CIVILIZATION AND ITS DISCONTENTS BY SIGMUND FREUD: A PERSPECTIVE OF PUBLIC POLICY

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Abstract

Sigmund Freud was one of the more salient figures of the 20th century Philosophers who advanced his study mainly from the point of view of psycho analysis. He was a neurologist anduses his hermeneutics understanding of human mind to investigate into the nature of human civilization. We need to make laws to be based on our conscience because we needed to protect the structure of civilization in order to protect and preserve the affairs of our public conduct. So, the central theme in this paper therefore, runs through the diverse currents of dissatisfaction and unrest that mark the human civilization with the liberal exposure of individuality in human freedom. Hence, elaborating further on this, Freud tries to find a synergy of cooperation between the individuals and the state conduct of public policy. He studies the "mind" in relations to the human action via its emotional reaction to a situation and relatively his perceptions to his needs, interest or values that are incompatible with someone else. In line with the argument, he cautions about what can be deduced from the human experience into the amiable structure of the state, as the principle of law and order in the political community. The holistic approach to human existence and development must conform to an order of engagement in a mutual reciprocity, collaboration and inclusiveness with others in the political community. Here, in this conjecture of analysis, Freud was trying to avoid bridging the overly prescriptive about what conflict is all about in the society, but rather seek to reduce it by forming alliance with the state existentiall structure of public policy. The findings of the study therefore, support the thesis, that under a system of public policy analysis the whole aim of human rights are unilaterally for the common good. Specifically, it is a care for certain interest in which the people have in common. It is like what is beneficial to all in the community. So, Freud is in attempt to throw some light on how this can be done, in bridging the lacuna between the homogeneity of individuals and state political autocracy within the state political community. Here, we used the quantitative method analysis in examining several factors closely associated with this Freud theory of civilization and its discontent.

Keywords: Civilization, Culture, Individual, Public Policy, Psychoanalysis.

Introduction

In this 21st century world order, the calendar turns on a thousand years of human industry, a period of technological inventions and social evolution of man. Today, due to changes in culture and values, the world is in constant conflict. There is so much interest in cultural identity and relativity of interests in socio-political and economic variables. Culture as it seems, is prevalent in contemporary political commentary and analysis due to the various processes of the individuality that are beclouding the world's civilization order. Perhaps, it extols the virtue of Sigmund Freud in the psychoanalysis as he perceived the processes of individuality of human interest and cultural identity, as defining the parties to conflict. It generates conflict among people of different culture, interests, groups and classes of people in the society. Thus, it is as a result of this that modernity must retain its potentials for critical dialogue amidst the pressures to enlarge the dominion of logics of its administration and control. Considerably, it is in the light of this trajectory, that Habermas in Linklaterin the year (1997) says that "the ambiguities of modernity stress the contribution which universalistic ethical orientations have made to the moral configuration of Western societies". (Linklater,1997:123).

All this is to say that there must be a good social order of the engagement of human activities inthe society, to guarantee love, by living harmoniously in mutual existentialism. This invariably, produces

the mutual bond which modernity holds out the promise of a dialogic community in minimizing the seriousness of the problems of division, opposition and contradictions between the individuals and the conduct of public affairs.

Here in this paper, Freud was interested in specific neurotics in which he expands his interest in identifying the problems that occur in the human society. His major area of interest is on the psychoanalytical study of the man mental ego and civilizational identity. There is a gap between the two identities. Civilization itself comes to be in antithetical with man, in the sphere of conflict of interest. This is a spark of conflict in a human society. It brings discord and anarchy in a state of political community. It is a force of discontent of a law and order within a human society, in such that there is no formal unity and conformity in the state political community.

Thus, it is on a related note, that a well ordered society is needed to bring a positive peace building in the society. It will help in resolving conflict by adding values to human civilisation.

The concept of a "social order" indicates the absence of chaos, conflict, anarchy and the presence of principles of cohesion. It relates to the condition of peace-building in the society, with all the sections of the political community working harmoniously for the good of the whole society. The question of social order then, is how social relations are most satisfactorily governed among individuals and the institutions that make up society. A social order is not only literarily conceived as the structure of the sociological units. Most fundamentally, it consists of the collective sense of the norms and values of the people, rooted in the interaction of beliefs and the practices of everyday life of the people. Really, this was well expressed in the African ethics of Ubuntu philosophy, which create the possibility in the forms of community which are simultaneously altruistic and benevolent. Thus, Asike (2018:5) corroborated this by saying that:

> The normative understanding of the concept of "Ubuntu" refers to the fact that the Africans have some forms of dialogic ethics which have a formative influence on the moral dispositions of members, towards the civilities of virtue in Bantu language that refers to the inter-relational reciprocity inclusiveness, collectivity and collaborations among member in Africa.

The essence of "Ubuntu" is to promote a culture of peace, tolerance, peaceful co-existence etc. for mutual development of the society. It is a system entrenchment of the people(s) ideology within their political community. A positive-peace building that connotes love, peace, humanistic, holistic for the well being of the society. On a related note regarding this, (Asike,2020:1) opine that:

> The buildings of political communities are mostly along there configuration of the ethnic interest for common good. It requires building of bridges on the part of equity principle for distribution of national resources for economic development. It is also requires the sense of equality before the law in the distribution of benefits and burden of the economy.

Moreso, Bangura corroborated this in this manner:

> If we are to listen only to the supposedly self-glorifying rhetoric, we might well come away with the idea that the country's national relations comprise a brutal battle for survival, devoid of rules, trust, or courtesies in which much less altruism and concern for the public good are sheer folly (Bangura ed. By Shedrack G. Best,2006:445)

Basically, Bangura extols the virtue of national public policy to advocate unity in diversity, irrespective of one's personal ego or interest. Hence, it is in the light these circumstances that Freud advocates for a positive peace building in the society. A society of human civility and order, without the egocentricity of human individuality, which brought discomfort in the human civilization.

Freud's Epistemological Model: Towards a Philosophy of Bounded Communities

The questions which were posed by Freud's work on civilization and other symbolic frontiers are relevant to other forms of international relations. The extent to which interaction between egocentric individuality and the state civilizational structure have been shaped by conceptions of human equality, the issues of reciprocity between the individuals and cultural civilization is the possible areas of our philosophical inquiry in Freud's psychoanalysis.

Consequently, under the panoply of public policy analysis, Freud's conceptual schemes in civilization and its discontent is defined by infusion of the numerous cultural conflicts via achievements and advancement of individual interest without the recourse to the ethical values of humanity. Civilization itself has been construed as an agent of conflict or as an extension into cultural evolution of conflict, though the tension aroused to the individual psyche. Freud actually represents an astute figure in this treatise, and through his psychoanalytical writings, he outlined the distinction between ego and identity, unconscious and conscious mind, pleasure, principle and reality principle. He also extols the virtue of goodness and equality to explore the negative reality of human civilization as an agent of the societal conflict too.

It is an extension into cultural community of the tensions that stigmatize the individual psyche. It is not without the rudiments of conflicts and conflict resolution. It is part of it, and as such must be redressed as to give the individuals some space or incentives for individual autonomy.

Civilization would seem to be to eradicate the human misery and suffering, but in the actual sense it is partially responsible for that suffering in the opinion of Freud. This explains the crisesof identity in civilization. It doesn't really depict the absolute structure of a universal law in which individual will be in conformity with the state. It sometime produces unhappiness to individual, because the power of the individual is sacrifices to the power of the group. Civilization also reduces the liberty and freedom of the individual. Freud perhaps, call all these processes of anomalies, acultural frustration, we feel inhibited, limited by our access to culture.

Conclusively, on a related note regarding this, Freud is in the front line of a restructure, and bracketing of all forms of human illusions in understanding humanity and its cultural civilization. He extols the virtue of moral goodness in building a well ordered society that will conform to the principles of social order with the principles of cohesion for mutual harmony of human existentialism.

Freud's therefore, observed how developments in the ideational realm of language, culture and consciousness made extensions of community possible, but it also recognized that human individual interest (in economic, social and political) factors are powerful determinants of cultural change in their own right. From the time of history, this very problem has become the point of the intellectual conflict, convergence and divergence "in designing systems of explanation which move beyond single logic accounts of social structure and historical change asin the case of classical Marxist analysis of the centrality of production and realist forms of geopolitical determinism, has been a primary objective" (Giddens, 1985:37). Marx also, has been an important element of history in changing the cause of inequality, alienation and domination of individuals in the society. Thus, as Ofoeze expresses this, he asserts that:

> Beside given the fact of its dominant and domineering coercive
> character, especially in terms of its relationship with other associations

and groups in society and given also the fact of the conflictual nature and process of its emergence, the state in both historic and modern notions, is a product of conflict. That the stateis a product of conflict was recognized very early in the history by Marx when he observed that the state is both a product of class conflict and also instrument of exploitation of one class by another (Ofoeze,2002:80).

Concurring with Marx, the state therefore is both illimitable and omnipotent in its exercise of authority and power. It uses all its instruments of authority to dominate the citizens. As Laski (1967:12) expresses, he makes this point most eloquently as he avers that:

> The state is in fact the final depository of the social will which sets the perspective of all other organizations. It brings within its power all forms of human activities, the control of which it deems desirable… it is the keystone of the social group. It makes the form and substances of the myriad human lives with whose destinies it is charge.

Besides, given the fact of its dominant and domineering character in terms of its relationship with each other groups in society, the state according to Freud is highly authoritative and it aggravates tensions which affects individuals in running into conflicts. And these mostly in ideological connotations have the intensity of aggravating conflict from individual, groups, culture or tribes. Countries like Nigeria, UK, Israel etc; itis the endemic geopolitical struggle that produced greater concentrations of powers in the hands of the dominant political authority, thus, the increases in authoritative conflicts in those areas and elsewhere.

Conclusively, the question of universality or uniqueness is important for positive peace building, because, it extols the virtue of a good community living in mutual harmonious existentialism. In trying to understand this better, proves that modernity has b een the site for movement along three separate axis. First, the moral relevance of many social differences has been questioned and frequently been found to be wanting; second, the value of creating the same rights for all members of society without ensuring that they have the resources to exercise these rights has been called into question; and third, the practice of treating all citizens as if they were identical (as if they are not different in cultures and rights to cultural integrity) has been brought into dispute. These three axes of question result in popular resistance to distinctively modern forms of power and inequality in the contemporary society.

Ethical and Practical Dimensions of a Good Public Policy for Building a Well Ordered Society

The concept of civilization is certainly a complex one, it is not redundant. It is very illusive in the opinion of Freud, because "we cannot ignore the importance of non-rational factors in human civilization, but it is quite another matter to advocate living one's life and irrational fear". Many accounts of the impending demise of sovereignty have tended to reinforce the conflict that is already apparent in the naturalizations of sovereignty, on the measure of individuality of the cultural interest. Marx, Freud, Nietzsche, and Weber still retain a critical edge in this respect. They are not particularly concerned on the concept of the sovereignty authority, but on the politicization of the public policy which affects the individuality of human freedom. Literatures on various kinds of ethics have grown exponentially, as a social or cultural process of the state in power to safeguard their national interest.

Thus, it is on a related note, regarding this, is that the logic of hegemonic authority extends beyond the implications of unequal power and dominations and marginalization of some cultural identities within its political sovereignty. Hence, Freud under this panoply believes that everyaspect of human existentialism is psychologically deficient and stands to the fact that the humancultural civilization is deficient, and does not work for the common good. It induces pressure and tensions to the citizens who literarily oppose their

governance. It doesn't protect everyone's interest. It has its flows in human history, and that accentuates the position of Freud's claims, that every thing is in illusion of psychoanalysis, a critical inquiry of the mind to understand human behavior. He believes that events in our life have a great influence in shaping our personality. However, it is on this note that he wanted to bridge the gap or hiatus between the individual and state cultural civilization. Both have some interests to protect. Human beings are by nature selfish and aggressive. There exist many selfish, aggressive individuals in opinion of Freud, that conflict with their own cultural civilization. Considerably, it is under these circumstances, that world politics is undergoing a period of rapid flux and uncertainty in thesense of a restructure for a new world order, that will be mutually benefitting to all in 21stcentury.

The concept of cultural identity has become increasingly pronounced with the vigor of individual autonomies from so many groups of cultural identities. There is a rise of so many political and intellectual developments; there is a growing interest in relevance of culture for a well ordered society. As Michael Mazariputit:

> How is culture relevant to the way in which we understand world politics and world order? This will in part be influenced by how were ad culture. There is often a tendency to treat culture as something naturally of occurring and organic, as given and fixed as unitary (Mazari,1996:177-197).

In view of Said, he opined that "cultures are neither given nor organic or spontaneous, but socially construed frameworks of interpretation (Said,1993: 16,408).

To recapitulate and extend the argument better is forevery political community not to be excluded from the problems inherently encountered in the position of cultural identity paradigms. This hinges on the selection of our representatives of culture over the others which portray some as more authentic and legitimate, while marginalizing others. Politics of cultural identities can be highly significant in political, social and economic variables of the states over eignty. It requires the intensity of political struggles for liberation and it often leads to conflict in that political community.

Habermas really corroborated this, to the point that "he suggests that ethics of care and responsibility enters the equation at the point where universal principles have to be applied to the vagaries of individual need and social context" (Habermas,1993:153-4).

Arguably, the discourse in ethics should be committed to the matter of consequence and not on the accent of moral reasoning. Considerably, this scenario has given much credence of power to the state political community. Over the affairs of individual citizens, it brought an intensepressure from both the cultural civilizations and the individuals each seeking for a consensus of a unitary harmony. Thus, for this, there are several interfaces between the study of public policy, particularly with respect to the factors shaping the character of diverse regimes and societal ethno-political conflicts.

The desperate plight of this is to establish the concept to fa sociall order in the political community. This will enhance building the well ordered society formutual harmonious existentialism. The term "order" in social order indicates the absence of chaos and the presence of principles of cohesion. It refers to the condition of all the parts of society working harmoniously for the good of the whole service to members of society. The question of social order is how social relations are most satisfactorily governed among individuals and the institutions that make up society. Social order, in this perspective, cannot be properly conceived of as only the structure of sociological units. Most fundamentally, what constitutes order is the collective sense of the norms and values of the people, rooted in the interaction of beliefs and the practices of everyday life. The principles by which people live in society, whether articulated or not have the quality of being absolutes in the sense that they are assumed to be universal-everyone more or less lives by them

and they are accepted as both true and useful. Whereas inthe other hands, when the social principles are widely violated, disorder prevails, thus, it is on arelated note that the concept of social order is metaphorically, the spirit that animate the societal body or the public policy, a kind of philosophy that arises from tried and true social relationships when the validity of values and norms are confronted by the individual interest or encroachments of others, the harmony and ordered balance of society disputes. Freud expresses this very comment as one vital conflict in cultural civilization. This really constitutes a major interest of his research work in the psychoanalytical study.

In relating this to culture, it should be clear that much of the social order depends upon the cultural sphere. Social order and particular cultural foundations are naturally related and they obviously reflect to human choices in consensus of purpose.

The heart of culture is morality. It is virtue of moral goodness which bridges the hiatus or lacuna between the negative, selfish tendencies of people, as well as promoting a vision of the good and meaningful people in the society. For this, in line with the accepted societal culture, the moral relativeisms imply does not work and cannot inspire a vital culture or effective social order.

Morality is important for a social order, because it presumes the freedom and responsibility of the individuals in the society to make moral judgments. Morality provides the synergy of cooperation for better relationship amongst members in the political society. It promotes the cultural civilization or identity cultures. Society must be ordered so as to encourage the exercise of responsible freedom, for both personal and social well-being. It is necessary to leave much to individual preferences and life decisions for the sake of freedom, but the institutions of society must have the vigor and presumption of rightness to confidently uphold certain standards of behavior and social order. Relating to this, Kirk insightfully expressed the contingencies off reedomas thus:

> Out of faith arises order, and once order prevails, freedom becomes possible. When the faith that nurtured the order fades away, the order disintegrates and freedom no more can survive. The disappearance of order than the branch of a tree can at least the fall of the trunk (Kirk,1987:110).

Here, Kirk is expressing the moral relationship between society and individuals and that both are intrinsically united and must not be in juxt a position with each other. They are mutually related to each other for the general good.

Conclusion

In conclusion, one may say that Sigmund Freud's psychoanalysis is a specialty to democratic political responsibility, by trying to establish a well ordered society of social conduct of human behavior. Here, citizens for him literally means a vital actor in making a good public policy. His concept of psychoanalysis was really envisioned in identifying the nature of human mind with its essential needs in the society. In other words, Freud's psychoanalytical research is a great gift made by Freud in identifying the nature of human civilization and libidinal development in individual in which there must be a sense of well order society. It involves the formation of cultural traditions; the role of interpretations of ideas in enabling us to see and respond appropriately to phenomena; and relating to others and with them to shape the future into a well ordered society.

So, in this case, it is basically the rhetoric of the challenge of peace is the main thing in his philosophy. He tried to use the role of human individuality and cultural identities to resonate in the economic and political variables to search for power, not only enable interest in this, but restrict the human life to the agent of civilizational authority. He sees society in a process of change and evolution. It is always in the continual process of unfolding in the exploration of being with its truth and goodness. Undoubtedly this

leads towards the important challenges of beings, as per to how we think about development, poverty, the state, conflict itself, and post conflict reconstruction, without major implications for policy. The major characterization in policy terms relates to the idea of a well ordered society. The policy must be categorically supportive in the cultivation of a positive peace building in the political community. It is a challenge of tradition and contemporary life into building well ordered society.

So, it is on a related note, that this work is relating to the ideas of philosophical hermeneutics in the thresholds of psychoanalysis, to rediscover the perennial wisdom and especially, to use it correctly in the direction of the vast social changes of our times.

Nonetheless, it is our fundamental challenge to bring order and a balance society in our civilizational world. Freud, under this panoply was really envisioned with openness in appraising the state building process of the cultural civilization, which produce unusual territorial concentrations of power in the hands of the state mainly, and this must be redressed into a nationalist symbols that will be bounded within the close alignment of the mutual harmony with the individuals in the political community.

My findings here support the thesis that Freud's ideas remain relevant and influential in understanding modern society, despite criticisms and revisions. Here are areas where Freud's ideas continue to apply:

Psychology and Mental Health
1. Anxiety and stress: Freud's concept of repression, denial, and defense mechanisms help explain modern anxiety and stress.
2. Trauma and PTSD: Freud's work on traumatic experiences informs contemporary trauma psychology.
3. Personality disorders: Freud's theories on ego, id, and super ego shed light on personality disorders.

Social Dynamics:
1. Group psychology: Freud's ideas on group behavior, conformity, and mass psychology remain relevant
2. Social media and narcissism: Freud's concept of the "egoideal" helps explain social media's impact on self-esteem.
3. Politics and ideology: Freud's theories on Oedipus complex and family relationships remain influential.

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