Journal Publication of International Research for Engineering and Management (JOIREM)
Volume: 04 Issue: 10 | Oct-2026
ISSN (O) 3107-6696

Greed of the Elite and Addiction of the Masses: A Political-Psychological Analysis of Consumer Capitalism and Social Control

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Abstract

This article examines the interrelationship between elite economic greed, mass consumer addiction, and systems of political and psychological control within contemporary consumer capitalism. Drawing upon political psychology, critical theory, behavioral economics, media studies, psychoanalytic traditions, and sociological critiques of neoliberalism, the paper argues that consumer capitalism functions not merely as an economic arrangement but as a comprehensive psychological order that shapes desires, identities, emotional dependencies, and political consciousness. The concentration of wealth and power among corporate and political elites is sustained through the systematic stimulation of mass consumption, algorithmic manipulation, symbolic aspiration, debt dependence, digital distraction, and emotional commodification. Simultaneously, citizens are transformed into consumers whose anxieties, insecurities, and aspirations are continuously exploited through advertising, entertainment systems, social media architectures, and market-driven cultural narratives.

The paper analyzes how modern capitalism increasingly relies upon psychological engineering, surveillance technologies, and behavioral manipulation to maintain social compliance and suppress structural critique. Consumer addiction is conceptualized not solely as an individual pathology but as a socially manufactured condition embedded within the political economy of late capitalism. The article further explores the role of digital platforms, influencer culture, hyper-individualism, and perpetual dissatisfaction in reinforcing systems of elite dominance. Particular attention is given to the psychological consequences of consumerist ideology, including alienation, narcissism, anxiety, loneliness, emotional exhaustion, compulsive comparison, and the erosion of civic consciousness.

The study concludes that the persistence of consumer capitalism depends upon a mutually reinforcing cycle: elite accumulation requires mass psychological dependency, while mass dependency obscures structural inequalities and weakens collective political resistance. The article calls for a renewed democratic ethics grounded in critical consciousness, psychological emancipation, media literacy, social solidarity, and human-centered economic alternatives.

Keywords: consumer capitalism, political psychology, elite power, mass addiction, neoliberalism, social control, consumer culture, surveillance capitalism, alienation, media manipulation

Introduction

Background and Context

The twenty-first century has witnessed the emergence of a paradoxical civilization characterized by extraordinary technological progress alongside unprecedented psychological distress, social fragmentation, ecological instability, and democratic erosion. Global capitalism has expanded markets, accelerated communication, and generated massive productive capacities, yet these developments have simultaneously intensified economic inequality, emotional exhaustion, digital dependency, and social alienation. The modern individual inhabits a world saturated with commodities, entertainment systems, social media platforms, advertising infrastructures, and algorithmically engineered environments designed to shape behavior, stimulate desire, and maximize consumption.

Within this environment, the relationship between elite greed and mass addiction becomes increasingly significant. Economic and political elites accumulate immense wealth and institutional influence, while populations become psychologically dependent upon systems of consumption, distraction, and symbolic gratification. The concentration of wealth at the top of society coexists with widespread emotional insecurity, debt dependency, precarious employment, and declining civic consciousness among the masses. This contradiction raises a critical question: how do systems of consumer capitalism maintain social stability despite deepening inequality and widespread dissatisfaction?

Traditional theories of political power often emphasized coercion, military force, legal authority, or state domination. Contemporary capitalism, however, increasingly relies upon subtler forms of control rooted in psychological manipulation, emotional conditioning, symbolic persuasion, and digital surveillance. Modern citizens are rarely controlled solely

through repression; rather, they are managed through desire, entertainment, distraction, aspiration, and algorithmic influence. In this context, consumer culture becomes a mechanism not merely of economic activity but of psychological governance.

Consumer capitalism functions by continuously manufacturing dissatisfaction while promising fulfillment through commodities and experiences. Individuals are encouraged to define themselves through possessions, lifestyle choices, social visibility, and market-driven identities. The result is a social order in which emotional needs, anxieties, insecurities, and aspirations are systematically commodified. Human beings increasingly seek meaning, validation, intimacy, and self-worth through consumer behavior rather than through collective solidarity, democratic participation, or spiritual and philosophical reflection.

Political psychology provides a powerful analytical framework for understanding these developments because it examines the interaction between psychological processes and political structures. It explores how systems of power shape emotions, identities, desires, fears, and collective behavior. Rather than viewing capitalism purely as an economic system, political psychology reveals how contemporary social orders depend upon the management of consciousness itself.

This article argues that modern consumer capitalism represents a comprehensive psychological regime in which elite accumulation depends upon mass emotional dependency. Through advertising, digital platforms, entertainment industries, surveillance technologies, and neoliberal ideology, populations are conditioned toward passive consumption and emotional distraction. Citizens become consumers first and democratic participants second. Consequently, consumer addiction operates not as an accidental pathology but as a structural requirement for the reproduction of contemporary capitalism.

The study further contends that the rise of digital technologies has intensified these dynamics by enabling unprecedented forms of behavioral monitoring and algorithmic manipulation. Social media platforms, data extraction systems, influencer cultures, and attention economies transform psychological vulnerabilities into profitable economic resources. Human attention itself becomes commodified.

This expanded paper examines the political-psychological foundations of consumer capitalism and its mechanisms of social control. It analyzes how elite greed is institutionalized through neoliberal political economy, how consumer addiction is manufactured through media and digital systems, and how these processes reshape human identity, democratic culture, and emotional life. The article also investigates the psychological consequences of hyper-consumerism, including alienation, anxiety, narcissism, loneliness, burnout, and civic disengagement. Finally, it explores potential pathways of resistance grounded in critical consciousness, democratic ethics, media literacy, and human-centered alternatives.

Literature Review

Classical Critiques of Capitalism and Alienation

The critique of capitalism has deep intellectual roots within sociology, philosophy, political economy, and psychology. Karl Marx's theory of alienation remains foundational for understanding the psychological consequences of capitalist systems. Marx argued that industrial capitalism alienates workers from the products of their labor, from the labor process itself, from other human beings, and ultimately from their own human potential. Under capitalism, labor becomes commodified and individuals experience themselves primarily as economic instruments.

Although Marx analyzed industrial capitalism in the nineteenth century, many contemporary scholars argue that alienation has intensified rather than disappeared in post-industrial societies. In contemporary consumer capitalism, alienation extends beyond labor into the sphere of identity and emotional life. Individuals are alienated not only from productive activity but also from authentic social relationships, community belonging, and psychological autonomy.

The Frankfurt School expanded these critiques by examining the cultural and psychological dimensions of capitalist domination. Thinkers such as Herbert Marcuse, Theodor Adorno, and Max Horkheimer argued that advanced industrial societies suppress critical consciousness through mass culture, consumerism, and ideological manipulation. Marcuse's concept of the "one-dimensional man" described individuals whose desires and political imaginations become absorbed into consumer society. Critical thought is neutralized through entertainment, material comfort, and manufactured needs.

Erich Fromm approached capitalism from a psychoanalytic perspective. He argued that modern societies encourage individuals to escape existential freedom through conformity, consumption, and authoritarian dependency. In works such as "To Have or To Be", Fromm distinguished between modes of existence based upon authentic being and those rooted in possession and accumulation. Consumer capitalism, according to Fromm, encourages people to define themselves through ownership rather than through creativity, solidarity, or emotional depth.

Consumer Culture and Symbolic Consumption

Twentieth-century sociological research increasingly emphasized the symbolic dimensions of consumption. Jean Baudrillard argued that commodities possess symbolic meanings beyond their practical utility. Consumers purchase signs, status markers, and identities rather than merely functional objects. Consumer society therefore operates through symbolic manipulation and social distinction.

Thorstein Veblen's theory of conspicuous consumption remains highly relevant in understanding elite display culture and aspirational consumerism. Veblen argued that consumption often functions as a performance of status and social superiority. Contemporary digital culture intensifies these dynamics by enabling constant public visibility and comparison.

Pierre Bourdieu further demonstrated how consumption patterns reflect and reproduce social hierarchies. Taste, lifestyle, education, and cultural preferences become forms of symbolic capital through which elites maintain distinction and legitimacy. Modern advertising industries exploit these symbolic dynamics by associating products with emotional aspirations, social belonging, prestige, sexuality, freedom, or authenticity. Consumption thus becomes deeply integrated into identity formation.

Neoliberalism and Psychological Transformation

The rise of neoliberalism during the late twentieth century significantly transformed political and psychological life. Neoliberal ideology emphasizes market competition, privatization, deregulation, entrepreneurial selfhood, and individual responsibility. Scholars such as David Harvey have argued that neoliberalism functions not only as an economic doctrine but also as a political project designed to restore elite class power.

Under neoliberal culture, individuals are encouraged to perceive themselves as entrepreneurial enterprises responsible for maximizing their market value. Success and failure are individualized rather than understood structurally. Economic insecurity, unemployment, debt, or psychological distress are reframed as personal deficiencies rather than systemic outcomes. Byung-Chul Han argues that neoliberal societies increasingly operate through self-exploitation rather than external coercion. Individuals internalize performance pressure and become both workers and self-disciplining subjects. The result is burnout, depression, and chronic emotional exhaustion.

Contemporary research further suggests that neoliberal hyper-individualism weakens social solidarity and civic consciousness. Citizens become isolated competitors rather than collective political actors.

Surveillance Capitalism and Digital Power

The emergence of digital capitalism has generated new forms of social control. Shoshana Zuboff's concept of surveillance capitalism describes an economic system in which corporations extract behavioral data in order to predict and influence human actions. Human experience itself becomes raw material for data-driven profit extraction. Digital platforms collect vast quantities of information regarding preferences, emotions, attention patterns, social relationships, and psychological vulnerabilities. Algorithms shape what individuals see, consume, believe, and desire.

Research in media psychology demonstrates that social media platforms exploit reinforcement mechanisms associated with dopamine activation, social validation, and compulsive behavior. Infinite scrolling, notification systems, algorithmic recommendations, and personalized content feeds encourage prolonged engagement and emotional dependency. These developments represent a significant transformation in the nature of political and economic power. Behavioral prediction and emotional manipulation increasingly replace traditional forms of ideological control.

Political Psychology and Consent Manufacturing

Political psychology examines how emotions, identities, fears, and cognitive biases influence political behavior. Scholars such as Walter Lippmann and Edward Bernays recognized early in the twentieth century that mass communication and propaganda could shape public opinion on a large scale. Contemporary media systems extend these capacities through real-time behavioral monitoring and algorithmic personalization. Public consciousness is increasingly fragmented into individualized information environments.

Noam Chomsky and Edward Herman's concept of "manufacturing consent" remains especially important for understanding the relationship between media systems and elite interests. Corporate-controlled media environments often frame political realities in ways that protect existing power structures while marginalizing systemic critiques.

The integration of political psychology with consumer culture analysis reveals how contemporary capitalism stabilizes itself not only through economic structures but also through emotional conditioning and symbolic persuasion.

Summary of the Literature Review

The contemporary world is marked by unprecedented technological advancement, global economic integration, and mass consumer abundance. Yet beneath the promises of prosperity, freedom, and individual choice lies a paradoxical social reality characterized by deepening inequality, psychological fragmentation, ecological crisis, and democratic decline. Modern consumer capitalism has created extraordinary productive capacity while simultaneously intensifying emotional insecurity, social atomization, and dependence upon systems of consumption. In this context, the greed of economic and political elites and the addictive consumption patterns of the masses emerge not as isolated moral failures but as structurally interconnected dimensions of a broader system of social control.

Consumer capitalism no longer operates solely through direct coercion or material exploitation in the classical industrial sense. Instead, it increasingly functions through psychological seduction, symbolic manipulation, emotional conditioning, and behavioral engineering. The population is not merely governed through laws and institutions but through desires, aspirations, fears, entertainment, and digitally mediated attention economies. Citizens are transformed into perpetual consumers whose identities are increasingly tied to brands, lifestyles, status performances, and algorithmically curated desires.

Purpose of this Article

This article argues that contemporary capitalism represents a psychological regime as much as an economic system. The concentration of wealth and power among elite corporate and political actors depends upon the systematic cultivation of consumer dependency among the broader population. The masses are encouraged to seek emotional fulfillment through acquisition, distraction, entertainment, and virtual recognition rather than through democratic participation, community solidarity, or critical political engagement. Consequently, consumer addiction functions as a stabilizing mechanism for elite domination.

Political psychology offers a particularly valuable framework for understanding this relationship because it explores how power structures shape cognition, identity, motivation, emotional regulation, and collective behavior. Rather than treating capitalism purely as an economic phenomenon, political psychology reveals how systems of inequality are reproduced through internalized desires, emotional conditioning, learned helplessness, and symbolic aspiration. Advertising industries, digital platforms, entertainment corporations, and surveillance technologies increasingly function as instruments of psychological governance.

The rise of social media and digital capitalism has intensified these dynamics. Contemporary individuals exist within environments designed to maximize engagement, attention capture, compulsive scrolling, emotional stimulation, and data extraction. Human psychology itself has become a commodity. Algorithms predict and shape behavior, corporations monetize emotional vulnerabilities, and digital platforms transform loneliness, anxiety, outrage, and desire into profitable forms of engagement. Surveillance capitalism thus extends traditional forms of economic exploitation into the intimate psychological sphere.

This article explores the political-psychological foundations of consumer capitalism and its mechanisms of social control. It investigates how elite greed is institutionalized through neoliberal economic systems and how mass addiction is manufactured through consumer culture, media saturation, digital technologies, and emotional commodification. It further examines the psychological consequences of this system, including alienation, narcissistic insecurity, emotional exhaustion, political apathy, and declining civic consciousness.

The central thesis advanced here is that modern systems of elite domination increasingly depend upon the psychological management of populations through consumer dependency and emotional distraction. The survival of consumer capitalism requires not only economic inequality but also the continuous production of dissatisfaction, aspiration, and symbolic consumption. By understanding these dynamics, scholars and citizens may better confront the emerging crisis of democratic agency in the age of hyper-consumerism and digital manipulation.

Theoretical Framework

Political Psychology and the Study of Power

Political psychology investigates how psychological processes interact with political structures, institutions, ideologies, and power relations. Traditional political theory often focused on laws, governance, and formal institutions; political psychology extends this analysis into the realms of emotion, identity, cognition, fear, obedience, and mass persuasion. The field is particularly useful for understanding how populations consent to systems that may undermine their long-term collective interests.

In consumer capitalism, power is rarely exercised exclusively through overt authoritarianism. Instead, domination increasingly functions through consent manufacturing, symbolic persuasion, emotional gratification, and desire manipulation. Citizens are conditioned to perceive consumption as freedom and market participation as self-expression. Psychological attachment to consumer identities weakens collective political consciousness and reduces the capacity for structural critique.

The works of critical theorists such as Herbert Marcuse, Theodor Adorno, Erich Fromm, and Guy Debord remain highly relevant in this context. Marcuse argued that advanced industrial societies produce "one-dimensional" individuals whose critical capacities are absorbed into consumer culture. Debord conceptualized modern society as a "society of the spectacle," in which social relations become mediated through images, commodities, and symbolic performances. Fromm emphasized the psychological escape from freedom through conformity and consumerism.

These perspectives illuminate how modern capitalism extends beyond economic exchange into the regulation of subjectivity itself.

Consumerism as Manufactured Desire

Consumer capitalism depends upon the perpetual expansion of desire. Unlike subsistence economies oriented toward basic needs, consumer economies require continuous dissatisfaction in order to sustain economic growth. Advertising industries therefore operate not merely to inform consumers but to manufacture emotional insecurities, aspirational fantasies, and identity anxieties.

Modern marketing increasingly targets unconscious motivations rather than rational decision-making. Emotional branding associates' products with belonging, attractiveness, success, masculinity, femininity, prestige, rebellion, or happiness. Consumption becomes psychologically therapeutic. Shopping is framed as self-care, lifestyle construction, and emotional regulation.

This process creates a paradoxical cycle. Individuals seek emotional fulfillment through consumption, yet consumer gratification remains temporary. The resulting dissatisfaction fuels further consumption, creating addictive behavioral patterns that reinforce economic systems of accumulation.

Neoliberalism and Hyper-Individualism

Neoliberal ideology promotes deregulation, privatization, market supremacy, and individual responsibility. While presented as a philosophy of freedom and efficiency, neoliberalism also transforms social relations and psychological identity. Citizens are increasingly encouraged to view themselves as entrepreneurial projects responsible for maximizing their own market value. Structural inequalities are reframed as personal failures. Economic insecurity becomes individualized rather than politicized.

This ideological shift weakens collective solidarity and encourages competitive individualism. People become psychologically isolated while simultaneously exposed to constant comparison through media and digital platforms. The pressure to perform success intensifies anxiety, burnout, and emotional exhaustion. Under neoliberal consumer culture, self-worth becomes tied to productivity, appearance, wealth, and visibility. Human beings increasingly internalize market logic as part of their identity formation.

Elite Greed and the Concentration of Power

Wealth Accumulation and Corporate Dominance

Contemporary capitalism has generated extraordinary concentrations of wealth among corporate elites, financial institutions, and technology conglomerates. Global inequality continues to expand despite increased productivity and technological advancement. The wealthiest individuals and corporations possess disproportionate influence over governments, media systems, labor markets, educational institutions, and public discourse. Elite greed is not merely an individual moral issue but a structural feature of capitalism. Competitive market systems reward accumulation, expansion, monopolization, and profit maximization. Corporations are legally and institutionally incentivized to prioritize shareholder value over social welfare, environmental sustainability, or psychological well-being. As wealth becomes increasingly concentrated, democratic institutions risk becoming subordinated to corporate interests. Political lobbying, campaign financing, media ownership, and regulatory capture allow economic elites to shape public policy according to private interests.

Psychological Distance and Moral Disengagement

Political psychology also helps explain how elite actors rationalize inequality and exploitation. Economic elites often experience psychological distance from the consequences of their decisions. Corporate structures diffuse responsibility, enabling moral disengagement. Research in social psychology demonstrates that extreme wealth may reduce empathy and increase entitlement, narcissism, and social detachment. Elite environments frequently normalize competition, status obsession, and accumulation as markers of personal worth.

The ideology of meritocracy further legitimizes inequality by portraying wealth as evidence of superior intelligence, discipline, or productivity while obscuring structural advantages and inherited privilege.

Surveillance Capitalism and Behavioral Control

The emergence of surveillance capitalism represents a new phase in elite power. Digital corporations collect massive quantities of behavioral data in order to predict, influence, and monetize human activity. Every click, search, preference, emotional reaction, and social interaction becomes economically valuable. Algorithms increasingly shape attention, emotional states, political opinions, and consumer behavior. Social media platforms are designed to maximize engagement through intermittent rewards, outrage stimulation, social validation mechanisms, and personalized content feeds. This system transforms human behavior itself into a resource for extraction and manipulation. Citizens become both consumers and products.

Addiction of the Masses: Psychological Dependency in Consumer Society

Consumer Addiction as Social Conditioning

Addiction within consumer society extends beyond substances to encompass shopping, entertainment, digital media, gambling-like reward systems, pornography, influencer content, and compulsive social validation. These behaviors are not accidental byproducts of capitalism but profitable mechanisms embedded within the attention economy. Neuroscientific research demonstrates that variable reward systems stimulate dopamine pathways associated with reinforcement learning and compulsive repetition. Digital platforms exploit these mechanisms through notifications, likes, infinite scrolling, personalized recommendations, and algorithmic reinforcement. Human attention becomes fragmented while emotional dependency deepens. The result is a population increasingly conditioned toward instant gratification, emotional distraction, and passive consumption.

Emotional Commodification

Consumer capitalism commodifies not only labor and products but also emotions. Happiness, intimacy, beauty, identity, rebellion, and authenticity are transformed into marketable experiences. Individuals are encouraged to purchase emotional states through lifestyle consumption. Loneliness is monetized through dating applications and parasocial relationships. Anxiety fuels pharmaceutical industries and self-help markets. Insecurity drives beauty industries, fitness cultures, and cosmetic consumption. This commodification weakens authentic interpersonal relationships and community bonds. Emotional needs are redirected toward market solutions rather than collective social structures.

Social Media and Narcissistic Culture

Digital culture intensifies self-comparison and performance anxiety. Social media platforms reward visibility, self-promotion, and curated identity presentation. Users increasingly experience themselves as brands requiring constant optimization and public validation. The pursuit of online recognition encourages narcissistic tendencies while simultaneously increasing insecurity and emotional fragility. The contradiction of digital narcissism lies in the coexistence of exaggerated self-presentation and deep psychological vulnerability. Individuals become trapped in cycles of comparison, approval-seeking, and identity instability.

Media, Spectacle, and Manufactured Consent

Entertainment as Political Distraction

Modern entertainment industries play a significant role in sustaining consumer capitalism. Continuous streams of entertainment, celebrity culture, sports spectacles, viral controversies, and algorithmic content saturation distract public attention from structural inequalities and democratic crises. The spectacle creates emotional stimulation without political transformation. Citizens become spectators rather than active democratic participants. Political discourse itself increasingly adopts entertainment logic. Simplified narratives, emotional polarization, sensationalism, and personality-driven media replace substantive policy discussion.

Advertising and Symbolic Manipulation

Advertising functions as a system of symbolic conditioning. Products are associated with emotional aspirations, identity fantasies, and social recognition. The advertising industry exploits insecurities related to attractiveness, status, masculinity, femininity, aging, success, and belonging. Consumption is framed as a pathway to psychological completion. This process reinforces perpetual dissatisfaction because consumer desire must remain unfulfilled in order to sustain market growth.

News Media and Ideological Framing

Corporate media institutions often operate within broader systems of elite influence. Concentrated media ownership may shape public narratives concerning inequality, labor rights, militarism, consumerism, and economic policy. Political psychology demonstrates that repeated framing influences

public perception and emotional orientation. Fear-based narratives, moral panics, and identity polarization may reduce collective solidarity and redirect public frustration toward scapegoats rather than structural systems.

Psychological Consequences of Consumer Capitalism

Alienation and Loss of Meaning

One of the most significant psychological consequences of consumer capitalism is alienation. Individuals become disconnected from meaningful labor, authentic relationships, community participation, and ecological belonging. Work increasingly functions as economic survival rather than creative fulfillment. Consumption temporarily masks existential dissatisfaction but fails to provide enduring meaning. The result is a pervasive sense of emptiness despite material abundance.

Anxiety, Depression, and Emotional Exhaustion

Contemporary societies report rising levels of anxiety, depression, loneliness, burnout, and emotional exhaustion. While these conditions have multiple causes, consumer capitalist environments intensify psychological stress through competition, insecurity, comparison culture, and perpetual performance pressure. Economic precarity further exacerbates emotional instability. Individuals face unstable employment, debt dependence, rising living costs, and uncertain futures while simultaneously being exposed to unrealistic standards of success and happiness.

Decline of Civic Consciousness

Consumer culture shifts attention away from collective political engagement toward individualized lifestyle concerns. Citizens increasingly define themselves through consumption preferences rather than democratic participation. Political agency weakens as people become psychologically absorbed within entertainment systems, personal branding, and market-driven identities. This depoliticization benefits elite interests because fragmented populations are less capable of organized resistance.

Resistance, Critical Consciousness, and Human Alternatives

Critical Media Literacy

One response to consumer manipulation involves the development of critical media literacy. Citizens must understand how algorithms, advertising systems, digital platforms, and corporate narratives shape perception and behavior. Education should cultivate reflective thinking, democratic engagement, emotional awareness, and resistance to manipulation.

Rebuilding Collective Solidarity

Consumer capitalism thrives upon social fragmentation and hyper-individualism. Rebuilding collective solidarity requires strengthening communities, labor organizations, democratic participation, and public institutions. Human well-being depends not only upon individual freedom but also upon social belonging, mutual care, and collective agency.

Human-Centered Economic Models

Alternative economic models emphasizing sustainability, cooperation, social welfare, and democratic participation may reduce the psychological harms associated with consumer capitalism. Policies addressing inequality, labor exploitation, digital regulation, public health, education, and environmental sustainability are essential for resisting systems of elite domination. The challenge is not merely economic reform but psychological emancipation from compulsive consumption and manufactured desire.

Conclusion

The greed of elites and the addiction of the masses are not isolated social phenomena but mutually reinforcing dimensions of contemporary consumer capitalism. Modern systems of power increasingly rely upon psychological management rather than overt coercion. Through advertising, digital technologies, surveillance systems, entertainment industries, and consumer culture, populations are conditioned toward distraction, dependency, emotional commodification, and passive compliance. Consumer capitalism transforms citizens into consumers while simultaneously concentrating wealth and influence among elite actors. The psychological consequences include alienation, anxiety, narcissistic insecurity, civic disengagement, and emotional exhaustion. Yet these outcomes are not inevitable. Critical consciousness, democratic solidarity, ethical media literacy, and human-centered social institutions offer pathways toward resistance and emancipation.

A genuinely democratic society requires more than political rights alone. It requires the psychological capacity for autonomy, critical reflection, empathy, collective action, and resistance to manipulation. Without such capacities, consumer capitalism risks evolving into an increasingly sophisticated system of emotional governance in which freedom itself becomes commodified.

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