

Redundancy, Exclusion and Inclusion of People in Victimological and Criminological Perspectives

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Post-modern capitalism economically excludes and, more or less simultaneously, culturally includes growing numbers of superfluous, useless, non-competitive and consequently, humiliated human beings. Yet, those that are still included in the world of paid labour also face many problems. There is a lot of discontent, fed by material uncertainties, identity insecurities, unjust relative deprivations, and status frustrations on both sides of the border (that is not absolutely impervious) between insiders and outsiders. Instead of solidary against capitalism that ruthlessly grinds both human and inhuman nature, exploited, oppressed, offended and degraded people prefer competing, engaging and clashing with each other (e.g. for crumbs dropping off the tables of the rich, for defence of the still remaining privileges and advantages, for good grace of the masters being no more in fear of rebellious or revolutionary servants). Moreover, they direct their anger towards nihilistic violence or try to find some sort of satisfaction in repressing dangerous aliens that endanger, from almost anywhere, the sickly body and soul of their ethnic community. Generally speaking nowadays, if we ignore the minority of nobles and successful individuals, advanced and smart machines of all kinds seem to be better off than people functioning mainly as their appendices, terminal points, or servants in work and leisure time.

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