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PRODUCTION OF CYBER SURPLUS VALUE IN DIGITAL SOCIAL MEDIA PLATFORMS: REGULATING, COMMODIFYING AND CRIMINALIZING THE SPACE

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ABSTRACT

Radical criminology was significant in the late 60s for advocating the illustration of class formation, structure and relation to crime. It has been considered that crime and criminality are not innate to individuals but their social circumstances. A specific mode of production ensures a specific form of society with a particular structure and functioning, thus also exists with spacing the crime and criminality. Henceforth the crime scene in late capitalism provides the virtual ground that carries a latent space for experiencing criminality. It comprises the newer classes and switches to the newer form of class struggle. In this struggle, the recognized space is occupied by the bourgeoisie group, and the remaining unwanted, unrecognized space becomes a compulsion to the proletariat. A particular group exploits the other group by tagging some particular behavior as evil, deviant, and criminality through digital content. It contextualizes the commodification of 'human behavior' that results in newer class formation. It is now a regularly consumable product that comprises social and economic values through the social mediation of different virtual institutions (Whats app, Facebook, YouTube etc.) by their popular naming figure and representatives. These contents project everyday morality, craving for hedonism, and many such lucrative products that extend the context of digital consumerism. Therefore, the structure of capitalism results in two significant ways; the desire for consumption and the inability to mitigate the necessary pricing, which they are taught to want. It leads to more marginalization of certain classes, which is conducive to committing crimes.

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INTRODUCTION

Radical criminology became prominent in the late 60s. Advocates of it illustrated the process of class formation, its structure, and its relation to crime. They argued that criminality is not innate to individuals, but his/her social circumstances are significant. As Marx has identified, a specific mode of production ensures specific forms of society with particular structure and functioning; hence, it also exists with a particular form of spacing the phenomenon of crime and criminality. The crime context in the late capitalist mode of production provided the virtual ground and carried the latent space through the customization of experiencing criminality (Jefferson, 2020). It comprises the newer classes that switched, the newer forms of class struggle. Within such a virtual space, the recognized space has been occupied by the bourgeoisie group, and the remaining unwanted, unrecognized space becomes a compulsion to the proletariat. A group exploits the other by tagging some particular behavior as evil, deviant, and together in criminality (Cohen, 1972). Exploitation continues with the commodification of 'human behavior', resulting in new class formation. 'Social behavior' has become a regular saleable product that comprises social and economic values.

The mediation of different virtual institutions (Whats app, Facebook, YouTube, LinkedIn, image and video sharing platforms) by their popular naming figure or icons and many other mechanisms conveyed the expected behavioral pattern to the masses. Thus, it expands a new platform for recognizing common masses 'human behavior'. content in those media platforms' specific content and content creator constantly mediate the knowledge and ethics about the socially expected behavior. It includes everyday morality, craving for hedonism through endless consumption and many other mundane, utilitarian conditions that appear as lucrative packaged products to the masses. in such a context, the content creator becomes a class; on the other hand, another class emerges as the consumer of those contents. The connection between content production and consumption makes it possible to generate profit that concretizes the specific forms of capitalist structure (Fuchs, 2010). This production constantly impacts the behavioral pattern of individuals and common masses. Common behaviors are being mediated as inappropriate and recommended a specific pattern. For instance, leisure behavior, food behavior, dressing behavior, and family behavior; are all reckoning into those contents. On the other hand, consumers of these contents became less confident with their regular social behavior and started to follow the recommendation of the mediated content. Hence forth, the particular

structure of capitalism results in both the desire for consumption and the inability to mitigate the necessary pricing, what they were taught to want (Chambliss, 1975). Such production of 'contents' and the extraction of surplus value from it lead to more marginalization of certain classes in society, which is conducive to committing crime and also an indicator of the growth of police (Nalla, 1977). With a qualitative approach, the study tries to interpret this alarming condition which propagates a life defined and determined by a particular group. Rather, the consequence of exploitation results in alienation and inverts every aspect of human life in negative stimuli and increases criminality.

Structural-functional approach: The study aims at analyzing the relationship between the production of value and the production of crime, criminal, and criminality, specifically generated through social media. According to Durkheim (1970), the existence of crime and criminality is obvious and normal in every society, which contradicts the classical approach of looking at criminality as pathological (Lombroso, 1876). Therefore, it may be considered that the crime phenomenon has a certain space to function. Thus, crime and criminality continuously function to crystallize the view of humans' recognized or expected behavior within society. As a result, a particular society continues in its functioning in terms of behavioral manifestation; rather, crime works as the society's safety valve (Durkheim, 1970). Within the functioning of social structure, the function of criminality does exist in the form of latency (Merton, 84). However, it remains latent and subsumes until fulfilled customization of the particular social structure that takes place in individual experiences and forms certain social realities. The customization is confirmed by recognizing the social structure and its functions. Thus, as the whole structure starts functioning immediately, the functioning space of crime and criminality also starts respiring. It is that part of the social structure where crime and criminality functions are not recognized. Hence, it exists within the same structure but not in recognition. In such conditions, the appearance and existence of crime space become challenging to the other part of the social structure, which is already recognized. Manifestation of reaction can be seen from the recognized space of the social structure to the crime space. In continuation of the effect, deploying safeguards through different means (administration, police, punishment, prison etc.) confirms the exposure of crime and criminality (Leps, 1992). Hence, it is not the space of crime and criminality that manifested itself within a particular social structure, which is not recognized space but the reaction and responses of the other space of the same structure, which is recognized that uncovers the existence of crime and criminality within society.

Marxian perspective: As Marx (1848) identified, a specific mode of production ensures a specific form of society with a particular social structure; it also ensures the spacing of crime and criminality. The changing face of the crime scene in the late capitalist mode of production provides the virtual ground of the latent subsumed space. Social media and their effective mechanisms dominate the context of crime and criminality in the virtual world. It comprises the newer classes with an enormous job and occupational diversities (social media entrepreneurs, advertisers, content creators, application developers, web intellectuals, data culturalists such as Youtuber, hackers, ethical hackers, designers, virtual economy lenders, etc.), which does not only confined with economy and production system. It expands in many other aspects of society. Virtualization helps to put control over individuals and groups through a specific mechanism. At the same time, this also builds a specific virtual consciousness among the masses, which initiates the new forms of class consciousness and, subsequently, the class struggle against the newer form of exploitation. This consciousness blurs the distinction between virtual and physical reality. Rather, it is more prone to make the social living of individuals on the virtual ground more real. In this circumstance, netizens (a kind of people's identity in the internet world) can be categorized into two groups based on their status in the virtual world. Considering the whole virtual space as a single unit shared by those two groups of netizens creates two separate habitats in the virtual space (Gryaznova, 2020). Within such context, a space

of virtual society has been occupied by a group of people with bourgeoisie status, and another group has occupied the remaining space with the proletariat status. In the Marxian approach, the exploitation of the proletariat by the bourgeoisie is the outcome of every mode of production that has taken place throughout history. The study tries to analyze the present condition of the capitalist mode of production in virtual space by considering the fact. A particular group with similar intentions exploits and dominates by tagging and encountering more and more behavior as the evil devil, all together as a crime performed by the other specific group.

Revisiting the social class in digital space and crime: The particular production process results in a particular shape of classes; hence, a specific power structure exists in society. In the virtual space, the owner of the means of production becomes the controller of the labor power. In such a way, the economic power translates into political power through the representation, legalization and campaigning of political lobbies. The legal system that defines crime and criminal behavior always reflect the ruling class's interest. Henceforth it is blind to several other wrongful acts committed by the well-off classes in society. Thus, defining crimes and criminal behaviors, amendment of laws, and other sanctions in virtual space tends to favor a particular class. The contextualization of different categories of crimes (i.e., white collar crime, environmental crime, and corporate crime) also can be seen through the eyes of interrogation. Although certain laws remain available to secure personal property and economic and political rights, defining crime and criminal behavior is nothing but the instrument of ruling classes to exert control over other classes (Schwendinger & Schwendinger, 1977). Comprehensively, it is easy to presume that it works basically for the ruling classes through its stabilizing effect (i.e., compliance with the legal, economic and political system). According to Schwendinger (1977), 'since the control of state power enables ruling classes to legally sanction acts that oppose their interests, such as strikes, political dissent, and affiliation with left-wing political parties, any definition that accepts the corollary that legal crimes are social harms, implicitly legitimate such criminal laws and sanctions regardless of their repressive contents.' It simply shows the intimacy of the legal system with the powerful ruling classes. At the same time, it contributes to the exploitation and oppression of specific classes, such as the working or labor classes, in the latest capitalist mode of production.

The structure of capitalism results in both the desire for consumption (for a mass amount of people through the hedonism of consumerism) and the inability to mitigate the price of commodities that they taught to want as a necessity (for the particular class who are poor, wealth less, the increasing proletarianization) (Chambliss, 1975). According to him, furthermore, as the structure of capitalism increases its functioning, the conflict between classes becomes more frequent and violent. At the same time, more and more activities will be defined as criminality and the person as a criminal. Specifically, focusing on the U.S condition in the phenomenon of poor, De Giorgi, in his writing, 'Toward a Political Economy of Post-Fordist Punishment' 2007, worried that modern capitalism results in a changing economy that combined with a cut in the welfare by the government in recent past decades. People with low skills are forced to adopt two to three jobs for survival. Concerning the fact, radical Marxist criminology interprets that when the working class is struggling for survival, there must breed crime and criminality. They engaged themselves in a harder conditions requiring more time and energy to have the survival necessity. This continuous effort of survival also results in restlessness, anxiety, frustration, and alienation. Eventually, the worth is nothing but more inability to activity and less energy availability and such devastation brought by modern capitalism that exploits the workers' full energy and consequently lowers the wages. At the same time, it creates an opportunity to exploit more, which results in more accumulation of profit. Moreover, the authoritarian representation of influential or ruling classes (bourgeoisie, political leaders, luxurious intellectuals, religious and spiritual leaders, and all kinds of crates) in the legal structure makes them engage; either in determining or in logical debating about several activities such as crime, performed by the proletariats (working class, poor, labor; all have not's) which was

the dihard effort of survival of the working classes in actual sense. During the same time, well-off classes are also involved in criminality with more or less similar activity. However, the criminal conducts of the rich classes are not for survival but rather to mitigate the luxury needs and desire to consume, which may describe as psychological hedonism. Therefore, contextually, the criminalities and criminal behaviors of the bourgeoisie and proletariat are different. In the present situation, paradoxically, individual hedonism motivates crime and criminality irrespective of class consciousness. The desire for higher social status often invokes desires for consumption. The vulnerable section of the working classes and their youths are continuously facing status frustration which motivates them into criminality to achieve such social status (Whyte, 1943). By analyzing such conditions of crime and criminality, the proposition of Chambliss (1975) is applicable 'Criminal acts are widely distributed throughout the social classes in capitalist societies. The rich, the ruling, the poor, the powerless, and the working classes; all engage in criminal activities regularly. In the enforcement of the law, the lower classes are subject to the effects of ruling class domination over the legal system, which results in the appearance of a concentration of criminal acts among the lower classes in the official records.'

Antonaccio, in a study of '*A Cross-National Test of Bonger's Theory of Criminality and Economic Conditions*' 2007, said that an unrestrained system of economic competition could be seen as an egoistic moral climate and lack of sensitivity to the need of others inevitably pregnant with individual self-interest that can guide the pursuit of individual profit accumulation which leads to disregard the ethical concerns. It helps to understand the crime and criminality in better-off classes with which certain types of crime could be associated, such as involving violence in drugs, alcohol, property, and other such things. He draws a comparison between the U.S and Europe and finds a discrepancy in the prevalence of such criminality is frequent in U.S and less in Europe because of a better welfare attitude in Europe. He also concludes that the nations with particular cultural-religious orientations are more spread with informal networks of social control and are less recorded in homicides (Islam, Buddhism, Confucianism) than societies shaped by Christianity. Ethics in Protestantism includes more formal rationality than in any other religion. Max Weber suggests 'the strength of informal networks of social control in societies of Eastern religion as a reason for lower homicide rates. Nevertheless, from a critical point of view, those said religions are also not out of exploiting the proletariat group through the domination in the legal structure and hiking in defining and determining the act of criminality from the exploited section (Lynch et al., 1994) stated by negating the traditional approach of linking unemployment and crime as a better indicator of crime. Instead, he found that extracted surplus value statistically is a better predictor of arrests of crime and criminals. The more degree of extraction of surplus value leads to more marginalization of some groups of population or classes in the society (e.g. poor working class), which is very conducive to committing the crime. Supporting this view, Nalla (et al., 1977), in a study, 'Determinants of Police Growth in Phoenix', stressed the statistical importance of the rate of surplus value as the indicator of the growth of police.

The commodification of social behavior: In such a context, the exploitation continues with the commodification of human behavior. Human behavior becomes a consumable product in a virtual context through different media and concerned entrepreneurs/creators. Bulks of content are being mediated at different digital platforms. These contents are audio-visual and comprise the expected behavior to be performed by the individuals. It includes the advice and ideal manifestation of individual behavioral expression within society. On the other side, through digital consumerism, the consumers of these contents who are pre-existing with distinct socio-behavioral patterns contradict the mediated pattern (Kucuk, 2016). The contradictory situation creates a mental or psychological conflict among the individuals. As those contents are comprised of particular social values and morals, it eventually becomes a context of social conflict that individuals face in practicality. The condition leads them more prone to consume those contents with the hope that it would help to

learn and achieve the socially expected behavioral pattern. It means that more and more behavioral actions of individuals performed by masses will be encountered as inappropriate by themselves and will go for consuming the content available on a digital platform (2016). A mass population becomes followers of popular content creators to correct their behavioral manifestation. Eventually, it helps to expand the corporate social media houses that instigate the space for exploitation and extracts the surplus labor under capitalist conditions. In the present model of capitalism, the effort is given to commodifying disposable time, which explains the emergence of play labor, digital labor, and prosumption. On Facebook, YouTube, and other social media platforms, the transportation labor is communication labor (Smythe, 1981), and the available contents are consumable commodities. Different institutions, such as educational, economic, and other institutions such as fun clubs, physio-social groups, psycho-social groups, and religious and spiritual celebs, and their institutions are constantly working as the agencies who are engaged in the processing for the commodification of human behavior. (different communication apps, Facebook, LinkedIn, blogging, YouTube, digital education, economy and other platforms; different icons as the mediator, specifically in the Indian case). Such digital products are consumed regularly by a large number of people. These consumptions ensure high profit to the concerned bourgeoisie through the particular digital mode of production by creating a market for the product of 'human behavior'. These contents define everyday morality and craving for peace and happiness, which are the lucrative product in the market that becomes everybody's desire. This just has been made by nullifying the chaos, frustration, anger, and dissatisfaction through advertisements and by showing the utilitarian condition of society, which is never practical. Such an attitude hides and alters the existence of dysfunction within the social structure, which results in strain among individuals and causes deviance and crime (Merton, 1938). Therefore, people are living a life defined and determined by a particular group in society and a continuous process of making others as followers towards a never-achievable goal.

At the same time, it also doubts and disqualifies the natural pattern of behavioral actions and interactions. The study tries to hinder that those nullifying features and characteristics of humans do not exist in obvious rather, these are the results of some other form of exploitation at another stage from where the alienation has occurred (Marx, 1844; Durkheim, 1893). This alienation inverted every aspect of human life and made them negative stimuli and criminality. Such a market of the product of human behavior promotes the ideological apparatus, which again works to continue the domination and to secure the profit of the bourgeoisie and exploitation of the proletariat (Althusser, 1970). Like any other product, such as dress, food, and other choices, people are attracted to recognizing a set of behavior to achieve a higher social status (Merton, 1984). This imbecile the common people (proletariat) at every step and diverted from the target of their struggle; rather, they got drained to the flow of securing profit to the bourgeoisie. Hence, the people responsible for agency against the material exploitation of the bourgeoisie and raising their voices to secure socialism starts to receive the essence of the digital product come in the form of recognized 'human behavior'. It shatters the struggle they fought for and, as per the buying capacity, enters into the market from the inspiration of mentioned digital content regarding appropriate human behavior. It comes in packaged form, just like any other products of several multinational companies. For instance, different insurance companies provide loans, and at the same time, they also provide insurance for the loans; similarly, the digital products also come with another product for security purposes which again has an expiration and requires having a renewal product which secures more and long way of profiting from the same product. A software company can use different commodification strategies: it can sell software licenses for limited or unlimited usage periods, or it can sell free software whose source code can be changed, re-used, and updated by the buyers. For example, advanced SPSS Statistics software costs a handsome amount. By buying this license, one does not buy a static piece of knowledge but also access to technical support services over twelve months and access software updates. Software engineers do not stop coding after creating one version of

SPSS; they rather create one version after another and many smaller updates that licensed users can access. Fuchs (2015) says capitalist production would be based on the "super-exploitation" of non-wage laborers (women, colonies, and peasants) upon which wage labor exploitation is then possible. He defines their exploitation as super-exploitation because it is not based on the appropriation (by the capitalist) of the time and labor over and above the 'necessary' labor time, the surplus labor, but of the time and labor necessary for people's survival or subsistence production.

Cyber surplus value and crime: The extraction of surplus value and its transformation into commodity especially, the material property contributes to increasing the crime rate (especially in the U.S. for the historical period under investigation; see Cohen and Felson 1979; Felson & Cohen, 1981; Cohen, Felson and Land 1980). However, a liquid economy is a kind of capital more flexible than an economy based on the property that inverts the capital with constant character. The transformation of liquid capital into constant capital discards the laborer's stake in the production system and tends to make them obsolete and thrown out of the system (Marx, 1867). The increasing rate of constant capital comes with more rigidity and inflexibility for laborers. Slowly, this not only eliminated them from the economy but also compelled them to feel alienated (1867). It works by doubling the force of processing the extraction of surplus value and identifying them as a surplus population which leads to the only available opportunity for stealing. This is the effort to say no to starvation or suicide (Spitzer, 1981).

The exploitation of time and generating surplus value: Criminality increases from both groups, marginalized and the affluent or the binary like, exploiter and exploited. The extraction of surplus value and the marginal condition of a particular group and their less opportunity for economic pursuit fosters the occurrence of frustration. All these together create the severer plight and fertile land for the criminality of a particular group. Nevertheless, at the same time, the contribution of the affluent or exploiter group is also not less to the increasing crime rate. Because of this, the group, through exploitation, accumulate time in their living, resulting in surplus time through enjoying the constant capital. The constant capital is blocked in the technological property. This group of people also suffers from frustration but out of the abundance of comfort and luxurious material. By nature, humans are like the knower and doers, and they lose the abandonment of the availability of everything in their mundane life. To be out of it, they get involved in different unknowing activities, feeling frustration, and the stress of doing nothing, and such kind of several approaches and attitudes in life, push them into alcoholism and other similar activities that also contribute to the rate of criminality. "The theory of surplus value is in consequence immediately the theory of exploitation" (Negri, 1991). Marx argued that the value of labor power is the average amount of time needed for the production of goods necessary for survival (necessary labor time), which is paid to the workers in the form of wage. However, surplus labor time is the labor time that exceeds necessary labor time and remains unpaid, which is appropriated by the capitalists and transformed into monetary profit. Therefore, surplus value is in the materialization of such unpaid labor-time. Alvin Toffler (1980) introduced the notion of the prosumer in the early 1980s, which means the "progressive blurring of the line that separates producer from consumer". Toffler describes the age of prosumption as the arrival of a new form of economic and political democracy, self-determined work, labor autonomy, local production, and autonomous self-production. But according to Christian Fuchs (2013), prosumption is used to outsource work to users and consumers who work without pay. Thereby corporations may be able to reduce investment costs and labor costs. Hence, jobs are destroyed, and consumers who work for free are extremely exploited. They produce surplus value that is appropriated and turned into profit by corporations without paying wages. Dallas Smythe (2006) suggests that in the case of media advertisement models, the audience and the user are sold as a commodity to advertisers. The users, who upload photos, and images, write wall postings and comments, send mail to their contacts, accumulate friends, or browse other profiles on

Facebook, constitute an audience commodity sold to advertisers. The corporate web platform operators and third-party advertising clients continuously monitor and record the user's personal data and online activities. They store, merge, and analyze collected data, which becomes another product and more profit securing. Through the constant surveillance of corporate media operators over online activities, the prosumers' exposures of personal data, interests, and interactions with others, information behavior, and also the interactions with other websites are the double objects of commodification.

CONCLUSION

In such conditions, the accumulation of profit by exploiting the prosumers generates the surplus value in the present mode of capitalism that extends a newer philosophical dimension. Analytically, in this late capitalism, the emergence of different social media and the consequent emergence of different social classes introduce a newer class struggle that is quite different from the earlier one and more exploitative. The earlier production system was participatory, at least in terms of the physical presence of both the groups, bourgeoisies and proletariats, so the exploitation was visible. Henceforth, raising a voice against the exploitation by the exploited group was possible. However, corporate social media houses are a more successful sectors. The users are engaged with play labor which generates surplus value and profit (Fuchs, 2013). Participation in different social media and other digital platforms, all kinds of online activities, and playing online games that constantly produce unrecognized digital labor through digital consumerism (Kucuk, 2016). Eventually, the corporate capitalist accumulates more and more profit. The users generate value but are unaware of the exploitation and remain silent about their share. Moreover, their struggle for survival and exploiting their disposal time by increasingly engaging in online activities generate surplus value and profit for the particular class and push the other group to a more marginal condition. Therefore, it is the phase where every individual participates in the production process as a prosumer and generates the profit but does not claim their share. Thus, such analytic conditions and the newer process of exploiting classes extend the study scope further.

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