referred to as criminal attitude may also hence be considered as attitude this is directed toward norms apart from the ones embodied within the criminal law. These kind of unlawful attitude is of course, in a deviant association, so there may be a distraction from a norm, the felony norm. Its consistency with latest conceptualization (Cohen, 1959, p. 462) deviant association represents "conduct which breaks institutionalized expectancies—this, expectancies can be shared and identified as valid inside a social system."

In comparison with previous literature, our study offers unique insights. Earlier research has not directly examined these three variables together in predicting self-sacrifice. Especially the predictive role of deviant association on self-sacrifice has been largely overlooked and where explored results have been mixed or non-significant. The current findings, therefore, differ and may reflect the influence of cultural context, religious values, and collectivist social norms that shape how deviant peer influence operates. In this sample, it appears that deviant associations may act more through other psychological mechanisms such as dehumanization. The modern reaches conclude effort on spirituality and violation were done sixteen years before (Johnson et al. 2000; Baier and Wright 2001). There are other researches in this domain; results expose that less crime is connected with religion. Baier and Wright's (2001) meta-analysis of sixty researches which had been publicized between 1969 and 1998, the findings of the studies are spiritual beliefs and acts apply a medium adverse impact on person criminal attitude. Same as, Johnson et al.'s (2000) systematic review¹ of the religiosity and crimes work examined forty researches which had been publicized between 1985 and 1997. The results show that religion compute is inversely in

relation with deviance which means that greater amount of more conscientious researches found this relationship.

Conclusion

The findings revealed that all three variables significantly contribute to self-sacrifice, collectively explaining 21.6% of the variance in such behavior. Deviant association emerged as a significant predictor of self-sacrifice in the regression analysis, suggesting that individuals embedded in radicalized or deviant peer networks may be more susceptible to engaging in extreme acts due to social pressures, despite the lack of a significant bivariate correlation. This finding extends prior research by highlighting the role of deviant associations in fostering self-sacrificial tendencies, particularly within specific ideological or cultural contexts where peer influence may operate differently than in Western settings. Passion for religion was also a strong predictor of self-sacrifice, aligning with the Dualistic Model of Passion (Vallerand et al., 2003) and previous research indicating that intense religious devotion particularly obsessive passion can lead to identity fusion and a willingness to engage in extreme acts for a perceived higher cause.

Similarly, criminal attitude significantly predicted self-sacrifice, likely by reducing empathy and enabling individuals to rationalize extreme behaviors when framed within a religious or ideological context. This study contributes to the literature by demonstrating the interplay between deviant associations, religious passion, and criminal attitudes in predicting self-sacrificial behavior. Future research should further explore the mechanisms underlying these relationships, particularly in diverse cultural and ideological contexts, to better understand how social, psychological, and religious factors converge to influence extreme behaviors.

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