

# Development of Crime Sociology From Bureaucratic Iron Cage to Digital Determination

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## INTRODUCTION

As a necessity of being a social being, humans have lived as groups and in communities throughout their entire history. The collective life has required some values, norms, and rules. As normative qualifications for human behavior values, norms, and rules are based on social order and the continuity of social life. For a very long period of time, social institutions, such as religion, morality, and politics were determinants on the individual and social behavior of human beings. Legal systems were then created and the provision of the behaviors was determined in detail. It can be said that legal systems are based on the negative behaviors of people, namely their criminal behaviors. However, there have always been individuals who violate the rules and legal norms required by social life. In its most general form, behaviors that violate the rules can be expressed by the concept of crime. Although the legal response of any behavior varies according to societies, crime is a sociological phenomenon that exists in all societies. Thus, Emile Durkheim, who describes “crime” as an action deviating from social rules, also defines a certain amount of crime as “normal.” After the first sociology classics, all the theories that emerged in the study of crime can be evaluated in different categories, such as sociological, psychological, and biological (physical, mental character). All these theoretical approaches explain some aspects of reality related to classical criminal behavior. However, new approaches are needed to explain the crimes committed in today’s virtual world.

With the previous revolution of human civilization, people have experienced the freedom of time, space, and labor. This situation was criticized by Max Weber (2000) as being a bureaucratic iron cage. In the last 50 years of human civilization, most people who became acquainted with the Internet considered it a freedom, transparency, and participation in the process of knowledge creation. However, it was understood that the world of the Internet could be an area in which all of the criminal acts known in classical literature could be realized. Moreover, by getting rid of all the restrictive norms that exist in the social world, a field of discharge has emerged in which man can act with the “id” completely in the Freudian sense.

First of all, the distinction between public and private spheres has disappeared. Thus, the Internet has become a field for socialization, anonymization, and catharsis. This has turned the Internet world into a risky area for many crimes, from property and personal crimes to crimes of terror. For this reason, the legal systems have had to further develop and create new security measures. Thus, a new social control mechanism has been developed through the security of the Internet world and its actions. It is likely that humanity would also be sentenced to the digital panoptic cage from Max Weber’s bureaucratic iron cage (Weber, 2000).

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## **BACKGROUND**

Crime refers to a negative value of human behavior. The act of valuing human behavior is carried out by others. Man is the only living creature capable of producing ideas about himself and his environment, questioning the value of his behavior, and seeking out the ideal. The history of humanity is the history of the effort to achieve the best for human existence. The act of crime is a phenomenon that is always present as the dialectic of this humane effort. For this reason, as a necessity of being human and being social, virtuous behavior, as anti-crime behavior, covers the whole of human history.

Throughout history, all societies have sought to determine and evaluate the behavior of their members in order to protect themselves and their social systems. For the valuation of behaviors, social institutions were produced. Social institutions, such as political systems, the legal system, religion, and family, have provided limits and legitimacy in all areas of life in which the actions of the individual can be related, and this is still the case. Human behavior may be related to the individual himself, other human beings, the social and political system he lives in, the ecological system, and, if he believes in a particular religion, his God. For all these fields, all societies produce mechanisms that set values and limits to individual behavior. The crime phenomenon emerges as a deviation from the legitimacy standards set by these mechanisms. For this reason, all societies want to control the behavior of their members and gain the behavior habits that they accept as ideal.

It is possible to find this thought even in the works of intellectual personages of the ancient age. Aristotle and Plato viewed crime as the negative extremism of human emotions and actions. Justice was considered as the balance of feelings and actions. However, there are some acts, such as theft and murder, and these acts are considered harmful and criminal. For human actions in this regard, the balance situation is not sought. According to Ross (1993, p. 239) individuals can gain virtuous behaviors through the educational institution. The phenomenon of crime, although changing from society to society, is a phenomenon that is always present and discussed. This discussion also brings about a discussion of how to control human behavior. Throughout civilized human history, an internal control had been targeted through the religious institutions. In the same way, external control was attempted through political institutions. Most of the time, the political control mechanisms supported by the religious institutions worked together. Thus, the orders of God and the king have drawn the boundaries of legality and crime together. After the understanding of science created by the age of enlightenment, science began to put limits on human behavior.

Each individual plays the roles they have defined for themselves in the social life by occupying the designated status. The only area in which an individual can act freely and in his own capacity is the private sphere. In the modern period, it for humanity's social behavior to be controlled by institutions, such as work, school, hospitals, prisons, etc., has been criticized by many social scientists. While Karl Marx (2000) criticized the process of alienation and the loss of human creativity, Max Weber (2000) envisioned the boundaries of human actions to a bureaucratic iron cage. Weber (2000) defined the rational, soulless, and emotionless social world as a world whose magic has deteriorated. In the next process, the private sphere, which is the only area where human behavior is not identified, is now invaded by millions of eyes via the Internet. The phenomenon of crime, representing the dark side of human nature, reinvents itself with new communication possibilities and technologies.

Today, with the accessibility of the Internet a reality in the lives of most individuals, the act of crime undergoes a structural transformation with the redefinition of time and space. This structural transformation also transforms the control mechanisms relating to human behavior. The virtual world offers the

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