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Exploring the Jungian Approach and the Magician Archetype in Charles Manson & Javed Iqbal's Psychological Analysis

Syeda Aleeza Raza*¹, Maryum Firdous²

Original Article

1. MPhil Scholar, Institute of Professional Psychology, Bahria University, Karachi Campus, Pakistan.
*Email: aleezaraza2001.2@gmail.com | ORCID: <https://orcid.org/0009-0007-3867-128X>
2. PhD fellow, University of Karachi; Commonwealth split-site PhD fellow, Coventry University, UK.
Email: maryum.uok@gmail.com | ORCID: <https://orcid.org/0009-0005-8578-1057>

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Abstract

Through the application of the Magician archetype, derived from the Jungian approach, this present study scrutinizes the notorious nature of Pakistani serial killer, Javed Iqbal. Similar to Charles Manson, Javed Iqbal exhibited a unique persona, like a six-sided dice, through which his charismatic behavior and persuasive manipulation of his victims was characterized by. By employing Jung's theory of personality and unraveling the layers lying under the Magician archetype, this study helps visualize the integral psychodynamics underlying Iqbal's magnitude to assert control and dominance over his victims. Utilizing an analytical approach, the data in the study was collected and compiled through reputable news articles, academic journals and publications, books, and documentaries, all through the lens of the Jungian approach. By the investigation of these archetypal influences and their manifestation in real-life scenarios, this study pursues the cryptic complexities at work in the minds of individuals such as Iqbal and Manson, bringing light to how they contrived such schemes and offering pivotal insights into the intricacies of human behavior as well as the morbid aspects of the psyche.

Introduction

This dissection peruses into the convoluted realm of human psychology from the perspective of Carl Jung's analytical framework, as the approach unmasks what thought processes are hidden in the human mind and to further understand the rationales that shape our behaviors and actions. The core of this investigation is the concept of the collective unconscious, a reservoir of shared experiences and archetypal patterns that influence and guide our thoughts, emotions, and actions (Farah, 2015). Stemming from this core of archetypal manifestations, lies the bifurcated presence of the Magician archetype, a symbol of transformation, manipulation, and access to the hidden recesses of the unconscious mind (Pennsylvania State University, 2014). By drawing parallels through the application of Jung's theories in regards to the charismatic manipulation showcased by Charles Manson, this analysis commences an investigation into the psychological makeup of Javed Iqbal, a Pakistani serial killer whose actions mirror the dark underbelly of the Magician archetype (Purrington, 2020).

Intriguingly, Charles Manson's notorious manipulation tactics, which had a haunting influence on his followers, echo Javed Iqbal's eerie charm and control over his victims. It is in this context that the

Magician archetype emerges as a potent analytical tool. The association of this archetype with transformative abilities and the ability to manipulate symbols corresponds uncannily with the sinister intentions of individuals such as Iqbal (Jenkins, 2022). The same archetype that, in its positive manifestation, empowers leaders to inspire and bring about positive change can be subverted into a tool of malevolence, with disastrous results (Stephen, 2015).

This investigation emphasizes the significance of acknowledging the hidden aspects of our psyches, as well as those of society at large, in order to prevent the emergence of individuals who use their understanding of archetypal forces to exploit vulnerabilities and spread malevolence.

The dark sides of the human mind are highlighted in both the Manson and Iqbal cases, a notion that is rooted in Jungian psychology. Iqbal was able to access the deepest parts of the communal psyche through his chillingly calculated manipulation, just like Manson projected a seductive persona that concealed a sick and sociopathic nature.

By deciphering the layers of the Magician archetype and its dark manifestations, not only does it allow an individual to gain insights into the minds of these malevolent figures but also garner a deeper understanding of the delicate balance between light and shadow within the human psyche (Wells-Marshburn, 2022). This exploration serves as a call to vigilance, urging people to recognize and address the potential for darkness that resides within all and to harness the transformative power of archetypes for the betterment of ourselves and society as a whole.

Background

During the tumultuous landscape of the late 1990s, when the world was grappling with the dawn of a new millennium, Pakistan bore witness to the emergence of a figure whose presence would send shockwaves through society. Javed Iqbal, a name that would become synonymous with darkness and malevolence, embarked on a sinister journey that would forever stain the annals of history. In an era that held the promise of progress and change, Iqbal's actions stood as a stark reminder of the potential for malevolence to lurk beneath the veneer of normalcy.

Javed Iqbal, like the infamous cult leader Charles Manson, operated in the shadows and possessed an uncanny ability to cloak his sinister intentions with an air of charm and allure (Jenkins, 2022). Iqbal's capacity for deception allowed him to lure his unsuspecting victims into his clutches, just as Manson's charismatic facade drew unsuspecting individuals into his web of manipulation (Pennsylvania State University, 2019). Both figures' facade of normalcy serves as a chilling example of how deceitful people can be, demonstrating how individuals can blend into society while harboring malevolent agendas beneath the surface.

In a shocking turn of events that sent shockwaves through the nation, Javed Iqbal confessed to the horrifying murders of more than 100 young boys in 1999. The magnitude and savagery of his crimes were enough to shake even the most resilient of societies to its core. However, what set Iqbal apart from the realm of mere criminals was the calculated and cold demeanor with which he not only committed these heinous acts but also how he navigated the aftermath (Jenkins, 2022). This calculated approach bore an eerie resemblance to Manson's ability to project a charismatic front while concealing his true nature, illustrating the unsettling harmony between charm and depravity.

In unraveling the backdrop of Javed Iqbal's emergence as a sinister figure in Pakistani society, it confronts the unnerving reality that even amidst the promise of progress and a new era, the potential for darkness and malevolence can manifest unexpectedly (Wells-Marshburn, 2022). His calculated facade, chilling actions, and alignment with the Magician archetype serve as a haunting reminder that the human psyche is a complex and enigmatic landscape, capable of both extraordinary

benevolence and unimaginable malevolence. This chapter of history beckons people to investigate further into the intricacies of human psychology and archetypal influences, urging them to remain vigilant against the forces that can distort the very essence of humanity.

Methods

This analytical study explores Javed Iqbal's psyche by employing the collective unconscious, archetypes, and the Magician archetype. The repressed and hidden aspects of an individual's psyche, a concept by Jung referred to as "The Shadow", becomes significant when considering Iqbal's aptitude to commit heinous acts without remorse. Similar to how Manson's shadow contributed to his destructive behavior, Iqbal's veiled psychopathic tendencies played a hand in his reign of terror.

Through Carl Jung's archetypal approach, the analysis of Javed Iqbal's psych is elucidated by cognizing Jung's concepts and theories, mostly drawn from various perspectives that diffuse and elaborate Jungian theories. Foundational works by Carl Jung himself, such as "Man and His Symbols," "Archetypes and the Collective Unconscious," and other published writing where Jung elaborates on archetypes, the collective unconscious, and the shadow were utilized as notable sources. To investigate Javed Iqbal's specialized case and obtaining credible information about him, multiple sources such as reputable new articles, academic journals and publications, books, and documentaries were examined and cited to in researching his specific case, to build all the acquired information referring to his life and crimes to structure an appropriate psychological profile. Ensuring that a thorough and detailed analysis was formulated for Iqbal's life, actions, and psyche, relying on credible and well-researched sources were critical to rely upon in order to obtain comprehensive and precise insights.

Findings & Discussion

Iqbal stands as one of the chilling examples of how the archetype's transformative and manipulative attributes can be wielded to devastating effect. The symbols they manipulated, the lives they controlled, and the devastation they left behind are testament to the profound implications of archetypal forces within the realm of human behavior (Jung, 1997). The shadows cast by Manson and Iqbal highlight the potential duality inherent in archetypes, a reminder that the same symbolic energies can shape both constructive and destructive narratives within the human psyche (Jung, 1991). As this study navigates the labyrinth of Jungian analysis, it finds that the tragic tales of Manson and Iqbal reverberate with a warning about the long-rooted connections established between human psychology and archetypal influences (Purrington, 2020; Jung, 1952).

Javed Iqbal and Charles Manson have similarities which extend towards the distortions of the Magician archetype and how it resulted in manifestations and acts of enmity. These individuals used the transforming and manipulative characteristics linked with this archetype to their detriment. Their acts were precisely planned, demonstrating a terrifying amount of control over their victims. Iqbal's distortion of the archetype is mirrored in his heinous acts of manipulation and deliberate killings, much as Manson's deeds revealed a charming exterior concealing a deeply troubled and psychopathic core. Both situations show the evil potential of the human mind, propelled by their capacity to tap into the collective unconscious and pervert the good parts of the Magician archetype. The twisted and malicious manifestation of the Magician archetype found its embodiment in Javed Iqbal. While this archetype traditionally represents transformative powers and the ability to manipulate symbols for positive change, Iqbal perverted these attributes to orchestrate a reign of terror. The manipulation of victims, the distorted sense of power and control, and the chillingly strategic execution of his crimes showcased a warped reflection of the Magician archetype's attributes. This alignment between Iqbal's actions and the Magician archetype, albeit in its darkest

form, invites a deeper exploration into the interplay between individual psychology and archetypal energies. Both Manson and Iqbal's cases highlight the shadowy aspects of the human psyche, a concept deeply ingrained in Jungian psychology. In the same way that Manson procured a charismatic facade which shrouded a psychopathic and disturbed nature, Iqbal's manipulation attested an ability to dive into the depths of the collective unconscious' negative aspects (Zennie, 2013).

Surprisingly, the origins, objectives, and techniques utilized by these two individuals were stark contrasts, despite how they abused the Magician archetype. Alluring and charismatic, Charles Manson used psychological manipulation and charm to sway his followers and carry out terrible deeds as a cult leader. Whereas, Javed Iqbal worked as a lone wolf, predatory and meticulous, expressing his sadistic tendencies on vulnerable children who he saw as prey (Miller et. al, 2013). Manson's acts were motivated by a desire for power and control over his cult, as well as a goal to provoke a race war, whereas Iqbal's reasons were driven by a desire for supremacy and to satisfy his sadistic needs. Furthermore, Iqbal's disposal procedures, which included utilizing vats of hydrochloric acid to destroy evidence, were grisly in a way not seen in Manson's killings. If there were anyone else that Javed Iqbal could be compared to, then it is further research should probe into the dynamics of Jeffrey Dahmer and his modus operandi or his "mode of operating/operation", as it is an identifying characteristic or behavioral pattern that is used to identify somebody through the way they commit a crime (University of Bolton, 2022).

In his childhood and adolescence, Jeffrey Dahmer enjoyed torturing and killing little animals. He was responsible for the deaths of 17 individuals. He had intercourse with the victims and used condoms. He claims he dislikes having sex with real people since they abandon him in a matter of minutes (Raza, 2023). He consumes his victim by breaking it into pieces and burning some of them with acid. When he was apprehended, 55 liters of acid were discovered in his bedroom. The authorities also discovered chopped heads in a tiny room of his residence, as well as seven skulls and skeletons (Açıköz, 2023). Similarly, Javed Iqbal was a pederast who admitted to a news agency that he had sexually molested and murdered 100 boys between the ages of 6 and 16 (Petra et al., 2023). As he was a cold, calculated man with an incredibly intricate MO, his mother, like Dahmer, was a triggering step for his motivations. Iqbal had written lengthy accounts of how he'd eaten away at the remnants of each death with vats of hydrochloric acid, the same chemical Jeffrey Dahmer used to dispose of his victims' bodies.

A clearer understanding of how archetypal powers can be twisted and expressed in varied manners, resulting in alarming and detrimental outcomes, is gained through an examination of the similarities and distinctions between these individuals within the context of the Magician archetype. The narratives of Javed Iqbal and Charles Manson underscore the importance of careful analysis and proactive measures in identifying early signs of distorted presentations of archetypes, thereby mitigating potential harm and averting catastrophes within society (Jung, 1991, 1997).

Further studies delving into Pakistan's sociocultural aspects related to child predation are essential for a comprehensive understanding of the societal factors that may contribute to such abhorrent behavior, facilitating the development of targeted preventive measures and interventions to protect the vulnerable (Habib et al., 2023). Understanding the specific cultural contexts and societal dynamics can aid in formulating strategies that address the root causes and work towards the eradication of child predation within the region.

The darker aspects of the Magician archetype that are brought to light such as the manipulative and dominating layers, beckons the mind to address the harrowing reality that the human psyche is indeed a realm of endless complexities. Manson's manipulative methods corroborates in Iqbal's

calculative insinuations, echoing the deeper archetypal waves which formulate the narratives of their life choices and decisions.

At its core, Iqbal and Manson's perturbing histories urge the confrontation of the possible duality within archetypes, similar to the yin and yang concept, further compelling the exploration and understanding of the unfathomable depths of the human psyche. Essentially, it is a critical factor to balance these factors, with such harrowing reminders, that carefully constructed coping mechanisms are crucial for the development of a more emotionally in-tune society.

Conclusion

In conclusion, the analysis of Javed Iqbal's behaviors through the Jungian lens delivers new insights into the perplexities of his psyche as well as the drives that motivated his horrendous actions. Iqbal's manipulative tactics and his ability to dominate others reflect the power of archetypal influences on human behavior. As the Magician archetype is indeed a bifurcate, the analysis explores how the negative implication of a leader, a notable trait of the Magician archetype, is shown through Javed Iqbal's actions, like Charles Manson. The study also serves as a solemn reminder of the potential for malicious personas to prey upon vulnerabilities and exert control over the innocent. Therefore, by recognizing the correlation between the individual psyche and archetypal forces, society can hinder the emergence and prevalence of malevolent figures like Javed Iqbal and Charles Manson.

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