Conceptualizing a Fearlessness Philosophy: Existential Philosophy and a Genealogy of Fear Management System-5

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Abstract

The two main purposes of this paper are: (1) to document the history of my own philosophical thinking about fear ('fear') and fearlessness in regards to existential philosophy, during the past 18 years since co-founding and teaching within the context of In Search of Fearlessness Project and, (2) to lay the groundwork for a genealogy of Fear Management System-5 (and its later re-emergence in FMS-6b). For the first time utilizing the term *Fisher's fearlessness philosophy*, I have had to come to terms with the existential movement in the Modern era and its role in my own postmodern philosophy, and in particular, to sort out why existential thinkers and concepts have played a minor role in my work. The basic reason is that *transpersonal philosophy* (theory) and, especially *Wilberian philosophy*, has greatly shaped my own philosophical evolution for the past 25 years. The second half of the paper outlines a beginning genealogy of FMS-5 as a potential model for articulating my integral theory of fear management systems.

Introduction:

Fisher's Fearlessness Philosophy

Over the last nine years since living in Vancouver, BC and attending graduate school (1998-2003), I have met two colleagues[2] who have come to know some of my work. One thought I was a Nietzschean and the other, more recently, said I was like Kierkegaard. Luckily, they both were existential-friendly in their attributions. Although, I was somewhat familiar with the general gist of these two great existential philosophers, I was probably a bit stunned with being labeled after their names, especially since I haven't read extensively either of their original philosophical works or really cared a lot about their work in regards to building my own philosophy. This latter point, sorely has come to bear since reading about Kierkegaard for the past few weeks (initiated all by a stimulating essay written by my daughter[3] which I edited for her).

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[1] For further details about him and his work see www.feareducation.com

[2] Dr. Fred Ribkoff and Jenny Peterson (doctoral candidate).

[3] Fisher, Vanessa D. (2007). The command of love: Kierkegaard on faith, love and the limits of the ethical. Unpublished paper.

Existential philosophy is deeply a European 'child.' I find lots about Søren Kierkegaard and his ideas that resonates favorably, and likewise with Frederich Nietzsche. To me they are great literary imaginative artists and that aesthetically appeals to my own dominant artistic-side. I generally like existential philosophy as well, and from what I have read and heard about Heidegger, his work is pretty cool and controversial. Recently, I wrote an essay on Albert Camus's "great art" when he poetically summed up (in 1946) the last four hundred years of human knowledge-progress to arrive at the 20th century as "the century of fear." But it seems my life-tracking (following my nose) has led me down other roads than to read classical philosophy and/or disciplinary philosophical canon. I've never taken an offical philosophy course at the post-secondary level, so I really have to confess being an amateur philosopher. This has had its good points and its weaknesses. I wrote about my view of "divorce" with philosophy and the philosophy of education in my dissertation (see Appendix I), and concluded then that, I prefer philosophizing as a critical form of thinking to the discipline of philosophy as it has developed in the Western canon. This has no doubt been a small factor in my not reading existential philosophy and directly incorporating it into ISOF philosophy. It is not the major reason.

I have a strong sense that I am attracted deeply (soulfully) to the European sensibility, much more than North American or any other continent's philosophers (I guess that's because I have it in my near genetic blood[4]). So, the question arising of late is *why have I so ignored, or at least side-tracked, the existentialists in my work with fear ('fear') and fearlessness?* I'm starting to realize that there were good reasons for not foregrounding my fearanalysis around *anxiety* (angst, dread), as existentialists tend to. The final straw 'broke' so to speak, when I discovered, while reading Kierkegaard and existentialist ideas of late, that in the existential worldspace was the exact kind of knowledge I needed to create a genealogy (history of discourses) behind the Modern era—and, what I have labeled the Fear Management System-5 in my previous writing on an Integral Fear Management System theory (Fisher, 2006).[5] The FMS-5 was the place to start articulating a detailed genealogy for a fear management system, of which I had not yet done, and of which there are at least another 10 or 11 such FMSs to research and write-up.

All of this consideration has no doubt pushed me to declare my bias in my own philosophy of fear ('fear') and fearlessness and, to finally step out boldly and declare that I have been long working on *Fisher's fearlessness philosophy*, as a unique contribution to philosophizing and theorizing about liberation in the history of humankind. To articulate one's own philosophy also requires one to be humble and carefully regard those philosophies (and philosophers) that have both shaped one's work so closely by attraction, and, likewise shaped one's philosophy, more or less, by repulsion. Existentialist philosophy has tended to fall somewhat in the latter category so far, but I can see this changing rapidly. I wish to discuss some of the implications of this relationship.

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[4] I'm first-generation North American on my mother's side. She is Belgian. And second-generation on my father's side. He is German/Russian.

[5] I refer you to Figure 1 in Fisher, R.M. (2006). An integral fearlessness paradigm. Technical Paper No. 20. Vancouver, BC: In Search of Fearlessness Research Institute.

This paper is divided into two main parts: (1) documentation of the history of my own philosophical thinking about fear ('fear') and fearlessness in regards to existential philosophy, during the past 18 years since co-founding and teaching within the context of In Search of Fearlessness Project and, (2) to lay the groundwork for a genealogy of Fear Management System-5 (and its later re-emergence in FMS-6b). Readers less interested in the historical development of my own philosophy and ISOF's philosophy, as they are so intertwined, may choose to skip the first section of this paper and go to the second half and read about the genealogy of FMS-5 with its more practical application potentials.

Brief Evolution of My Philosophical Roots and Routes

The purpose of this section is not to layout the fine details and full structure of my fearlessness philosophy (some of which can be found in Appendix I); much of which can be gleaned from reading any of my technical papers since 1995 or other publications I've had (inside and outside of ISOF). Fact is, it is a book or two to come yet, before I can systematically articulate a mature *fearlessness philosophy*, which includes a philosophy of fear ('fear') and fearless. All of that is my long term goal as a contribution to a philosophy of liberation on this planet.

That said, I wish to move on to the historical development and evolution of my fearlessness philosophy and its particular relationship to existentialist philosophy (EP) (sometimes referred to as *existentialism* or the *existential movement*). EP is not so easily summarized or tracked out simply as involving this or that philosopher. EP is complex and diverse, with no one authoritative voice, and the philosophy is continually evolving. However, roughly, one can say it has evolved in the Modern Era (past 350-400 yrs)[6] in the West (mainly European by origin and development)-- its concentration has been on giving the *individual* their due value, privilege, and source to a modern philosophy, in general. I'll leave it up to readers to read up on EP or recall what they already know about it. This paper is not going to try to summarize EP. What I will say is that from Pascal and Spinoza (17th century) to Kierkegaard and Nietzsche (19th century) to Heidegger (20th century)-- one has a good grasp of the core of the major philosophers and philosophies of existentialist thought. Kierkegaard, the rebellious Danish philosopher-theologian, is regarded by most scholars as the "father of existentialism." The strong rebirth of the existential movement however, did not fully take until in Germany around the mid-1800s. Again, the history of existentialism is well worth learning about, but not here.

My Wilberian Philosophy Turn

As I said, I'm starting to realize that there were good reasons for not foregrounding my early fearanalysis around *anxiety* (angst, dread), as existentialists tend to.[7] Let me start first with a recent journal entry (Jan. 16, 2007):

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[6] See Appendix I and the discussion of Epicurean and Stoic ancient Greek philosophy, and note, that roots of EP can be seen emerging in both E. and W. philosophy since at least 2500 years ago. However, EP ideas have only been sustainable ("ready") at certain points in Modern W. history and into postmodern times.

[7] It ought to be recognized that Kierkegaard also focused his existential philosophy around *love*, and Hiedegger around *care*, and, we ought to not stereotype these "white-male" old philosophers as only being interested in pain, fear, anxiety, dread, despair, suffering, death,

> *I've gathered some real good pieces from this searching* [re: Kierkegaard] *and I also know there is lots more to take-in and better understand of the 'hard core' ideas around ontological anxiety—from Kierkegaard to Freud to Heidegger—and I don't feel all that competent with those ideas and theories; and sometimes, like today, I find reading the stuff on anxiety/ angst annoying and distracting(?); I wonder about the value of so much Upper Left quadrant phenomenological-existential philosophic/ psychological analysis—and, I miss some framework around it that contextualizes 'fear' more integrally—anyway, I think what comes up for me is my "lack" as to being a trained philosopher, my lack of having read and studied W. philosophy too*; *all that really puts me 'off' somehow, in a way in which I just don't want to 'go there'*; [i.e.,] *be drawn into the 'depths' of these philosophic labyrinths—and, then I paused today when I sensed myself dis-connecting with the existential analysis and I realized it misses a theory of hurting and healing, a feminist liberational understanding; that's what really irks me to <u>no end!</u> It so pisses me off, and it is so mis-translating the 'fear' from a coping vs. a healing society; sorry, but I can only go so far with any philosopher with any stripe if they lack this sensibility that I derived from Harvey Jackins and the RC Movement*[8] *he spawned....*

Around the 1970s-early 80s I had been influenced by many philosophies, especially the environmental ones (Dubos, Schumacher), including the transcendental-naturalists (Emerson, Thoreau), Buddhist-types (Watts, Krishnamurti), critical consciousness educationists-theologian types (Illich, Freire), anthroposophists (Steiner) and radical socialist-liberationists (Jackins). That all would make too long of a story for this paper. It is important to note that I am currently working on a research project to write a history of the *fearlessness movement* (see Fisher, 2007)[9] and I am looking at all of these philosophies and movements, more or less, as possible sources for what I call the historical (rather invisible) 'thread' or 'spirit' of fearlessness. They are all critiques of the "mass-society" and "normal." I love critiques, and certainly, more than just abstractions. Particularly, Jackins has influenced my thinking and brought together the most powerful praxis that was foundational in the ISOF Project and still is. Why? Because the Jackinsian philosophy and theory articulate (rather indirectly) a *fearless standpoint*, or perspective *without fear* or *free from fear*. I won't go into defining the fearless standpoint theory or RC theory here, especially as I have read RC and my life-partner and I have reworked it in several up-graded versions (LPC, IPC).[10] I'm

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and all that awfully 'dark' and 'negative' stuff of human existence. Likewise, my fearlessness philosophy is very interested in a philosophy of love, care, compassion, and so on. However, the focus conceptually has been on what "gets in the way" (blocks) those more wonderful 'light' and 'positive' aspects of human nature and the human condition and potential. One also can note that "fearlessness" is my focus, not "fear" but they are dialectically-situated in both my philosophy and in Life (but that's a long argument for another paper, or book).

[8] RC stands for Re-evaluation Co-counseling, see the Internet for more information, if you wish.

[9] Fisher, R.M. (2007). History of the fearlessness movement: An introduction. Technical Paper No. 22. Vancouver, BC: In Search of Fearlessness Research Institute.

[10] Between 1992-98 we utilized Liberation Peer Counseling (LPC) and I taught it. Around 2002-03 we invoked Integral Peer Counseling (IPC) and taught one workshop on it.

always looking for a philosophical perspective (theory, practice, praxis, political and spiritual movement) that includes but transcends fear ('fear'). It makes sense to study and understand fear ('fear') by an immersion in it (e.g., existential) but also beyond it (e.g., transpersonal)—thus, you may now see my interest in *fearlessness* (a path Love takes as it encounters fear or what I prefer to call the *'Fear' Project* or *'Fear' Matrix*).

Suffice it to say, all the stuff I like above, is rather "underground" and has been largely ignored and marginalized (suppressed) in the mainstream and in academia. The point of saying all this is to acknowledge that my life-path (soul-path) is not one that is appreciated much by the mainstream or academia. The ISOF Project is also underground. I suppose I could admit that I am a typical (existential) "outsider" (Wilson, 1956)[11] or what Sam Keen called an "outlaw"[12]— because existentialist thought is truly grounded in a rampant angry critique of the "bourgeois" (middle-class comfortable and privileged) society, in general (not to forget to mention it is a critique of elitism as well). Kierkegaard (a devout religious Christian) started this all off outrightly, and you get a reputation when you write a book like he did entitled *An Attack on Christendom.* I love his honesty and 'fearless' disregard of authoritarian-ism. But it comes with great risk and consequences too. Kierkegaard, with many enemies, published all his own books with his own (inheritance) money, and sadly, died very young and virtually unknown outside of Denmark in the mid-19th century.

My academic life has also been a difficult struggle, as I have taken a path 'least travelled.' The academy, higher education, can be radical in some ways and very conservative in other ways. I am beginning to realize a large philosophical reason why I was not well supported in going into graduate studies in W. Canada between 1998-2003. My hypothesis (argument) goes like this: Okay, I wanted to study fear ('fear') and fearlessness and all my colleagues, prof.'s and supervisors eventually would find that out. I spoke out openly most of the time. However, I wasn't talking about EP or existential philosophers as I pursued my own fearlessness philosophy in education. That was a big problem, I realize now, several years after graduating. What could I have been thinking? Of course, if one is in academia, and one wants to study *fear and courage* or anything similar (as I was), then one has to engage seriously the academic philosophers and routes of scholarship that specialize in that topic. EP is that location of expertise. Was I just blind? Did I feel *that* repugnant to ignore EP? Well, as you'll see below, I didn't just ignore EP.

There are many critical self-reflective questions I want to pursue, but suffice it to say that clearly without incorporating an upfront emphasis on EP in the academy, especially in the postmodern era of which we are in and I was in during my graduate years of university, there was no hope and hell I would be taken seriously—and surely, no one would care much about 'fear' and fearlessness that I was writing about. Yeah, I was tolerated (sort of) and mostly quietly ignored (not taken seriously). The consequences have been that I haven't been able to find an academic position in four years. I haven't even got on a short-list for an interview.

Okay, I can accept that it is a hard route when one is an original critical thinker like myself. I can accept that I may never find an academic job or be invited to publish

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[11] Wilson, C. (1956/67). *The outsider.* NY: A Delta Book/Dell.

[12] Keen, S. (1983). *The passionate life: Stages of loving.* NY: Harper & Row.

or consult on projects. Okay. Now, that may sound all very self-consciously astute on my part, and a mature attitude to reality—and in part, that may be so. However, the more simple, and perhaps more profound issue, is that I have been damn naive in not seeing the reality of academic life as I should have. But even then, there is something more important along this path as an 'original thinker' that led me more and more to the isolation of the "lone" philosopher—and that, involves that fateful day in 1982 when I walked into a university bookstore in Calgary, AB and found my first copy of a book by an author I had never heard of. I bought it and read it thoroughly. My life-philosophy and research direction were changed forever.

This I'll call the "Wilberian Philosophy Turn" of my life. I discovered the transpersonal philosophy of Ken Wilber[13] in 1982 and it has shaped my philosophy and relationship to EP. But before diving into my relationship with Wilber and his work, let me return to a recent journal entry (same date as above):

> *But, what has also been good about stickn' my nose into Kierkegaard is how it has 'forced' me to encounter the Existential Movement, as a primary Modern formation of human/individual rebellion to oppression-repression dynamics—but, thus, nonetheless, I would have to put forward as a fearlessness movement as well, which I have sorely, if not in error, omitted for too long in my writing and ISOF theorizing. This is critical and has unfortunately led me 'adrift' from academic/intellectual scholars and other well-educated philosophic and/or therapeutic types.... the issue of my missing this link to existential movement is one of just intellectual research choices I made way back in 1990-1 or so when, as founder/ director of the In Search of Fearlessness Research Institute, I decided to focus on the term FEAR, of which I transformed to 'FEAR' and the latter would include "angst," "anxiety," "dread," "despair,"* [the existential terms re: fear and its management by individuals].... *and my work was never so much about a deep phenomenological/existential analysis of individual struggle and ontological anxiety... not sure why, but no doubt, being a Wilberian had turned me away from such a focus on existential consciousness [level FMS-5] as being all that important as history had made it [as the academy had made it]... indeed being a Wilberian since 1982, I was not overly gripped either by Freudianism—all, I could see was important to a depth psychological analysis—but all was too "individualistic" (U.L.)—but, if that intuitively was not enough to turn me off their* [existentialists'] *labyrinthinal theories and explications—something more profoundly turned me off and away from the genre of "existentialism" as a kind of Romanticism, as I and Wilber saw it—and saw through it, its limitations in the liberation movement overall....*

Clearly, EP articulates a particular perspective, worldview, set of values, level of consciousness, whatever one wants to call it. As a particular genre of writing, it also has a particular aesthetic, trope (if not ideology), style of Modern rebellion, with lots of romanticism in the sense of being "obsessed" almost, with the "descent" path of

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[13] One can find lots of information on the Internet about Ken Wilber (1949-). And I have more directly written about his integral theory and fear management systems elsewhere (see Fisher, R. M., 2004, Wilber and fear management theory. Technical Paper No. 17. Vancouver, BC: In Search of Fearlessness Research Institute).

life (existence) —that is, with death and the human relationship to death—meaning, "fear of death." Wilberian philosophy, as I have embraced largely, as part of a larger transpersonal philosophy movement (which began in the early 1960s), is not so aligned and overly-attracted to the "descent" path any more than to the "ascent" path (see Wilber, 1995 on Eco-Camp (Decenders) vs. Ego-Camp (Ascenders)[14]). The transpersonal perspective (lens) and Wilber's version, was more "integral" and "inclusive" whereby both paths were seen as a complete and healthy movement of 'spirit' in evolution generally, and human consciousness development, specifically.

The transpersonal (Wilberian) perspective was more conducive to what I was searching for: a fearless standpoint (e.g., Atman, Absolute, One, etc., all such words quite inadequate to the experience of the Non-dual). The non-dual philosophy in Wilberian thought was a wonderful synthesis of E. and W. philosophy, psychology and mysticism, of religious wisdom and new science (consciousness studies). Existentialism was not nearly as integrative and inclusive of the vast domain of "spiritual reality"[15] that the transpersonal both integrated and extended beyond as it included all the "existential reality" (post-conventional) and convention and preconventional levels or worldviews, etc. Non-dual philosophy was the perspective lens with which to look through, analyze, and categorize the "levels" of consciousness, and existential consciousness was just over 1/2 way along the ever-expanding "spectrum of consciousness" that Wilber articulated in his earliest books. Wilber (2000)[16] wrote,

> *In fulcrum-6, the panoramic view of vision-logic brings existential issues and problems to the forefront, along with the possibility of a more fully integrated bodymind (or centauric self).* (p. 96).

The romantic style is not so evident in vision-logic as Gebser or Wilber write of this stage of cognitive development, however, as a literary-philosophical trope or style, the existential writing, in my view, does quite easily slide into Wilber's (1998)[17] definition of Romanticism, when he says "... the central Romantic aspiration [is] for a *unified feeling of life*" (p. 94), which is exactly the opposite (or corrective) of the modern alienated-fragmented-self, which fills the writings of the typical existential critique.

Readers also want to be cautious of making any quick decisions about Wilber's developmental and evolutionary spectrum approach, as he has modified it at least four times in his career (e.g., Wilber-I, II, III, IV, V). To truly understand the man's philosophy one has to have some grasp of its roots and routes since he started

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[14] Wilber, K. (1995). *Sex, ecology and spirituality, Vol. 1: The spirit of evolution.* Boston, MA: Shambhala.

[15] In fact, post-Kierkegaard, it is well known that the academic Germanic re-vision of existentialist thought in the mid-19th century and into the 20th-21st centuries has left existentialism often barren of anything "spiritual" (there are some exceptions). Existentialism vs. religion is a common stereotype of this relationship, not to be taken too seriously, but with some justifiable truth for it as a generalizing comparative frame of reference. Existentialism, in this way is today very postmodern (anti-traditional, anti-Grand narratives, anti-religion, etc.).

[16] Wilber, K. (2000). *Integral psychology: Consciousness, spirit, psychology, therapy.* Boston, MA: Shambhala.

[17] Wilber, K. (1998). *The marriage of sense and soul: Integrating science and religion.* NY: Random House.

publishing in the mid-1970s. Besides that complexity, it is still worthwhile to note that existential thought is not the "highest" or most embracing approach to reality and liberation, at least not according to transpersonal philosophy, and not according to Wilber. From my reading of Wilber's schema, existentialist thought, theoretically speaking, is more 'fear'-based than transpersonal thought. The latter thus, is more liberative (at least, theoretically). The latter, is more fearless.

Upon reflection, the existentialism-romanticism I picked up in my early reading was a kind of dramatization of pain and suffering, and of course, of the potential resilience and creativity of the 'hero' facing life's and death's challenges and having the "courage to be," "to overcome," etc. There was not that same bravado-heroic [hyper-masculine] romantic emphasis in transpersonal psychology and philosophy from which Wilber emerged. In ISOF theory, I have placed bravery and then courage at "lower" developmental levels than "fearlessness" and "fearless" (see Fig. 2, p. 11 in Fisher, 2006). The Wilberian philosophy was ultimately about the path of fearlessness on the way to fearless (i.e., FMSs 7, 8, 9; highly advanced Second-tier and Third-tier systems). Existentialist philosophy was born in FMS-5, and later emerged in FMS-6b (still limited to the First-tier systems). The quick conclusion, I intuitively registered and followed long ago, "chosing Wilber" over "existential" was largely shaped by what I saw as their differential, respective, capacities to manage fear ('fear') and promote liberation effectively against the 'Fear' Project (and/or 'Fear' Matrix). Wilber's work (pre-1997)[18] gave me the critical existential + transpersonal perspective to understand the 'Fear' Project that I saw was most damaging (oppressive-repressive) to Life on this planet. These are rough generalizations, but they make the point of my own historical and philosophical choices (albeit, always open to be challenged by others, and always open for self-critical reflection in my own thinking).

Reflecting on my path here reminded me of a study I did of Wilber's critics in the mid-1990s (later published[19]). A big part of that research was looking at the humanistic-existentialists, like Rollo May, and Kirk Schneider, who got into professional journal wrangling matches with Wilber. This was my way to study the existentialist vs. transpersonalist discourses (i.e, who I thought was coming from a more 'fear'-based positioning than the other). It was very revealing, and I was again, fairly certain that taking the transpersonal (Wilberian) route was the *better* way, overall, but that didn't mean negating the existentialists, it just meant *putting them in their place.* Of course, the existentialists argued as if their position was the "no.1" way to go... and Wilber, critiqued their position marvelously. Their arguments, as existentialists, seemed more lame and uncompromising—i.e., they saw no "use" for the transpersonal or anything which claimed to be more inclusive

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[18] I cannot emphasize enough that I have been very selective (and critical) re: Wilberian philosophy. Also note, Wilber left the transpersonal movement/philosophy in broad and critical ways, as early as the mid-1980s. He has chosen to become a self-decribed "integral philosopher." I am no big fan of his post-1996 writing (that's a long story for another time). But suffice it to say I like my Wilberian (not too transpersonal, not too integral), and that actually comes out to mean I like my Wilberian-existential; Wilber offers a very interesting existential philosophy within his work—and this is, in my view, outstandingly unique and important in ISOF and my fearlessness philosophy. Again, there isn't space here to elaborate that further.

[19] Fisher, R.M. (1997). A guide to Wilberland: Some common misunderstandings of the critics of Ken Wilber and his work on transpersonal theory prior to 1995. *Journal of Humanistic Psychology, 37*(4), 30-73.

than the existential territory and interpretation of reality (and all things practical and/or therapeutic)—and, so on and so on (but not an inconsequential battle, which Benjamin, 2006 has brought up for renewal[20]).

So much could be said of my own historical path and the "choosing" I made, philosophically speaking. Some of the choices are rational, some arational, and maybe even some irrational. But suffice it to say, the existential-romantic trope and discourse too often overly-inflates the value of fear/anxiety/dread. I don't doubt there is lots of truth in the existentialist perspective, and I sense I know it deeply experientially and intellectually, quite well. However, I think it has a delusion at play in its over-dramatizing and reifying of a 'fear'-based reality (experience) that ends up manufacturing and supporting a "culture of fear." I don't see in EP the same sophisticated cultural and political analysis (or integral analysis, *a la* Wilber, or my own fearlessness philosophy of 'fear') to meet the demands of a post-9/11 world. Of course, the existential fear management platform (FMS-5 and 6b) are critical to humanity's capacity and intelligence to manage the human condition and a seemingly threatening future in the 21st century. That's all an argument for another paper. I trust I have offered enough information in this paper to justify my critique of EP, at least in principle. Time to move on and perhaps the explication of the genealogy of FMS-5 will be useful for readers to make up their own decision about my claims.

FMS-5 Modern-Existential: A Brief Genealogy

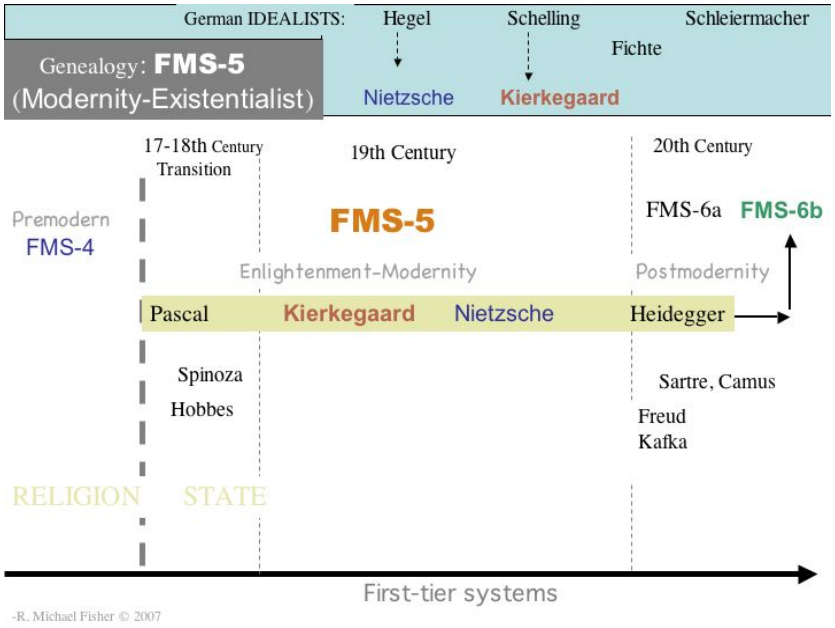
A *fear management system* is a basic 'habit' that has evolved in humanity for the purpose of handling a particular kind of worldspace, worldview, consciousness perspective, and so forth. FMS-5 is half-way along this developmental or evolutionary spectrum. A much larger document would be required to do justice to this FMS and the theory behind it. This brief description at least begins to model how the various FMSs ought to be approached, in a philosophical and theoretical sense. I built this genealogy of FMS-5 over many years, although only in the past week has it been solidified into a set of basic diagrams (see Figures to follow). I offer a the reader a chance to study these diagrams and see if they provide insights into the workings (design) of the FMS-5 and its role in the development of humankind. Like all FMSs, the FMS-5 is valuable, powerful, and inherently limited; having gained its strength from all the FMSs (0-4) before it. FMS-5 has evolved from FMSs 0-4. For brevity, I show in the diagrams only FMS-4 as a representative of the Premodern period overall. FMS-4 (Blue v-meme) is organized around a strict hierachy often associated with Religion (or religious values and morals)—that is, "right" vs. "wrong" and anything that threatens the religious/moral structure of the insitution (or governing body) is an assault to its sovereign and unchallengeable authority. FMS-4 is typical of organizational power, in order to manage fear, that creates a lot of fear within it. The primary premodern fear in the Judeo-Christian and Islamic traditions is "Fear of God" as a basic orienting philosophy and organizational (emotional) ethos. This means fear authority. Fear those in power over you who are of the status of "Divine" (or "Godly" or "Good"). Such a structure can be utilized in secular State organizing as well, or you can find it in a family

[20] Benjamin, E. (2006). Wilber vs. Schneider: Transpersonal vs. Existential. Retrieved from http://www.integralworld.net/benajmin8.html

system where the traditional (most often man/father) authority is passed on through the FMS-4 design. The Tradition, Authority, Religion, State, will tell you what is right and what is wrong, and never shall there be any gray areas between. Note, that in fear management systems, all of them have a healthy side and all of them can become pathological (and/or, simply insufficient in design to address the 'new' changes required in the environment or in the psyche's development). The demands of the ages, literally, demanded more than one fear management system, thus, we know of FMS-0 to FMS-9 (at least approximately), and who knows, there may be more that evolve in the future. As well, typically, several FMSs operate simultaneously in an individual or group, in particular situations. Our point is to learn first to recognize them as discourses, as patterns, as habits, and to learn their design, limitations, and their order in how they grew/evolved from each other. On the practical side, once this knowledge of FMSs is available, groups or individuals ought to be more flexible in their use of them, with diversity to draw upon in diverse situations; rather, than being limited to using only *one* (or two) as always the best. This latter observation has been characteristic of my study of FMSs so far.

That's the basic quick picture. FMS-4 gives most people who want it (and/or are forced to live in it), the "security" (perceived or real) they need to not feel so afraid of the world, and afraid of themselves, and afraid of rebellion or revolution to authority, etc. But the rule is "Fear God" or "Fear State", first and foremost—as the condition of the 'social contract'—then, the God or State will protect you from others (and all threats to your well being)—at least, that's the "logic" of FMS-4. The reality is that the FMS-4 presupposes and reinforces that the Traditional Authority has all the police, soldiers, weapons, and economic power to incarcerate and/or destroy those who are a threat to its (Security) SYSTEM.

Figure 1



At some point, the FMS-5 emerged in the Modern era[21] (17th century in the West), and this was a FMS which saw through the problems of that unquestionable "Fear God" or "Fear State" and ye shall be made unafraid of others. FMS-5 questioned the authority-fear that FMS-4 breeds and touts as the best way to go to "salvation" or to "freedom." FMS-5 is part of a general democratizing and secularizing of the governance of Western civilization. That transition is a long story, but you can see in the diagrams that Pascal, Hobbes, Spinoza are a few of the outstanding (not only) philosophers that were interested in the resolving of the abusive or darkside to the FMS-4—that is, how it builds a communal domination (fundamentalism) over individual free will to chose what is right and what is wrong. The strong beginning of existential philosophy that backs-up the FMS-5 came *via* Kierkegaard's challenge of Christendom (which is the archetypal challenge of FMS-5 over the abuses, and distortions and pathologies of FMS-4). The 19th century in the W. world was the time of great civil uprisings and revolts against the old regimes of "truth" and "morals" (albeit, the impulses for this are found throughout history). But the change of the Modern human being in the 19th century (in the philosophy of Nietzsche and then Heidegger later), was dramatic and would forever change the course of history and humankind's evolution and ways of managing fear. In the following Figures, readers can trace some of the people involved as philosophers and theorist for the FMS-5 and the kinds of "fears" that are majorly involved that the FMS-5 has to confront anew, as it leaves behind the Traditional-Authoritative structures and "securities" of the FMS-4 of premodernity. While studying these, readers may note that many societies, and individuals, all over the world, have not yet come to entertain or fully-embrace the FMS-5. It is indeed a dramatic transition to make, where an individual realizes that "God is Dead" (as Nietzsche declared, be it real or symbolic). Tradition is Dead—means, that the individual has to now take full responsibility for their lives, for their fears, for their mistakes and for their successes. For many who are more "comfortable" in FMS-4 or earlier FMSs, the emergence of the Modern-Existential consciousness and FMS-5 is truly a terrifying thing to face, and most who try it turn around and head back to earlier FMSs because they don't feel ready for the 'leap.' (See Figures 2-5). To close off this brief genealogy, it is worth noting that the FMS-5 was to evolve as well to FMS-6 in the last century or so (that's another long story for another paper). In particular, when I read contemporary books on how to manage fear, there is a definite "green" humanistic approach that has emerged, more 'positive' and less dark than the FMS-5 (existentialist route)—and much of the humanistic route came from FMS-5 as well. Point being, FMS-6 has a 'lite' side to managing fear, and FMS-6b has the more 'heavy' side (largely carrying forth the existential FMS-5 into it but transcending the limitations of FMS-5 as well). The FMS-6b is aware of the 'Fear' Matrix ("culture of fear") as the context for current problems in managing fear and the FMS-6a does not tend to focus on context so much and relies more on psychology of the individual to bring 'positive' change in their life. The FMS-6b sees that the historical, socipolitical and cultural context is crucial in understanding 'fear' and how to best manage it. But that's all more than enough for this paper.

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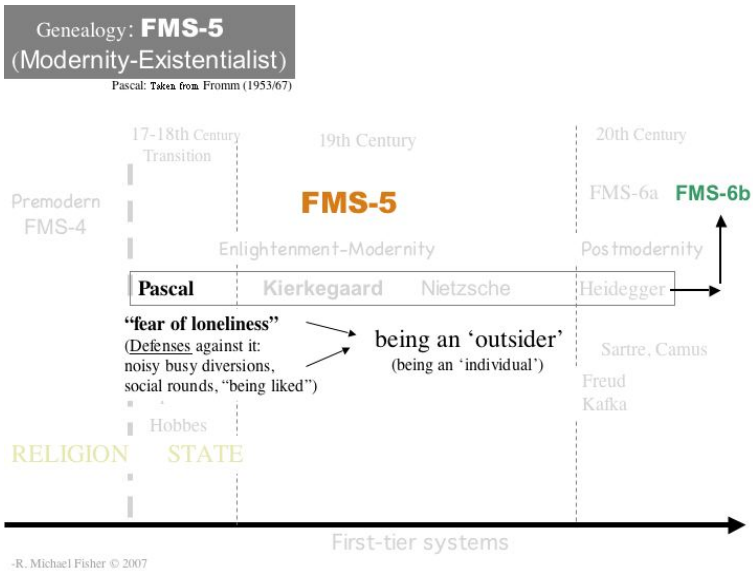
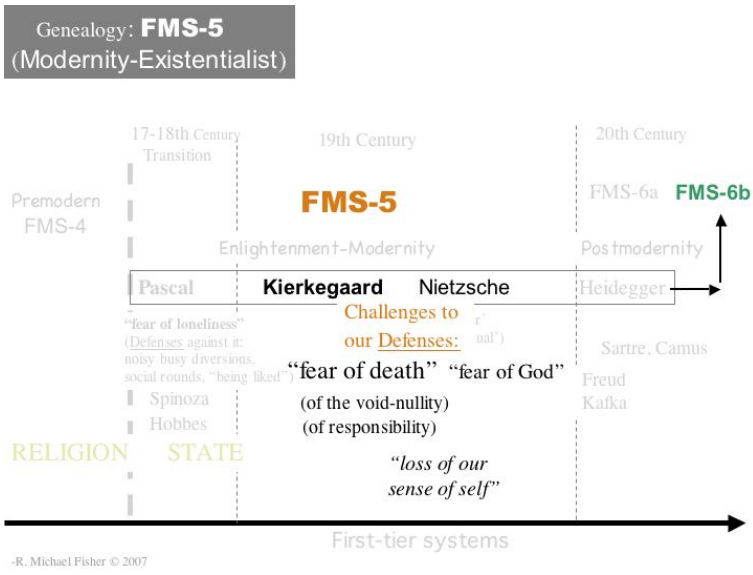
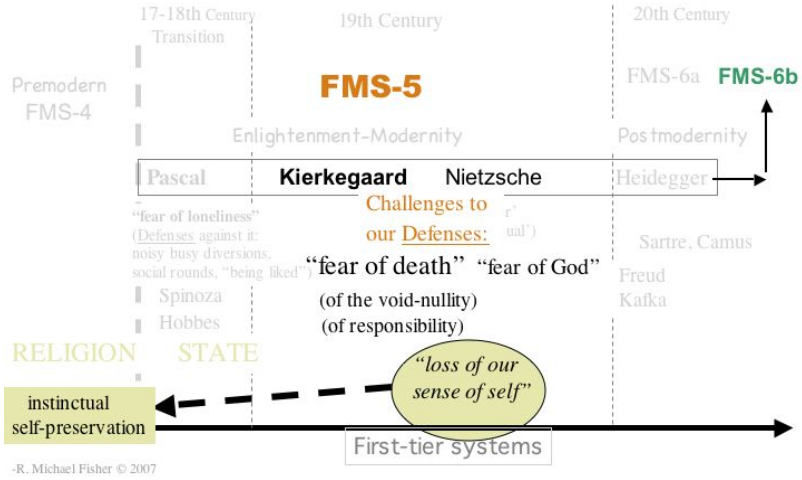
[21] Note, the FMS theory is based on a developmental (structuralist) logic, and with lots of good evidence, whereby, the evolution of the FMSs is both sociocultural (historical) for groups and is also parallel in development within an individual's growth of consciousness.

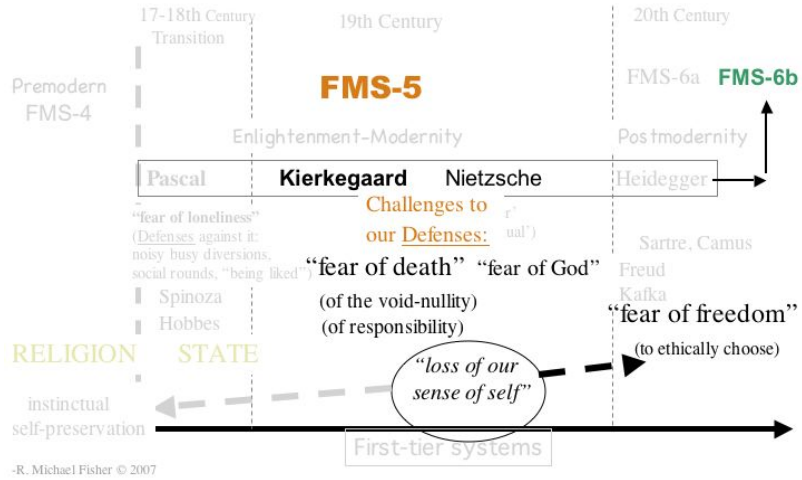

Genealogy: FMS-5
(Modernity-Existentialist)
Pascal: Taken from Fromm (1953/67)
17-18th Century
Transition
19th Century
20th Century
Premodern
FMS-4
FMS-5
FMS-6a
FMS-6b
Enlightenment-Modernity
Postmodernity
Pascal
Kierkegaard
Nietzsche
Heidegger
"fear of loneliness"
(Defenses against it:
noisy busy diversions,
social rounds, "being liked")
being an 'outsider'
(being an 'individual')
Sartre, Camus
Freud
Kafka
Hobbes
RELIGION
STATE
First-tier systems
-R. Michael Fisher © 2007


Genealogy: FMS-5
(Modernity-Existentialist)
17-18th Century
Transition
19th Century
20th Century
Premodern
FMS-4
FMS-5
FMS-6a
FMS-6b
Enlightenment-Modernity
Postmodernity
Pascal
Kierkegaard
Nietzsche
Heidegger
Challenges to
our Defenses:
"fear of death"
(of the void-nullity)
"fear of God"
(of responsibility)
"loss of our
sense of self"
Sartre, Camus
Freud
Kafka
Spinoza
Hobbes
RELIGION
STATE
First-tier systems
-R. Michael Fisher © 2007

Genealogy: **FMS-5**
(Modernity-Existentialist)



Genealogy: **FMS-5**
(Modernity-Existentialist)



Appendix I

Why I 'Divorced' Philosophy or Why Philosophy 'Divorced' Me

[End Note 1 from my dissertation[22]]

[For reader's edification, these very long footnotes were complete ignored by my research committee, four examiners, or anyone who read my dissertation, from what I can tell. Thus, I assume they all missed the essential *geist* of the dissertation. Yet, gleefully, I passed through, and out the corporatized institution of university. There is a certain sense of me knowing from the beginning that I would be 'thowing pearls to swine' (*a la* Jesus) or in more pop contemporary terms, I knew from the beginning I was dealing with educational-institutional Agents of *The Matrix* (see the sci-fi trilogy by the Wachowski Bros., 1999-03).]

[Today, I found a couple of quotes in a recent philosophical journal at the university library, which speak amazingly close to what I address below in my 2003 writing:]

> *I once heard a professor at Cambridge University referring to the mentality of Oxford professors as 'When they don't know a thing, they say it is not worth knowing.' Such mental attitude is called 'arrogant ignorance,' which is detestable.*[23]
>
> *... there is nothing more important for the thought in its struggle to make the inexpressible sound, than a capacity of hearing and understanding to the full what has already been said. Philosophers must always try to grasp the authentic and full sense of philosophy, its whole horizon of infinity. No line of cognition, no partial truth must be absolutized and isolated. Through this permanent reflection alone can philosophy be a universal cognition.*[24]

From my dissertation:

p. 48- End Notes—what does that mean? The 'voices' weave overlapping, repeating, inserting. I wish sometimes I could just write for the reader's comfort. But I refuse! The End Notes give me freedom to speak in a more "natural" cultural tone and style that goes with my background [poor working class]. You'll see what I mean, if you are interested to read on. Through these End Notes you will see fairly quickly that I am beginning a wholesale personal separation (divorce? perhaps) from anything called Education. Now, I must do the same with Philosophy (capital 'P').

I have been "trained" in Education, and I feel it is time at fifty-one years of age to dispense with it. "In the words of the great Eastern sage, Ramana Marshi, 'Illiteracy is ignorance and education is learned ignorance. Both are ignorant of the true Aim'" (cited in Wilber, 1982, p. 110). Boldly, that "true Aim" and my own aim here are part of a *fearless project.* The "aim of education," as so many philosophers

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[22] Excerpted from Fisher, R.M. (2003). Fearless leadership in and out of the 'Fear' Matrix. Unpublished dissertation. Vancouver, BC: The Univeristy of British Columbia. This was attained through the Centre for Curriculum & Instruction, Faculty of Education.

[23] Excerpt from Hamashita, M. (2006). Knowledge from outside: Knowledge for 'divertissement' and beyond. *Diogenes, 50*(1), p. 97.

[24] Excerpt from Moreva, L. (2006). Reflections on paradigms of philosophizing. *Diogenes, 50*(1), p. 96.

have espoused throughout history, continually falls short of a Wilberian challenge—a fearless challenge to no longer accept "learned ignorance" as "education."

What does the aim of education look like outside of the 'Fear' Matrix? This entire dissertation is all about that question, albeit, I have constructed a rather labyrinthinal way of explicating this fearless aim of education in the 21st century *via* the guidance of something I call "fearless leadership." It is not a linear unpacking that suits this mission, and thus, the dissertation style utilizes lots of purposeful rambling—for initiates. These End Notes (my artist's desire) provide a space to sculpt further what emerges in the main text.

The problems of leaving big 'E' Education are ultimately linked to Education's virtually impossible capacity to declare its own adultism [and fearism]—but let this story unfold further before confronting adultism and feminism (head-on) and before unveiling (or avoiding) their dangerous relationship. I also want to declare that my future interest in Education or Philosophy is going to be a 'feminist' one. Part Three of this dissertation explores this orientation and rationale.

Back to the point (if there is one): I have not been "trained" in Philosophy, and thus, I feel more embarrassed to begin to dispense with it because I have no standing or cultural capital to even think I could divorce myself from some 'body of knowledge' that doesn't give a hoot's ass whether I, or my ideas, exist or not. My distance from Philosophy, as a discipline, [p. 49] has a lot to do with classism. Education, as a discipline, seems more working class to me—unions, and ordinary people. That's me. Stereotypes of "educators" are not usually positive amongst the populus and other acaemic departments. Educators are people who can't make it in the other more demanding intellectual disciplines—so they go into Education. Stereotypes of "teachers" also are hardly inspiring overall, at least in W. popular TV/film culture of late modernity. That's the discourse one hears in the society. That's what I grew up on. I feel some shame that I have long felt comfortable in Education. Philosophy sounds more upper class, for only the brilliant minds of our world—although, I often think Cherfas (1979) had a good point that "Philosophers... [merely] have more time to worry about such things..." (p. 383), as most of us don't have the luxury for, as we have to 'work' for a living. That's a slippage of my heritage! I imagine philosophers, albeit, not a single type, are generally more brilliant thinkers than I. They come from academic upper class backgrounds often. With better diets and 'safer' homes, their brains grow bigger and more complex structures during child development. They read, I'm told, the great philosophers, out of curiousity, by age 12. I don't come from such elite stock. My familial ancestors, with barely eight years of schooling, ended up in WWII as young teens to young adults, while following an alcoholism that was unbeatable and mental health problems that were inescapable; all factors that were part of ending their full development as critical thinkers. Therapeutically, I was "emotionall abandoned" and born with "fetal alcohol syndrome." I'm not sure that is true, but it feels true, especially when I get into being "victim."

My I.Q. in highschool was measured once and it came out at 10 (Stanford Binet). That's marginally average. My grade 10 (non-university track) home room was labeled bythe school as 10-L. Everyone in the school knew exactly how far that was away from the students in 10-A. Nobody talked about "streaming" in my home room. I've met really big I.Q. people who are in Philosophy departments or specializing in philosophy of education but I've never got along with them. They were probably in 10-A. I've tried, and probably over-tried. I have imagined they immediately pick up on my working class (10-L) clumsiness in language and thinking and get irritated by my untrained philosophical manners. They are quickly impatient with me, I guess, because I spout off idiosyncratic ideas too often, without

having first taken formal philosophy courses—especially from them. I can't quote Aristotle. I dropped Philosophy 201 (Analytical Logic) after one month in 1978—upon reflection, it was probably because I was not cognitively capable of thinking in formal operations. That darm developmental delay (dysplasia)—because of being raised in an alcoholic lower-working class family of peasants!

These philosophers I met characteristically seemed so arrogant and snobby (my own shadow projection?). We always were in a battle—for truth?—for honesty—for who's persona (ego) was a "lie"? Who was coming from the most 'fear'? Something, ineffable, bugged me about their mannerisms and pomposity—and the fact that they never seemed to be able to look me in the eye, and/or admit they had an emotion or feeling when they were with me. "As Philosophia said to Boethius in his distress [imprisonment], 'You have forgotten who you are'" (Wilber, 1982, p. 65). I felt these fearful men had forgotten who they are.

Being born and raised working poor shaped my *philosophia*, which takes a different 'root' (and takes different 'routes') than those many white bourgeois philosophy guys I've met over my life time. I wanted to belong. The one or two women philosophers I've met seemed more human (less ego-centered), at least on the outside. It is seductive and too easy, to idealize the feminine philosophia. Perhaps these women philosophers captured the caring spirit and humily of *philo sophia* (love of wisdom), or the principle of the ancient Sophia, as the "higher wisdom" that enspirits all who fearlessly pursue the truth, the good, and the beautiful. I look at hildegard's art image of Sophia (Mother Wisdom: Mother Church) from the 12th century in the German Rhinelands, and read she is "wisdom personified" (Fox, 1985, p. 70)—and I would add, she is a terrible monster and terrifying mother symbol to pathological egoical patriarchy (see Wilber, 1981). Depending on the perspective referent, [p. 50] Sophia, can be seen as a wise caring Mother and as "terrorist." I explore this problem of perspective referent and feminine wisdom throughout the dissertation, constantly asking how the 'Fear' Matrix is structured, and how it's programmed to inhibit Sophia—a female fearless[25] leader (feminine philosopher—integral philosopher)? I've dedicated Part Two of this dissertation to a 'feminist' perspective of the rebel, of transformation, and the possibilities of life on a fearlesship. I call on Sophia's articulations within the screen play of this dissertation to perform her magic and enchantments, and I imagine that they will overflow into Part One at times, with its more academic qualities of writing.

In my past, and recent experiences, I have found, generally, Canadian older adult male philosophers (all white, often of British heritage), very hurtful, and bordering on cruel; but I am certain they did not intend to be, and no doubt they wre very clear on using reason and rational logic as benign forms for making distinctions between 'good' thoughts (people) and 'bad' thoughts (people). But I was mad. One day I found Nussbaum (1994) and read the quote from Epicurus: "Empty is that philosopher's argument by which no human suffering is

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[25] In *Fisher's fearlessness philosophy* the term "fearless" is used carefully and theoretically, within a larger conceptual framework and integral philosophy (all more than I can cover here). Suffice it to say, I do not use the term flippantly, or within a pop cultural style that is surprisingly evident today in so many discourses (often in 3rd and 4th wave feminism—e.g., the eminent psychologist, Carol Gilligan, recently wrote about preadolescent girls as "frank and fearless" (p. 61), whereby "fearless" is not defined or theorized in her work, and I find that unacceptable and distortive. Someday I trust she may read my fearlessness philosophy to see how "fearless" ought to be a category reserved for a very advanced and mature (spiritual) form of consciousness development (FMS-9). Gilligan, C. (2006). When the mind leaves the body... and returns. *Daedalus,* Summer, 55-66.

therapeutically treated" (p. 13). Sign me up as an Epicurean please. But I'm also, like Wilber, a bit of a neo-Hegelian, in believing there is a "true philosophy" (beyond ego and careerism). Wilber (1981) wrote, "... true philosophy was, for Hegel, the conscious reconstruction of the developmental-logic or stages/levels whereby Spirit returns to Spirit—in Hegel's words 'The task of philosophy is to [reconstruct] the life of the Absolute [historical fearlessness]" (p. 316). In my words, the task of philosophy is to understand the life of 'fear' but be not (entirely) of it—in and out of the 'Fear' Matrix. how could I be speaking about true philosophy? I was from 'low' culture and they were from 'high', and everything they were and I was—separated us—an enormous abyss—and the illusion of superiority fought horribly to keep us in smoke-burdened clouds. I'm sure they found me somewhat ignorant and naive because I just wasn't informed or well-read. I admit, I still cannot (will not) read a complete work of the Greek philosophers without putting it down after a half-hour and forgetting it under my bed for months. I don't speak French or German, or Latin either, and so, that always felt like it kept me out of 'the circle' of scholarly philosophy, or anything else in academe, for that matter. But I think Robert Bly (1990) has a more psychological answer to the problem. Older men in the W. modern world have been so hurt, they have given up on being wise initiators and mentors to younger men—the latter, who are being raised with absent fathers in the (post-) industrial age. Male pathology boils and spills over all our young boys, young men—and violence results.

I have never taken a 'pure' Philosophy course in my life. I couldn't take in much of the abstract thought in philosophy of education courses, because the professors were unbearably dry and I was irretrievably distracted. I wasn't at formal operational thought until well into my thirties. Yet, I have been journaling diligently and reflectively—doing it all now—philosophizing daily—for over 30 years. I rarely miss a day to take this time out and contemplate. The philosophers couldn't stand how psychological I was, because I enjoyed reading Freud, Jung, James, and a lot of popular humanistic psychology stuff and Ken Wilber's transpersonal psychology/ philosophy. But Wilber has been virtually completely rejected by academic Philosophers, much to his dismay and mine—so, I just couldn't talk the philosopher's language, and I didn't have a clue what reification meant or deconstruction—in those days—before grad school. Today, I have my trusty *Harper Collins Dictionary of Philosophy* beside my desk. I think what really put me off of professional philosophers was that they were never interested in my writing on 'fear' and the topic seemed to be a non-topic to them. I talked to a couple philosophers, in the Philosophy Department, at the University of British Columbia, who seemed likely candidates to supervise me at one point. Their eyes glazed over and they looked at their watches. In five minutes, maybe ten, I left the room. I at least expected to get something going with one of them who actually was writing on fear (Mathan, 1998)—but no interest arose. They looked at me as being a bit flaky and [p. 51] superficial. These two philosophers could see the philosophy of emotions as relevant and respectable for scholarly inquiry (e.g., Calhoun & Solomon, 198; James & Lange, 1922). They didn't see (or didn't want to see) I was going down a different road with 'fear' as a phenomena that was more than an emotion or feeling. Their display of ignore-ance astounded me, although, I think it was a problem of their being stuck in rigid disciplinarity and I was going transdisciplinary in my study of 'fear.' I was very disappointed in graduate school as I approached many philosophers who weren't even curious about fearlessness—when philosophical thought has always struck me "ideally" as a pursuit of truth without fear.

Personal journaling is great and Jung put me onto that mode of communicating with the unconscious through spontaneous writing, reverie, and dreamwork. Sometimes I draw, scribble, rant and rave. Sometimes I record what is going on that has 'stuck' in my brain. I'll engage dreams. Often, I draw models and develop theories—but mostly, I am philosophizing. This rather introspective dissertation *is* philosophizing. "Introspection may be considered simply another term for *philosophizing*, and it is philosophizing, by any other name, that seems to be the treatment modality at this level" (Wilber, 1986, p. 135).

Wilber follows and updates a developmental universal philosophy called the *philosophia perennis* (perennial philosophy,[26] cf. Huxley, 1970) and thus, he speaks of levels (of consciousness in evolution). I relate to this philosophizing level, wht he calls Fulcrum 5—because it is where formal reflexive critical cognitive thought takes place [note: Fulcrum 6 is "existential"]. But for Wilber, it is not just for reason and abstraction, searching for proofs, or for an overcontrolling order based on logocentrism—it is a level that is more than that. It is where the 'philosopher' is a therapist, and the therapist a philosopher. Where our problems in ourselves and the world need to be taken into a space of philosophizing [cf. Habermas's "emancipatory reason"].

Wilber's model has at least 4 more Fulcrum (levels 6 to 9) on the scale of possibilities of human cognitive (mystical, non-dualistic) development, according to the perennial philosophy. No matter what level of development on the spectrum of consciousness, there is always healing to do, but the therapeutic methods also change, according to Wilber. And fear(s) at level 1 are still at level 8, they become more subtle as we travel wider and deeper through the spiral of development. Level 9 is "fearless." Wilber critiques Hegel's philosophy, not for its realization of level 9 in abstract [Absolute], but because Hegel did not understand the subtleties and complexities of the higher [more embracing] realms of consciousness (Wilber, 1981, p. 316). Theoretically, some sages and some other humans experience a fearless existence (more or less stable).

As I separate from philosophy, as a discipline [locked into Fulcrum 5 especially, and even Fulcrum 6], I am merely asking for distance, and providing a space for [integral] philosophizing around pedagogy. I'll bring in whatever comes to me in this contemplation and writing. I merely want not to be limited to a philosophy of education framework in any traditional form [i.e., Fulcrum 5]—they have been, arguably, frameworks that are (primarily) 'fear'-based themselves.[27] My dissertation comes from the artist-rebel (*a la* Camus), who declared "I am not a philosopher," while realizing that is a philosophia itself. My point is, to ask the reader to engage philosophizing with me, and forget attempting (at least temporarily) to make my work only subject to the referent of 'good' traditional (I mean, disciplinary)

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[26] Readers ought to be aware that Wilber-V, as his latest "post-metaphysical philosophy," has shifted and pretty much let go of any strong ties to the perennial philosophy-- see Wilber, K. (2006), *Integral spirituality: A startling new role for religion in the modern and postmodern world.* Boston, MA: Integral Books/Shambhala.

[27] I draw from Wilber's work (and Beck's Spiral Dynamics theory, after the pioneering work of Clare Graves in psychology in the 1950s-70s), to assert this claim, where "first-tier" structures (Fulcrum 1-6) are still part of a 'fear'-based motivation (or what Maslow called "deficit needs" or operations, motivated mostly by fear). My FMSs follow this model and theory, so it is not until one accesses FMS-7 ("integral") and above that 'fear' drops off as a primary motivator for human thinking and action. Fisher's fearlessness philosophy is a FMS-7, 8, 9 combination of sorts, and at least, operates from FMS-7 (Fulcrum 7) (at least, theoretically speaking).

Philosophy. I think there may be something fresh and valuable to be gained in this separation, perhaps a divorce.

The 'postmodern turn' has brought the various 'big' disciplines like Philosophy, History, Science, and Theory itself into question. "The social sciences as a whole have been extraordinarily deferrential to the claims of philosophers and their ability to adjudicate between competing discourses and practices: much more so, probably, than the physical sciences.... But many philosophers now have a much more modest sense of purpose. While the end of 'Philosophy' with a capital 'P,' as Rorty once put it does not automatically mean the end of philosophy *tout court*, it does mean that its imperial claims have been qualified. Its task is now seen to involve dialogue with other disciplines rather than instruction to them, to produce complication as much as simplification, and to issue admissions of doubt as often as declarations of certainty (Baynes, Bohman & McCarthy, 1987)" (cited in Gregory, Martin & Smith, 1994, p. 5). That's my kind of approach to philosophia, albeit, I am more visionary than such a dry unimaginative sounding task.

The indivdidual I seek to be and wish for others (if they want it), is a free Marxian kind of human being (from his Early Period): "The man [sic] 'who revolves about himself' [Marx says] is not a narcissistic or an egoistic man, but a free man who owes his existence to himself. This man is not only free *from* chains, but free *to be* himself, to be authentically related to his fellow man and to nature. Marx's free man is an *active* and *productive* man' (Fromm, 1964, p. v). Marx was no fan of idealistic philosophy or philosophers, whom he thought were not much different than the preachers of myth and religion, which he criticized as illusion-making and ought to be replaced (in good modernist fashion) by 'Reason' and a sense of the material historical and economic relations that determine human freedom on earth [at least, are major contributors]. He wrote early on, "It is the *task of history*, therefore, once the *other-world of truth* has vanished, to establish the *truth of this world*. The immediate *task of philosophy*, which is in the service of history, is to unmask human self-alienation ['fear'] in its *secular form*" (c. 1844, Marx, 1964, p. 44).

My own project here, in modest proportion, is another turning of one's back on philosophism (ideology masking as philosophy) and "negation of philosophy" (*a la* Marx) but a negation that includes philosophy (i.e., the *ideal* and the *real,* the *other-worldly* and *this-worldly* philosophia, as Wilber's integral philosophy wisely proposes). I am an Epicurean, when it comes to defining philosophy and a Wilberian when it comes to philosophizing. Someday, I may pursue "philosophical therapy" as that movement has emerged in the past few decades as a legitimate paying profession for real trained philosophers. With some reservations, I generally like the Stoics and Epicureans of the Hellenistic period—as they challenged us to *live without fear.* Epicurus, according to Russell (1993), provocatively preached a philosophy of "Above all, live so as to avoid fear"—by which he meant, not let it enslave you. Being an atheist myself, I would have to agree with Epicurus generally, that "... two of the greatest sources of fear" are religion and death and their relationship to each other. I like how he challenged the dogmas of his day (particularly religion) [like Kierkegaard] (p. 254) in its attempt to free humans from fear, while inscribing the same fear but in another form[28]—the latter, a form which served to bring a sense of ontological security but a false security bought with an

[28] Later, after reading widely the documents on the "culture of fear" phenomena, especially in a post-9/11 world, I defined *culture of fear* in pretty much this exact way stated above (i.e., it is a culture using fear management systems that are breeding more fear not less).

enormous price of subservience to the State and its varied authoritative forms of management of social order *via* violence—gross and subtle.

Welcome to the birth of the Modern State (Hobbes and the boys...). "The age of Epicurus was a weary age.... men of titanic energy were creating out of chaos a new order.... But the fear of death is so deeply rooted in instinct that the gospel of Epicurus could not, at any time, make a wide popular appeal..." (p. 258). According to Russell, much of Epicurean and Stoic thought was "... revived by the French *philosophes* at the end of the eighteenth century, and brought to England by Bentham and his followers; this was done in conscious opposition to Christianity, which these men regarded as hostilely as Epicurus regarded the religions of his day" (p. 259). Of late, I have come to appreciate reading philosophy of all epochs more, because I have come to see it as discourse/text, and that is a way to understand social history and the history of ideas. 'Fear' is an idea whose history and discourses absolutely fascinates me (cf. Robin, 2003). I sometimes think that almost everything said, in the name of philosophy (or religion) [or theology], is a way of attempting to deal with or manage 'fear' and its negative impacts. If I had space, I'd make the argument that science is equally a discourse driven by 'fear' [primarily, Fulcrum 5] and attempting to overcome its negative impacts. Politics, may be the discipline or field of human action that is trying to make use of 'fear' and its negative impacts for gains in power and control, but then, that sounds more like corporate business and its pursuit of profit. These are big thoughts, as yet ill-conceived.

I would be remiss to not acknowledge two most important philosophizing authors that [p. 53] greatly influenced me in the 1970s, when I should have been taking Philosophy 101, 201... etc. These authors are Schumacher (1974, 1977) and Pirsig (1974, 1992). By 1982, I picked up Wilber (1981) and became a Wilberian. Of course, I like to endlessly critique Wilber, his thoughts, and his critics views (Fisher, 1997) but I am basically jealous of his work and lifestyle. He dropped out of academe in his twenties, without finishing his Master's degree in Chemistry, and never looked back. He is an independent writer-scholar, who has *"made it"* in a diverse mileu of popular and professional circles of interests around the world. I respect that route of knowledge production, teaching and wisdom tremendously. I also think he fails to deal well with violence and the 'rebel' ('conflict' and 'fear')[29]—and that is interesting when he is such a rebel himself—more on that later in the [fictional] dialogue I have with Daniel Cohn-Bendit.

[29] In all fairness to Wilber, apparently his next large book (upcoming 2007-08) is entitled *The Many Faces of Terrorism.* Bless his heart.