



Intuitions on Fear Classification:

Introducing Fearotypes & Other Musings

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Abstract

Despite the pervasive nature of fear in human life, there is a distinct lack of exploration or emphasis in scholarly or colloquial discourse on fear, that arguably inhibits the ability to overcome its holistic and often detrimental effects. Inspired by R. Michael Fisher (Fearology) and Desh Subba (Fearism), whom are attempting serious scholarly work on the subject of fear, this article represents a stream of consciousness from the very provisional musings of a layperson in an attempt to make sense of the world from a purely intuitive position, while working on the premise that fear should be the overriding issue of humanity to address and the focal point of any future revolution. The author explores some key ideas from in their earliest conception, most notably Fearotypes; a potential way to classify people's common responses to fear to help initiate the process of highlighting the ubiquity of fear in human life. With sincere care for others and the world expressed, the author communicates a longing for a revolution so that humans might, as a species, begin to realise their incredible potential. This paper represents the author's own beginning and small contribution to that revolution. The revolution speculated to be the most important throughout history, in any present or any future: that is, the revolution against fear based life.

A Layperson's Introduction

I have worked for over 20 years in the mental health sector as a healthcare assistant and mental health nurse (currently), mostly in the psychiatric hospital setting with adolescents whom exhibit complex psychological, social, emotional (and spiritual) issues, often presenting with significant challenging behaviour. In that time, I observed on a daily basis the extreme suffering and volatility expressed by the young people whom had been subject to traumatic and chaotic experiences, absence of stability, safety, basic care and even love in their past. It would be wrong to say that I have not seen vast resilience and hope...that I have not witnessed laughter and joy; humans are amazing in this regard, with our ability to find the hilarity, the beauty and the wonderment in life, despite the pain and fear.

Invariably as an empath, I have become somewhat jaded from my observations over the years, however this has birthed a deep desire to make sense of those young people's lives and others like them in the world, desperately seeking solutions to alleviate suffering. For a long time, I have only been able to consolidate such experiences by accepting the premise that humans lack free will, that we cannot "do", that we are beast machines unable to self-actualise, unable to quell the base instincts born from an indiscriminate self-organising causal chain. I do paint a rather cynical and pessimist viewpoint of the world, although I do concede that this may be reflective of my own rather miserable introspection, and the subsequent acknowledgement that I am, myself, a somewhat chaotic and limited being, ruled by fear, suffering from significant anxiety and anger issues now and throughout my life.

It may well be that my desire for change is not in fact an expression of altruism and hope, but an attempt to hide, or justify my own shame, my own inability to gain self-mastery, for my general lack. Despite such scathing self-criticism, I do wonder sometimes if a guiding hand is showing me a life purpose, offering signposts...an opportunity taken or not perhaps, a film, a book, a piece of music, a YouTube video, a person or persons entering my life...a movement or cause, discovered at just the right time, with just the right message..... leading me to write this first article, and committing to this fear exploration.

Whatever be the case, evolving from my views on free will, I have only begun in recent years, to consider the fear problem, being stunned on my provisional searches to note a distinct lack of breadth within the fear literature. Typically with the emphasis on the clinical manifestations such as anxiety, or the political/media representations, such as crime, terrorism and the like. Despite this, two notable figures arose from the mist, highlighting the holistic, all-encompassing nature and significance of fear, offering me the inspiration to take fear seriously. R. Michael Fisher's development of fear management/education and *Fearology* (2010) and Desh Subba's *Philosophy of Fearism* (2014) appear to be breaking new grounds in the realms of fear enquiry, whilst also seemingly doing something radically simple; placing fear and fearlessness at the heart of scholarly discourse, developing a new global fear/fearlessness lexicon and subsequent paradigm (Fisher, 2012a; Fisher and Subba, 2016).

It is highly unlikely that I will ever be able to match the methodological rigor or scholarship demonstrated by the likes of Fisher and Subba, and so this article reads very much like one man's honest musings...a stream of consciousness arising from the personal experience and subsequent contemplation of the mental health sector, and the extended observations and interpretation of the world and life in general. This is driven by a desperate and sincere desire to do good, to bring about positive change and perhaps even a revolution to reduce the suffering of others and afford them the opportunity to self-actualise and unlock a possible latent transcendent potential residing within.

*"... over the past few years I have begun to believe and view fear as
'the central problem of humanity'"*

This article, inspired by the scholars Fisher and Subba (with rather primitive attempts to contribute to and reference the burgeoning fear nomenclature), will introduce the intuitive ideas of a layperson in their earliest conception, that include an expansion of the 'fight and flight' response, that offer the foundation for the emergence of a possible typological system (Fearotypes) to better understand people's responses

to fear and subsequent behaviour. This paper is attempting to create transparency of thought at the beginning of one person's journey, utilising intuition in place of a systematic academic process, so that any future work will be understood universally, allowing those within and outside academia to actively engage in the process of developing the ideas in this paper, in what may be described as a form of *Propositional Dynamic Collaborative Enquiry*. This article concludes with a brief discussion on the implications of the content introduced, and possible future areas of enquiry to be considered. It is important to note that this article largely focuses on the destructive elements of fear, omitting discussions on the clear utility and evolutionary necessity of it. Within this context, when phrases such as "fear based life" and "fear problem" are used, this will be in reference to the destructive elements of fear. These phrases will be distinct from uses in other scholarly works and used exclusively in a colloquial manner.

"We are, after all, part of the world and why not posit that there are humans, that we might intuit"



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“Prologue” of a “Wanna Be” Revolutionary

Fear is experienced at the very beginning of a non-academic, scholarly type’s thought process when considering submitting to an academic journal like *IJFS*. More so when the said Journal is to be the first of its kind, trailblazing to put fear studies at the heart of all enquiry. It is made more daunting when you consider the company that you may be amongst. Articles written by those of notable Intellect and ability, whom are pioneers pushing the boundaries of fear and fearlessness studies. Seminal figures that have spent much of their academic and personal life exploring the intricacies of fear to introduce key concepts within the scholarly literature such as *Fearology* (Fisher, 2010) and *Fearism* (Subba, 2014).

As a non-academic/scholarly type, I have questioned what possible contribution I can offer in such esteemed company, waving away any fancies that manifest regarding my contribution to the academic literature, despite the fact that the subject of fear has become increasingly important in my life. It would be easy to leave it all to the “professionals” or “adepts” to discover and uncover knowledge and challenge the status quo, demystifying the subject of fear in the process. As the layperson it would be easy to simply observe these machinations; but then, this need to be part of something important, to be a voice that seeks harmony in a discordant, cacophonous melting pot (that is life) does not subside, and in fact grows, and perhaps allows for fearlessness in some form to emerge, guiding toward an alternative path in this emerging frontier that is fear/fearlessness studies, in the hope of doing some good in the world.

To cut a very complex and long story short: over much musing, over the past few years I have begun to believe and view fear as “the central problem of humanity.” In my epiphany moment a few years ago, I thought that I might even like to start a “revolution” against the destructive aspects of fear, that I argue governs humanity; however to begin such “fear or fearlessness work,” I believe it essential to first reveal where fear hides in guises but also often in plain sight—before subsequent phases in the revolution emerge, that might consist of challenging and then correcting the problems arising from fear.

I am a flawed man, and to be very honest, in many ways, a desperate sort of fellow, but I have made a pact with myself to dedicate my life to this endeavour...of highlighting, fighting and righting fear based life, to help the world overcome the fear problem. This may be my role and the alternative route to the scholarly path, and so with this in mind, a non-academic/scholarly type starts to write freely...to write fearlessly.

On Intuition and Fighting the Fear

For the non-academic/scholarly type, such a way is framed inevitably through the lens of subjectivity and personal experience and dare I say anecdotes, but perhaps without the shackles of the expected highbrow forms of enquiry within academia, a far more intuitive view on the world is perhaps encouraged to come to prominence. We are, after all, part of the world and why not posit that there are humans, that we might call for now; *intuits*, that can contribute to academia through an unknown but equally plausible form of knowing? guided by instinct... by an innate intuition. Certainly, I am not the first to highlight the significance of intuition as a form of enquiry (Noddings & Shore, 1998; Pilard, 2015; Isenman, 2018) although I am equally not naïve to think that intuition is not without criticism (Cosmides and Tooby, 1994). Certainly on my reading of Schumacher (1978), whom was clearly trying to make sense of the world and help others in this endeavour, I have considered that though our tools of knowing (the senses) are somewhat limited, we may yet require...and subsequently acquire, other, yet unknown tools to know the world.

In my subsequent contemplation I have wondered (as I am sure many others have), if intuition is, in fact, that tool of knowing that assists in the unlocking of a hidden, intangible and “otherworldly” knowledge, hypothesising that with conscious and serious effort to develop this tool (perhaps through spiritual/philosophical practices) a greater understanding of reality and perhaps even to objective truths, meaning and purpose may be discovered. I have intuited that the greatest minds in history were possibly the blend of being brilliant...having genius, but also being great intuitives. I might argue that in the pursuit of knowledge (in academia) genius and high intellect is frequently present, but more often than not, intuition plays a much lesser role (although not entirely absent). Certainly I might suggest that those with the intuitive talents whom lack genius or even above average intelligence are not readily visible within academic enquiry. This is a shame in my view, because I would argue that for those without the genius, intuitions may yet have a role to play in the world of academic enquiry and scholarly discourse, whether that be in the way of subjective, humanistic confirmation of an idea, or in the finding, or at the very least, in the peeking of others interest into that academic enquiry in the first place, encouraging novel areas of exploration previously not considered.

Essentially I suggest that Intuits may not understand the nomenclature of any given subject, be able to explain what p values are, or name seminal figures in the academic literature etc., but they may be able to offer a starting point and/or give a perceptive air of approval on what may feel right when outcome measures or findings are recorded. I am not suggesting that people should live in their own subjective, relativistic bubbles (although they can if they like) to create personal meaning from all phenomena that includes language. This kind of individualism could very well lead to all sorts of discrimination, division and even tyranny, driven by narcissistic psychopathy. I am simply suggesting that it is possible that there may be people in the world with a talent to intuit certain ideas that may be useful in the process of any given inquiry, be that academic, or other areas of enquiry (such as business, policy development and planning etc.)

It may be said that over the centuries, people that were not necessarily of scientific or philosophical leanings found another route to knowledge in the form of the esoteric (Hall, 2003). Perhaps this is where intuitives resided. I do not intend to paint a utopic or romantic picture of such individuals, I am sure esotericism attracted its fair share of dishonest, exploitative charlatans and those using this as an escape from a reality, rather than a means to lift the veil of ignorance, but with caveats accepted, I must admit that esotericism has always intrigued me and filled me with a certain sense of mystery and wonder that may explain my lack of academic *nous*.

“I think that this might offer a novel form of research or scholarly contribution.... an air of altruistic scholarship”

Whatever the case, at the very least, the intuit may offer a bridge from the scholarly realm, to the layperson, that surely feels alienated from time to time, with the development of *knowledge acquisition and distribution hierarchies* within the world, leading to a sense of exclusion, even the development of an intellectual underclass of sorts. Such hierarchies, where the production of ideas are limited to an academic, scholarly, technocratic, business class etc., surely leads to a type of *Ressentiment*, revitalising a master-slave dichotomy or at the very least a more visceral resentment much akin to that suggested by Marx *et al.* (1992). Perhaps we are already seeing such resentment becoming established with the rise of fake news, pseudoscience (despite the vast development of scientific knowledge/technology) and

tribalism with the gargantuan echo chambers arising from social media platforms (Yoo, 2017) that may be indicative of a knowledge revolution, albeit a rather vacuous and somewhat destructive type.

Disclaimer From a “Wanna Be” intuit

Despite my general lack, perhaps ironically, I am very aware of my limitations, and that does, to a notable degree, allow me the humility to offer a disclaimer of sorts on writing this article. Despite the egoistic ramblings formed from my own hubris, with my idleness and paucity of reading on any given subject, I am aware that whatever I may say, has likely been said before, and undoubtedly in a more eloquent, accurate, and coherent manner. It is certainly not my intention to unknowingly plagiarise other people’s ideas, only reveal my silent moments of independent thought, formed from the little that I have discovered—albeit, in a far more unconscious manner. Information randomly collected and stored in the subconscious where it may ferment and transform into something a bit more wholesome.

If this be the case, that I am regurgitating already established, well-formed ideas, I offer my sincerest apologies, although there may well be value in such opinion pieces that openly admit and expose their limitations. Perhaps rather controversially, I think that this might offer a novel form of research or scholarly contribution. In essence, by publishing an opinion piece that has not been afforded adequate research time, you might allow others to do the research for you. Following the publication of any given article/work, the readership (or “consumership” depending on the platform) might be able to direct you to the seminal works/figures, research, literature that is pertinent to your article that allows for further elaboration or correction, that may be more succinct and comprehensive. *Propositional Dynamic Collaborative Enquiry* might describe such an academic writing method and would be notably different to researched articles that are subject to critique and analysis following publication, particularly due to the intent and transparency of the author whom has clearly stated from the beginning the nature of the article (being conjecture built on intuitive assumptions). Such opinion based writing that is expecting scholarly input post-publication, and may then be defined as:

“Intuitive conjecture, formed with a transparent air of knowledge agnosticism, humbly awaiting clarification and development from those that have supplementary, robust or researched knowledge.” (Crowdfunding is perhaps somewhat analogous to this method of enquiry, but instead of requesting funds you are essentially requesting knowledge/information).

There may well be something in this union/tension of the subjective and the objective, with an air of altruistic scholarship, that provides a “system for synthesis” of sorts, with such a definition offering the development of genuine humility-based enquiry, that steers away, and is in contrast to, the oft arrogant opinion pieces espoused by the many propagandists with hidden agendas or proponents and peddlers of fake news and misinformation. At the very least we might suggest that conjecture arising from somewhere within, rather than from laborious hours of comprehensive reading might imply that people have the capacity to simultaneously realise a knowledge that permeates all existence, awaiting random folk (like me) to make sense of the brilliant miracle that is life. Such random manifestations of knowledge within the individual may not, in fact, be random but arise in a non-local fashion from the collective ideas being born within our species over millennia, in a fashion not too dissimilar to those explored by Sheldrake (2009) in his conception of evolution, that utilises *Morphic Fields*.

The Big Five and/or Fear Types?

In trying to make sense of the world, humans clearly have a need to classify all things, including human behaviour (Everitt *et al.*, 2011) and akin to the known and well established big-five personality traits (Goldberg, 1990), consisting of *openness, conscientiousness, extraversion, agreeableness* and *neuroticism*, I posit that it may be possible to organize human fear traits into certain “Fear Types.”

Perhaps in keeping with the meme or soundbite generation, in a rather unashamed, pseudoscientific fashion, I have coined a term that is more appealing and catchy than fear types. Utilising my genius (tongue firmly in cheek), fear types then becomes *Fearotypes*. Academics within the scientific or philosophic literature (even within the emerging fields of Fearology/Fearism) may have already coined such a term, however, on my provisional searches on Google (the great academic search monolith) I did not find such a term, and will therefore risk its usage and for now claim it as my own.

I think it important to state that in my limited musings on the subject of fear, in the chronology of ideas, this concept of fearotypes comes a lot later than other ideas that I have been considering for further exploration and development; however I felt that this may actually be the most original insight at present on my emerging interest in fear and also be of interest to the layperson.

A Brief Interlude: A New Trichotomy?

Before discussing my thoughts on *Fearotypes*, I should highlight an idea that I would like to develop in the future to gauge interest of the readership, that may offer provisional justification for future exploration, and may indeed prove to be an important concept in my developing understanding on fear. Furthermore, this idea has only recently arisen in my mind wanderings, and although very raw, does give some background, context and intuitive insight into some of my current beliefs on the subject of fear, and may help to explain some of the behaviours/ responses observed within the different fearotypes that I shall discuss.

The idea being considered imagines that fear may very well be part of a fundamental trichotomy, akin to those understood by esoteric enquiries of the past, that emphasized the importance of numbers and geometry (Hall, 2003; Bentley, 2016), particularly the number three which has been represented throughout history in various trichotomies such as the *Holy Trinity*, Plato’s *Tripartite Theory of the Soul* (Barney, Brennan & Brittain, 2014) and Freud’s conception of the psyche with the *Id, Ego* and the *Super Ego* (Freud, 2001) to name but a few.

Perhaps an even simpler expression of the importance and prevalence of the number three, is in the *Positive, Negative, and Neutral* divisions acknowledged within nature and science. It is within this framework that I intuit we may be able to view *fear* as part of an important trichotomy (see Figure 1) representing a complex interplay...a tension and movement that may offer profound insight and explanations into human behaviour (and potentially other forms of life). Although extremely early in my hypothesising, I provisionally intuit the forces of this trichotomy to be the Law of Attraction (Positive), Arousal/Attention/Awareness/?Ascension (Neutral) and Fear (Negative).

Law of Attraction (LOA) –
Positive

Arousal/Attention/Awareness/?Ascension
(AAAA) – Neutral

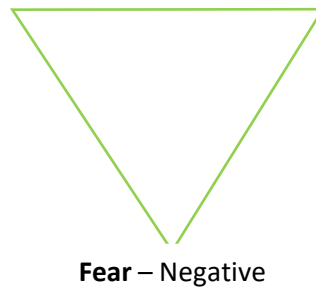


Figure 1 Trichotomy

This is a very recent thought arising from my musings, shaped by my general exploration on fearotypes and my current (basic) understanding of the concept of fear, but also following somewhat random conversations with others when gently (albeit opportunistically) introducing (in day to day discourse) the idea that fear underpins all life. I remember that one such person responded with clear disdain at this thought, and communicated their own subjective view point, stating quite simply that they believed “life” to be the driving force behind all things. I must admit that I was thrown by this statement, and realised that even in these early discussions I would be challenged (which I thought was brilliant). Immediately I conceded that this view was intuitively just as reasonable as my conception of fear, and decided to include the *Law of Attraction* (LOA) as a general principle, and not to be confused by that discussed by Byrne (2006) and shortly after (to intuitively build a trichotomy) the neutral force with Arousal/Attention/Awareness/ ?Ascension (AAAA), to consolidate this notion of all things moving toward life. This is the beauty of a humble approach to enquiry. You are willing to concede, or drastically edit, or even remove facets of your conceptions. Humility allows for a degree of detachment, despite it being very easy to view your ideas...born from serious contemplative labour, as a type of mystical offspring.

I readily acknowledge that the trichotomy (Figure 1) clearly requires much more development, but this, as with everything in this article, will likely mature over time. I cannot even decide at this point if I shall keep my current muddled conception of the *Neutral Force*, however there is an appeal for all four terms to remain, because they do appear, in some ways to refer an intuitive progression or evolution of consciousness observed in living organisms.

On Scant Definitions

It is important to highlight that to allow my ruminations to be more honestly captured, I will be using my own rather simplistic definition of *fear*, although definitions of fear are clearly not simple (Fisher 2012b). It is perhaps a little bit disingenuous to avoid lengthy discussions on definitions of *fear* that could easily take an extensive essay, treatise or lengthy books to offer adequate attention, particularly if we introduce arguments of a postmodern flavour to explore fear as a social construct; however to save time and reflect openly my current views, I will be strategically **defining fear** as: *That within (us) that leads away from harm and/or annihilation.*

From this definition one might also gravitate toward a certain understanding and definition (within the context of the aforementioned trichotomy) of the “**Law of Attraction**” (LOA) to be: *That within (us) that leads us toward life and transcendence*”.

(The concept of *transcendence* is yet another area that will be discussed at length elsewhere and in future articles, although this will still be an important element of discussion in relation to the exploration of fearotypes).

A *unified definition* that establishes the holistic purpose of *fear*, the LOA and also the neutral force (AAAA) might be described as:

That which promotes the survival/replication of complex biological molecules.

Finally, to expand on this to include a “spiritual” domain, I would argue that *consciousness* is absolutely necessary in this definition and might look like:

That which promotes the survival/replication of complex biological molecules and moves toward ever increasing complexity, consciousness and transcendence.

Fight-Flight and Freeze: Existential Fear Responses?

As any human can attest, we can all respond to *fear* in a variety of different ways. In developing the concept of *fearotypes*, I began by considering this within the context of the classic, generally accepted physiological process, *The Stress Response*, often expressed as “*fight or flight*” since its inception (Canon, 1929). It is a good example of an idea that has held popularity and yet is continually developing, with the addition of *freeze* (Jarvik and Russell, 1979), and thus the reordering of the fear response to “Freeze, flight, freeze” (Bracha *et al.*, 2004) and yet more responses being considered that include *fright* and *feint* (Bracha, 2004); and from a more feminist perspective *tend and befriend* (Taylor *et al.* 2000).

Building on this reputable theme, in my subjective synthesising of such Ideas, I have surmised that there may well be more than the established responses and more recently accepted stress responses as mentioned (I am sure that others also have their own view on what responses humans enact with stress or fear stimuli). Such notions obviously need further development, but again for time’s sake and to allow one’s ideas to wander a little, I controversially do away with the term “stress response” opting to simply use the term “*fear response*” to develop my own ideas in this area of study. I collectively term these responses as; *Existential Fear Responses* (EFR’s) and suggest that the classic responses, along with my newly hypothesised responses, can be broken up into *first order* and *second order responses* to reflect the urgency of each action/trait. The different EFR’s might therefore include:

Existential Fear Responses (EFR’s):

First Order Responses – Immediate response

Known and Accepted responses: **Freeze, Flight, Fight, Fright**

Hypothesised: **Feint,**

Fearlessness – As hypothesised by Fisher (2010)

Second Order Responses – Imminent response

Friend – I use this term simply for aesthetics, and might largely be categorized within the domain of the generally established **Tend and Befriend** response. To tend and befriend is arguably an essential component (as a social animal) to form alliances for protection, creative unions, developing/fulfilling common goals, amongst many other advantages that perhaps includes the of exchange of unconditional feedback on our behaviour, and to some degree our very being.

My Hypothesised Responses to Fear: 7 F's

Force – Dominate/seek power over others. This might be in the moment or over time. I would suggest that fight is often preceded with dominance displays.

Forage – To gather essential resources

Fornicate – In this case to pass on genes

Feel/Fulfil – Seek out sensation/pleasure/satiation (this might be, but is not exclusively related to forage and fornicate)

Formulate – Problem solving response. We do not always run away, or exhibit the standard responses; often we will be actively problem solving. Perhaps we climb a tree, grab a rock, call for help. In my view, problem solving for a human is often inseparable from the fight, flight freeze response. It might actually be argued that this should be promoted to a first order response.

Fact Find – Representing human's natural curiosity that paradoxically opposes the fleeing response. Rather than taking flight, it can be beneficial for survival to investigate if an unknown stimulus (a rustle in the bushes, a strange sound in the distance for example) may be advantageous to survival or indeed a threat.

Forgo – In my view, my most controversial idea (relating to EFR's) that will need much further exploration. This essentially represents humans search for higher meaning and ability to forgo the base, "animalistic" even "mechanistic" tendencies. A person forgoes the usual fear response to move toward a transcendent potential, to unlock the spiritual domain perhaps. This may also be classified or be encompassed within the concept of "fearlessness" that Fisher (2010) explores. In fact, it may well be that fearlessness will also incorporate and serve as an umbrella term for the domains of forgo, fact find, formulate and even friend.

It is important to point out that if there be credibility in the future to my hypothesizing, I would suggest that these are the *core fear responses* that humans experience and will likely be the result of the complex interactions with the other forces within the aforementioned trichotomy (i.e., Fear, LOA, AAA).

As an incredibly simple example of this, I might suggest that although *Fact Find* represented by the emotion curiosity is a fear response, the LOA may also be a force acting on this (I suggest that the neutral force AAAA is a necessary base for all reactions, without of course there can be no movement, no response at all). Perhaps a more obvious example of the fusion of the aforementioned forces is between the LOA and fear represented within the *Fornicate* response. The fear arising from not being and the desire for immortality leads to sexual reproduction (Fornicate) that allows for the passing on and the replication and combining of genes (LOA). Fear and LOA working simultaneously in this regard might explain why desire and lust or the need for companionship are some of the most powerful of human emotions and needs.

On Emotion

Much of my discourse is admittedly built on one assumptions after another. This clearly leads to the increased risk that any conclusions are likely to be invalid;, however sometimes where there is opportunity for important truths to surface, the risk can worth taking, and we must not allow the fear of failure to stifle any emergent creativity. Besides, when intuiting such ideas, you will invariably become lost in a maze filled with dead ends...this is the nature of subjectivity and uncertainty, particularly when no detailed map is at hand to help guide you, and perhaps explains why I have begun identifying myself as a type of “knowledge agnostic” working by a simple precept; “Remain perpetually agnostic (to truth claims), whilst searching endlessly for absolute truth.” I expose my layered assumptions simply because, to develop this idea of fearotypes *via* the avenue of the EFR’s, I was required to also hypothesize or intuit a link between EFR’s and emotion, suggesting that for each EFR’s that I have highlighted, a corresponding set of emotions also arise.

In yet another discussion for a future time, I will be exploring the idea that fear is the single...or amongst a very small set of arch, primary or proto- emotions that gave rise to the other emotions. To give a simple example of this, I would suggest that fear is a higher order emotion that gave rise to anger and anxiety (amongst many others). I would like in the future to develop a type of phylogenetic tree for emotions (perhaps this has already been done), with fear at the apex of such a tree. I do feel that it is likely that the LOA and even the neutral force (AAAA) will also give rise to constituent emotions, but I shall not elaborate at this time, other than suggest, that I do feel a certain elegance to such hypothetical emotion genealogies.

This discussion on the relationship between fear responses and emotions is an important one, because I suggest that the emotions act as the bridge or transition from fear responses to fearotypes, or at least, the emotions serve as indicators to the corresponding fear response.

Essentially, I am proposing that people will often exhibit more readily certain emotions (that correspond to fear responses and subsequent behaviours), which might highlight a person’s fearotype. Classifying emotion (and subsequent behaviour) within the framework of fear responses might look something like what is represented in Table 1. (only a few examples are given due to the lack of development on this idea at time of writing).

Table 1 Classifying Emotion(s) & Fear Responses

Fear Response	Emotion	Observed Behaviour, personality
Flight	Anxiety, disgust*	Avoidance, servitude, introversion
Fight	Anger, disgust*	Aggression, dominance, narcissism
Fornicate	Desire, lust	Flirtation, extraversion
Forage	Greed, curiosity	Hard working, industrious
Formulate	Curiosity	Planning, organised
Friend	Love, empathy	Altruism, agreeableness

*I think there is room to view some emotions as a hybrids born of multiple emotions, in the above case disgust might be a hybrid of both anger and anxiety. To give another example I might suggest that envy is the hybrid emotion of anger and desire (born from the foraging and fight response).

A simple example of the link between fear responses and emotion in day-to-day life might be in the recognition of a person whom is quick to anger. Such anger might be indicative of a higher propensity for the fight response with subsequent behaviour likely appearing in dominance displays or aggression. Someone whom is far more passive, that minimises conflict by being agreeable or even avoidant might indicate a greater amount of the freeze or flight response. A person whom exhibits greed or excessive wealth may be overrepresented by the foraging response, whilst a person whom gives readily to charity may be demonstrating the friend or even the forgo response.

I have oversimplified all of the above examples (the entire article for that matter) to make it far more understandable and therefore accessible to the many, but also due to the very fact that all these ideas are still in their earliest conception (that I have continuously highlighted). At the very least, it is necessary to understand the basics of what I infer, because it is in the various combinations and the degrees in which the fear responses present (EFR's) in a person (that includes corresponding emotions) that allows for the development of the different fearotypes.

Justifications, Motivations and Classifications

Before introducing the fearotypes, I think a brief explanation is necessary to understand why I think it is important to make classifications relating to fear. For as long as I can remember, with my limited tools of knowing, I have tried to make sense of the world, asking myself: why are people the way they are?, why do we do what we do? And a multitude of other questions, particularly in relation to the suffering that I see, the hardships and challenges faced by all peoples throughout the ages, and of course the often destructive impact we have had on the world and other species.

“I felt that fear is a recognisable, pervasive concept and therefore an excellent concept to build a revolution around, as opposed to free will.”

With my genuine care for others and the world, I have longed for a revolution, so that we might, as a species begin to realise our incredible positive potential. I have often employed the endless regress (in a childlike fashion) to attempt to understand the problems we create, concluding for some time, that a lack of free will is central to this. I should highlight, that at the heart of my core beliefs, I generally view humans to lack free will and agency, but I am not one to suggest that free will cannot be cultivated or improved. I have struggled to see how I might initiate a revolution based on this premise; that humans' lack free will, especially given its complexity as a philosophical concept. Certainly there is evidence that many have tried with eastern spiritual practices that arguably attempt to raise the self-awareness of individuals with the introduction of meditative practices and the like.

Delving further, I became interested in causality and self-organisation, that inevitably led to attempts to understand how matter and life could arise from inorganic matter, how RNA and DNA replicate. I began considering that self-organisation, preceded molecular replication that eventually gave rise to a system of “survival.” From this, I began to view fear as a significant emergent property of that mechanism, of that “survival instinct” (fear as an emergent property is yet another musing for the future). I speculated that if fear thus became a ubiquitous and fundamental part of this self-organising process... the heart of our evolution, then could it not be viewed as the lowest common denominator to our subsequent behaviours? A primary causal agent observed in the brilliant yet chequered history of humankind?

In these early musings, I believed that fear emerged early in this self-organising process, but I have, as alluded to, conceded that other forces were surely at play (hence the acceptance of LOA, AAAA), nonetheless, intuitively, I felt that fear is a recognisable, pervasive concept and therefore an excellent concept to build a revolution around, as opposed to free will. I thought that even if we could get those individuals that are often angry, aggressive and volatile, greedy and self-centred to start recognising that fear is at the heart of such responses, we might yet make the world a better place, we might yet inspire them to no longer succumb to the more destructive aspects of fear, that I suggest stifles human development, progression and dare I say transcendence.

In my imaginings (and losing all sense of reality), I visualised approaching drug dealers, building rapport and asking questions, particularly; What drives you? The response from such an exchange might be implied or overtly affirmed, that having an identity, status, money, power, survival, drives their actions. In that fictional exchange, I imagined that I would say in a rather melodramatic fashion, “no...it is fear that drives you” offering a mighty, triumphant and life changing revelation. Even if this was rejected and I found myself in a precarious situation (I do not advocate essentially calling a “gangster type” a coward), this insight; that fear drives us all, might, at least be something that any person, of any background or disposition might understand, might intuitively know deep down within their being and be able to readily contemplate such a notion.

Mass comprehension is very important to me. I do not want to disenchant or exclude those that cannot comprehend Kant or Nietzsche, cannot follow complex philosophical, scientific or scholarly knowledge. For many people to change, the message in my view must be simple. Fear might offer that ubiquity of thought, may be the lowest common denominator to build a united vision, a common purpose. Fear transcends the group loyalty found within politics or general life because it is in my view where all things arise, where all things begin.

And so I found the focus of a new revolution, to place fear (or fearlessness) at its heart, with three simple phases considered to overcome it; *Highlighting, Fighting and Righting Fear Based Life*.

It is undoubtedly very hard to change anything, any problem, when we are not aware of it. I echo the sentiment of Gurdjieff and Ouspensky (Ouspensky, 2001) that were trying to raise self-consciousness, self-remembering, to attain free will, suggesting in a brilliantly simple way, that free will cannot be acquired until you have realised that you do not have it. I believe that to overcome fear, we must first realise that fear governs much of what we do, that it reflects much of what we are. To begin the first phase of the revolution; to highlight fear based life, we must find a method of bringing this to the forefront of our minds. A simple classification system in the form of fearotypes might offer this. This contribution; if it be so, is perhaps the first step that I have taken to overtly demonstrate my own attempts to utilise a fearologist's (Fisher, 2010) lens to explain human behaviour.

I suggest that once we can observe the fearotypes a person may gravitate towards, we might begin to see the true scale of the fear problem. We might be able to be open and honest about who we are and importantly why we are the way we are. Once our fear tendencies are fully exposed to ourselves and each other, we may begin the process of seeing whom we need to develop, support and even challenge.

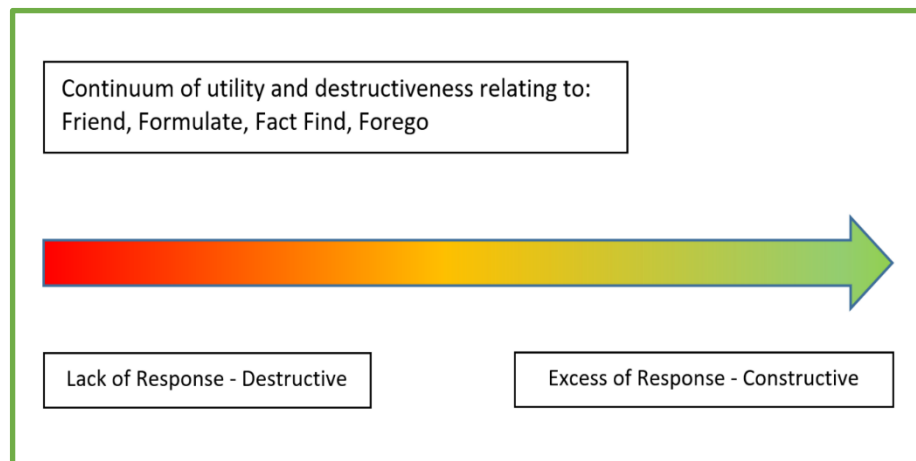
With some regret, I posit that not all those that lean toward a certain fearotype will have the same capacity or motivation to change, and to overcome the negative fear traits within them. As a brief aside, let me be clear, I do believe that fear can be both constructive and destructive; evolution is clearly evidence for the necessity or utility of it, and whilst others have explored the binary nature of fear at

length (Subba, 2014), this revolution hopes to focus largely on raising awareness about the pervasive nature of fear in human life/history and to eventually challenge and correct the destructive and negative effects of fear.

Following on from claims of utility and relative destructiveness, a question naturally arises; What makes them so? Certainly a lack of the flight response in certain instances would be unhelpful, even dangerous; however too much of the flight response is damaging, and is arguably no better represented than the high prevalence of anxiety disorders in the world (Baxter *et al.* 2014). The statistics that highlight the issue of anxiety alone, ought to be a clear indication of the extent of the fear problem, but then we could also mention the violent crime statistics... wars even, that clearly represent the fight response in overdrive (and to a degree the force response). With all this said, we cannot get away from the fact that the fear responses and subsequent emotions are present due to the advantages they have bestowed upon us within the concept of evolution.

The trouble that I see, with human evolution, is that much of our destructive habits are often masked by the areas where we do exhibit brilliance, such as our innovation, genius and ability to organize when required. Our amazing ability to adapt and problem solve, often mitigates the destructive effects of fear, and so it has become ingrained in our psyche to accept such fear response extremities in daily life. Considering such notions, fear responses might be better viewed on certain continuums, that may be judged, rated or scored according to the level of relative utility or destructiveness that arises from said responses. Such *Fear Response Continuums* (FRC's) might clearly represent that too much, or too little of a fear response becomes destructive, highlighting an optimal range for the fear responses (see Figure 2).

On much contemplation on this idea of continuums, I would suggest that commonsensically some of the fear responses require different continuums. To offer an example and as previously stated, it might be suggested that an excess of the fight response would be generally destructive, whilst an excess of the friend response would generally not, and would in fact be advantageous.



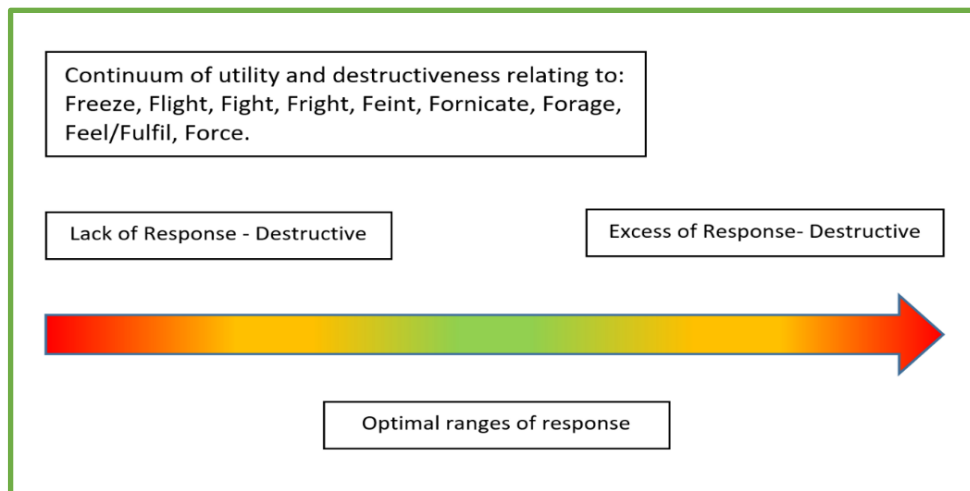


Figure 2 Fear Response Continuum: Constructive & Destructive

The diagrammatic representations in Figure 2 (FRC's), perhaps demonstrate with more clarity the potential utility or destructiveness of the fear responses (and subsequent emotions) which is important when going forward with the development of fearotypes, because it is in the understanding of the balance between the different fearotypes that the nature of the destructiveness may become more evident (Active or Passive).

Fearotypes

Akin to the standard model of particle physics that has grown with each new discovery, or even the well-established "big five personality types" that have been adapted with continued research and the development of the ideas (DeYoung, Quilty & Peterson, 2007); so I would also expect evolution to occur with fearotypes (if of course this concept ever becomes established or at all credible).

I am not precious and territorial in relation to my ideas, and wholly expect anything that I birth to mature with a degree of independence from myself, and this is even more likely, given the fact that as I continue to point out, I am merely rampaging at the moat of a multi-layered ideas castle, that will require a notable siege to uncover any treasures, and I am a man, not a warlord or conqueror, so all things will come via instinct and intuition.

And so, from my limited base of enquiry, I initially conceived of **eight different Fearotypes**. I am still in the process of establishing terms/names that best represent their nature, but by and large, I have been drawn to these descriptive classifications at present;

The Rebel,
The Apostle,
The Devoted,
The Broken,
The Impotent,
The Apathetic,

The Hopeless/Helpless The Transcendent.

These fearotypes describe a generalised personality response to fear that are essentially derived from the conglomeration of the different fear responses (EFR's) and their constituent emotions.

To reiterate; these classifications largely arose to try and make sense of the world, trying to understand in a far simpler way, why people behave the way they do, why do some people seek extreme wealth?, whilst others will give away a great deal of theirs to charity?, why do some people focus on their careers, or a religion?, whilst some are happy to play computer games?, why are some people volatile and deal drugs or engage in other illegal activity?, whilst others put their own life on the line to protect strangers? Why do we rarely become activists, despite massive issues such as global warming, poverty, inequality, war etc.? This is clearly not an exhaustive list. I could ask such questions all day every day. Essentially one of the purposes of fearotypes is to offer some explanations as to why people are willing, unwilling, able and unable to combat fear or utilise or promote the best aspects of it, or dare I say, even use fear for their own insidious ends.

To introduce the fearotypes in a (hopefully) comprehensible manner, I have created some basic "top trumpsesque" profiles that offer a brief description of the fearotypes and how they might appear in general life, that incorporate the *Existential Fear Responses* (EFR's) and subsequent *Fear Response Continuums* (FRC's). Creating visuals that include radar diagrams with hypothetical values may help the reader understand the relative areas of utility or destructiveness evident within fearotypes that I propose. Without extensive research, all imagined data inputs, will clearly be unable to represent any accuracy at this time, but will illustrate the point, which is simply that; it might be suggested that people score differently in their EFR's, and the different combinations of the EFR's might go some way to represent a particular fearotype.

It is important to note, that I do not suggest fearotypes to be fixed, hypothesizing that each person may actually incorporate all the different fearotypes to a greater or lesser degree, oscillating within different contexts, but I suggest that it is the most commonly adopted or dominant fearotypes that will likely offer a greater insight into the presenting or dominant nature of the person.

Fearotypes: Descriptions

The Apostle (of destructive Fear)

The *Apostle* (Figure 3). May also be known as the purveyor of destructive fear. Rather than challenge and improve the fear problem, people exhibiting high levels of the *Force*, *Fight* and *Forage* response will adopt or increase fear at the detriment of others/the world. Traits may include a distinct lack of empathy with narcissistic and even psycho/sociopathic tendencies. The people with these traits/responses may consciously or unconsciously use fear for their own ends (though I would argue mostly unconsciously), whether this be through the acquisition of resources to gain excessive or extreme wealth (high *forage* response), or through power and dominion over others (high *force* response) that can also be by overtly or covertly aggressive means (high *fight* response). These people likely drive pollution, global warming and conflict on the planet, and do not strive innately for equality, often exploiting others. They might appear plausible and competent due to high levels of the *formulate* and *fact find* response but will not truly look to innovation to improve the world, only their own needs and agendas. The Apostle is likely able

to understand or have the capacity to understand many things, but will prefer to use intellect (the fact find and formulate response) to dominate those around them *via* manipulation, misinformation, propaganda or the creation of oppressive systems.

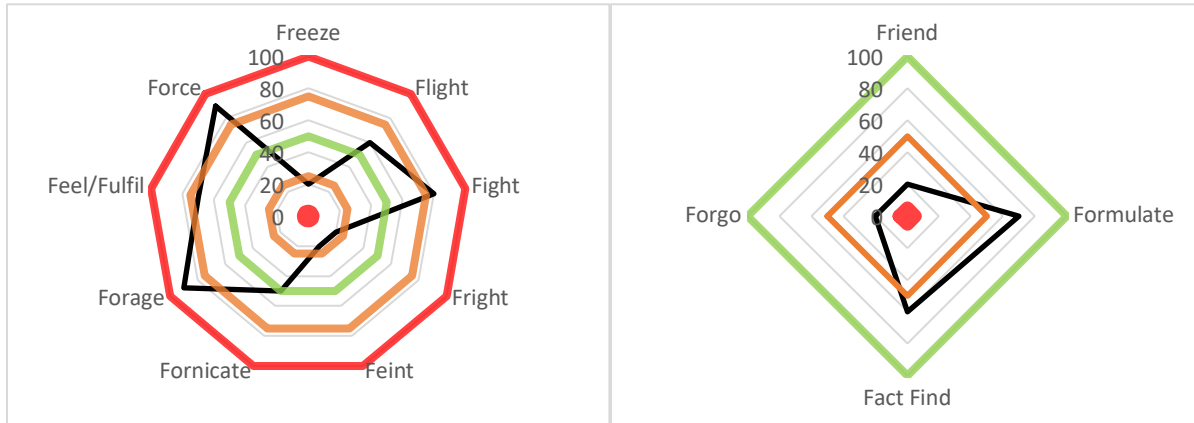


Figure 3 The Apostle Radius

The Broken

The *Broken* (Figure 4) are people whom consistently struggle with life (that is pervasive in all areas) and may score high in all the *first order responses* but low in the *second order responses*. Often the fear responses demonstrated are a result of challenging and difficult and often traumatic life experiences (the destructive aspects of fear based life). People exhibiting such fear responses likely become easily hyper-aroused or dejected. With a need for human contact, the Broken will often be attracted to one another and will often be sensation/pleasure seekers (high *Feel/fulfil* response) to avoid reality, succumbing to substance misuse. They may have little ability to overcome such difficulties, scoring low in ability to problem solve or check facts (low in *formulate* and *fact find* response).

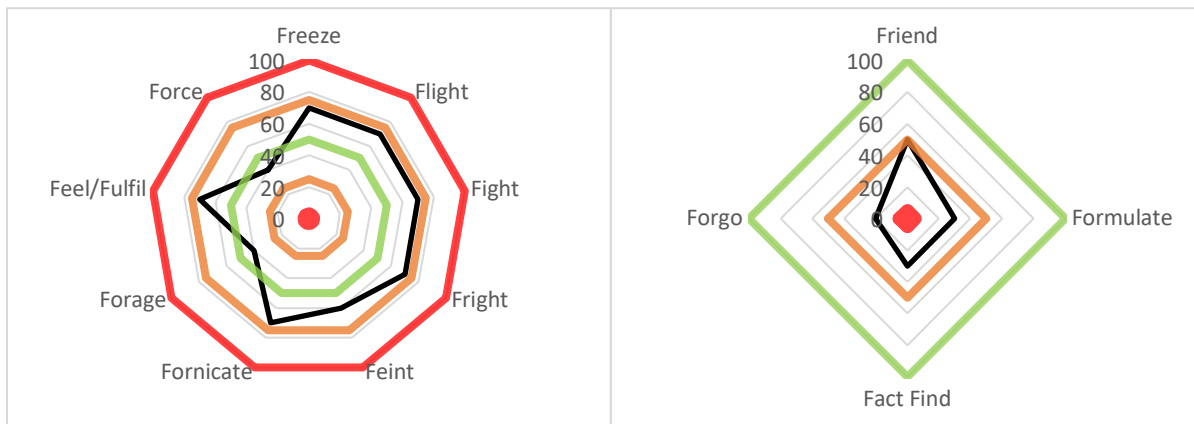


Figure 4 The Broken Radius

The Impotent

The *Impotent* (Figure 5), due to lower levels of cognitive development are unable to be aware of the issue of fear (in the holistic existential sense). I would suggest that due to this inability to form complexity surrounding fear, these people will often express fear in the most authentic or “visceral” way. This group will be a small adult group that will require support from others to develop areas that they require growth. Most young children under a certain age will be in this category until developing past a certain point of cognition.

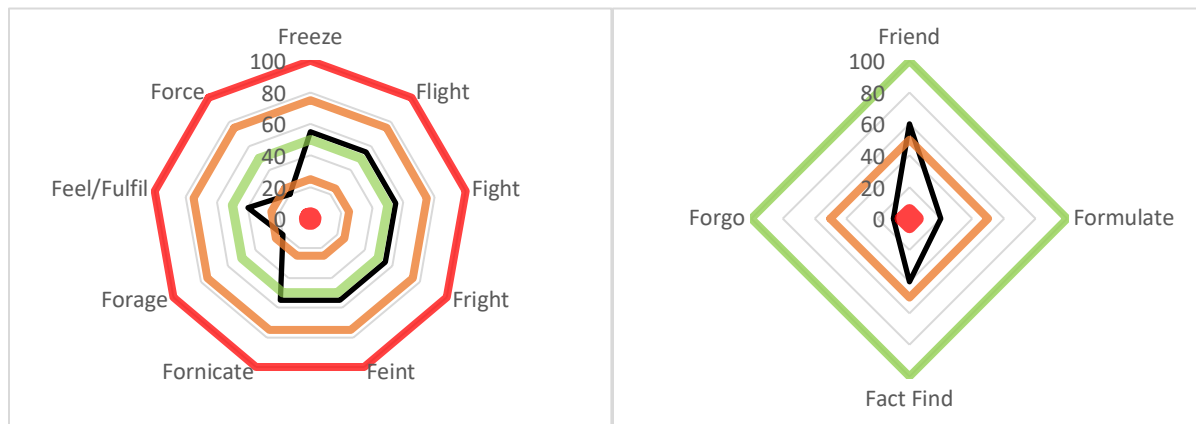


Figure 5 The Impotent Radius

The Devoted

A classic behavioural response to fear is to be avoidant (*Flight* response) and this can take many different forms (including distraction). I suggest that the *Devoted* (Figure 6) are a group that are primarily avoidant to the fear problem, and account for a large population of people. People exhibiting high *Flight* responses will place a special emphasis on certain aspects of their life as an avoidant strategy... a distraction to their reality. To avoid or distract (I did consider naming this fearotype the distracted), they become devoted to something. This might be a career, to their family, to a religion/belief, to a cause, to material wealth etc. Although some of the elements that are mentioned might be viewed as positive (devoted to children), I would argue that without acknowledging the existential trappings, and huge significance of fear, people become insular, leading to the holistic well-being of humanity being compromised, and suffering. This might offer an explanation as to why people avoid addressing the vast problems in the world, to essentially “turn a blind eye.” I would argue that this fearotype is where most people reside. This will likely not be a popular notion, because an avoidant response (that includes our shame for not overcoming aspects of life that are destructively manifest by fear) is denial. If this group decided to face fear, to develop their second order fear responses (*Friend, Formulate, Fact Find, Forgo*), they might change the world within a generation. Ego is likely relatively high in this group and may explain the rise of individualism, particularly in “occidental mandom”.

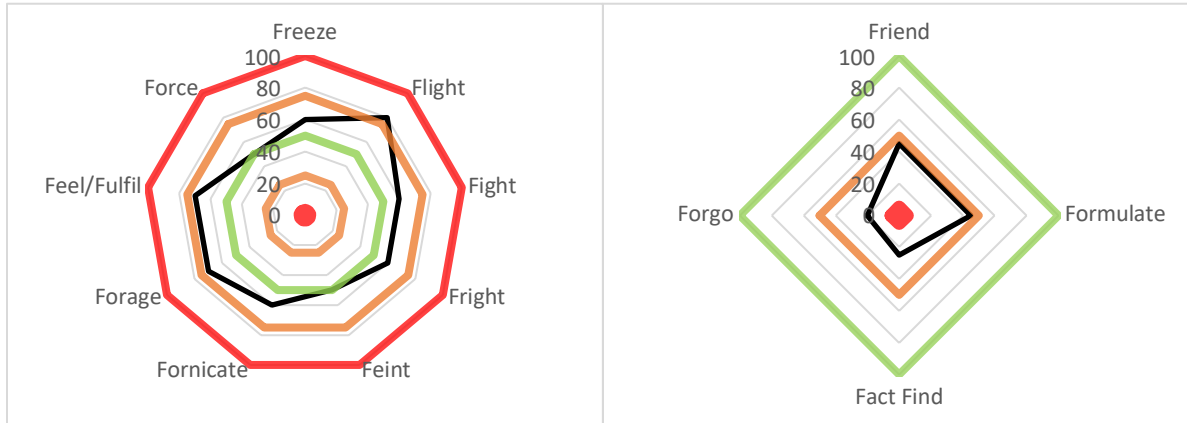


Figure 6 The Devoted Radius

The Apathetic

The *Apathetic* (Figure 7) might represent another notably avoidant type, although with a stronger *Freeze* response that leads to apathy. With less emphasis on the *Flight* Response, the apathetic may not devote themselves to anything in particular, and appear to “make do” or “plod along” doing “just enough”. These people will likely be content with some of the basic pleasures of life, seek comfort and avoid drama, stress or challenging circumstances. Along with the devoted, this group may represent a large populous that may go some way to explain why so many in western countries show a lack of interest in the plight of their fellow human.

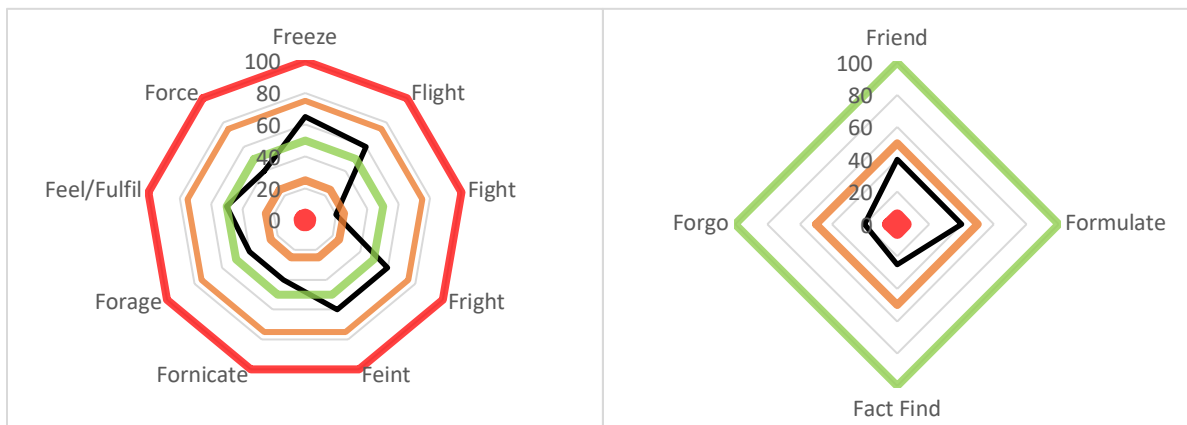


Figure 7 The Apathetic Radius

The Hopeless/Helpless

The *Hopeless/Helpless* (Figure 8) may appear much like the devoted or apathetic, particularly in a predominantly producer/consumer society, however this group may have an innate sense (or not), that humans, and life can be more, can lead to self-actualisation, demonstrating notable potential. Believing

in a higher purpose, whilst living in a society/world that diminishes opportunity for self-actualisation; people in this category become somewhat dejected by the scale of the task required to change society...the world, for the better. Rather than begin a revolution. With the unrest that they feel, the reality that they see, they become hopeless/helpless. This may be due to a low level of the *Fight* response. They want change, but cannot see how things can be different, and if they do see how things can be different, they believe that it is not possible to implement said change. I think that there are a lot more people in this category than may originally be conceived, manifesting at a very deep psychological level that they are unaware of. These people would likely be receptive to a revolution against fear based life (destructive elements), but require inspiration from a leader. Scoring high in the second order responses, altruism, reason and compassion (as opposed to ego and individualism) are the natural tendency of this person, explaining perhaps why they become hopeless and helpless, due to the continuous observation of other people's pain, suffering and struggle against the oppression that stifles people's ability to self-actualise (that may be the first steps to transcendence).

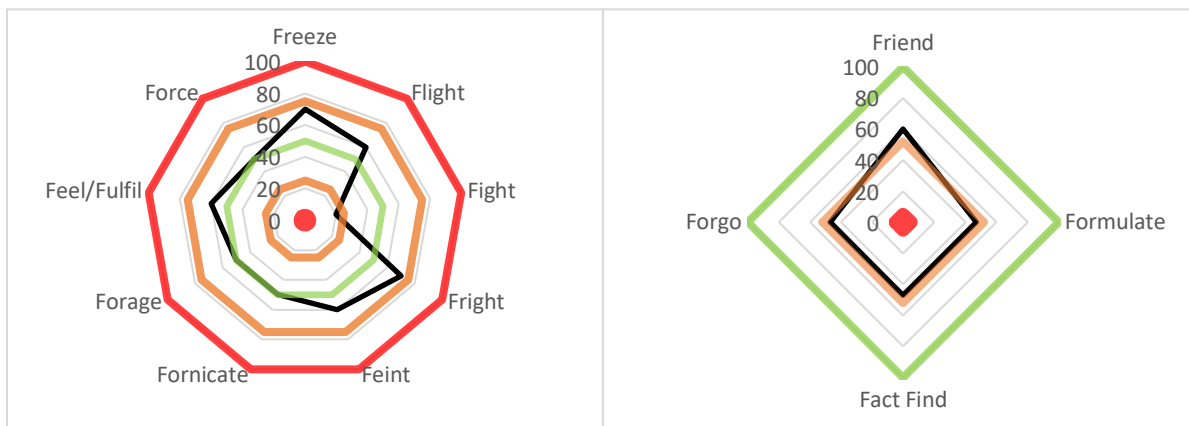


Figure 8 The Hopeless/Helpless Radius

The Rebel

The *Rebel* (Figure 9) may represent a person whom is trying to combat the negative and destructive aspects of fear, trying to initiate a revolution, whether consciously or unconsciously. It is important to highlight that not every revolutionary figure, protester or general rebel would be placed in this classification, that I would suggest has to relate to the fear problem to be a fearotypical rebel. For example, a "general or standard rebel" might actually be classified as a "Devoted", using protest, activism etc. as a form of distraction/avoidance to the fear problem. I would say that the purest type of "fear work" must include the acknowledgement that fear is a prime driver of human problems with the aim to combat/manage this, or at the least have an innate sense of this. The Rebel understands, or is beginning to understand the "fear problem", and may be close to combating/managing fear whether directly or indirectly. Again, I would say that ego is an important factor that helps distinguish the standard rebel, from the "fearotypical" form and may reveal the traits found within the "devoted". A person whom is mostly altruistic, and not serving their own ego by engaging in vanity projects will be doing true "fear/fearlessness work". The fearotypical Rebel will in effect, uphold and champion the values of altruism.

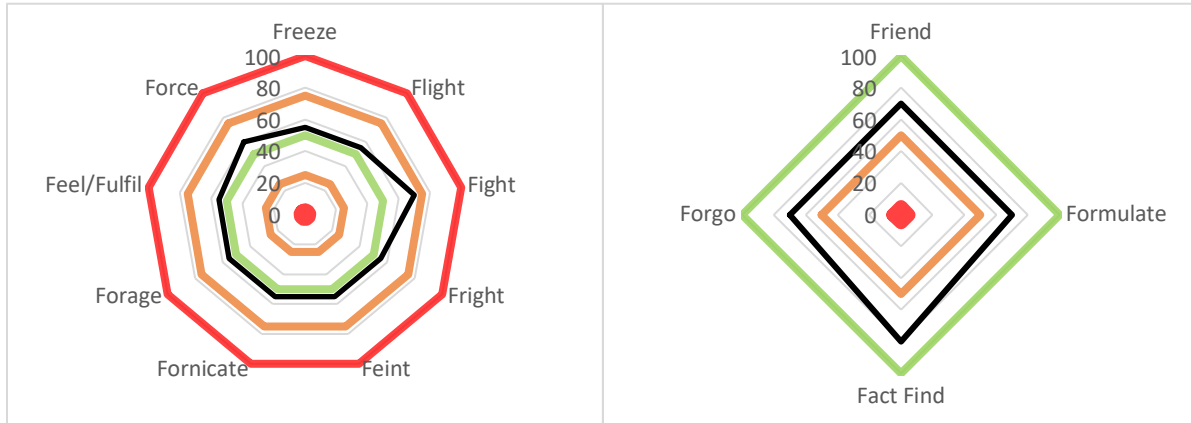


Figure 9 The Rebel Radius

The Transcendent

The Transcendent (Figure 10) is self-actualized/self-aware. A person whom has overcome or able to *forgo* their base “animal” instincts”, their fear responses (optimising them). Truly “human” rather than a “beast machine” (I use the term human as an ideal to strive for, as opposed to the commonly understood classification...an animal that has broken the bonds of a mechanistic existence that is not governed by internal biological drives, pre-dispositions or externalities that lead to reactive behaviour). The transcendent will truly “know thyself” and have self-mastery, utilising emotions to guide their judgement rather than be dictated by them. This individual will have unconditional compassion for others, understanding that people are mostly automata that lack free will because they are so heavily fear based.

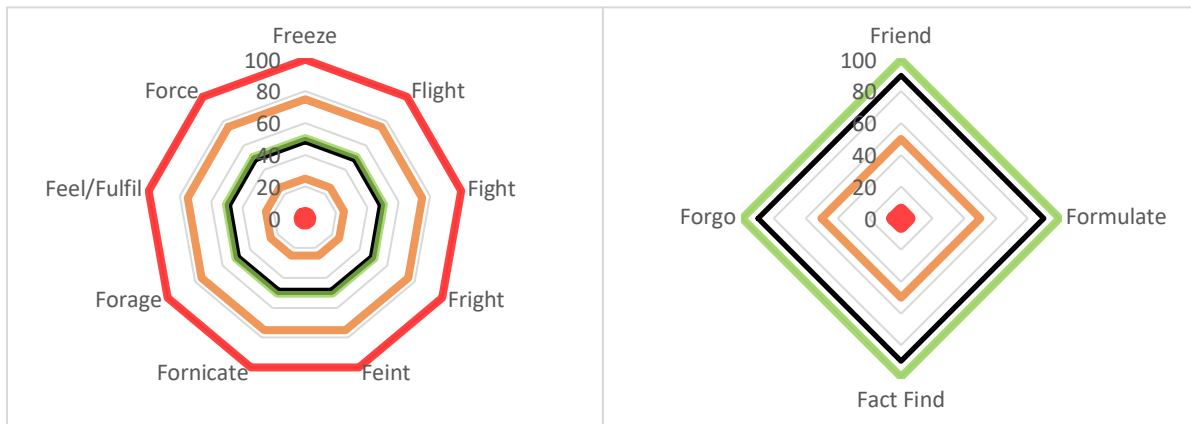


Figure 10 The Transcendent Radius

Problems with Classification Systems

Immediately one may find some obvious problems with this notion of different fearotypes. One might well ask where the classifications stop? and where do we draw the line to such arbitrary distinctions? Such questions cannot be answered in this paper, given the considerably intuitive and provisional musings offered here but to accentuate this point, that infers potentially infinite fearotypes, on writing this article, I inevitably began creating ever more fearotypes.

Here are three more fearotype examples:

The Hyper-Survivalist

The *Hyper-Survivalist* (Figure 11) may be those that score relatively high in all fear responses experiencing frequent anger, anxiety and desire, enjoying all forms of sensation or thrill seeking, such as drinking alcohol, or illicit substances (casually/functionally, but not addicted) and may even include promiscuity and excessive spending (above means). A consumer hedonist of sorts made all the more extreme in a culture that promotes excess. Learning certain practices that advocate self-mastery (such as meditation, yoga, education) might bring the fear responses closer to optimal ranges.

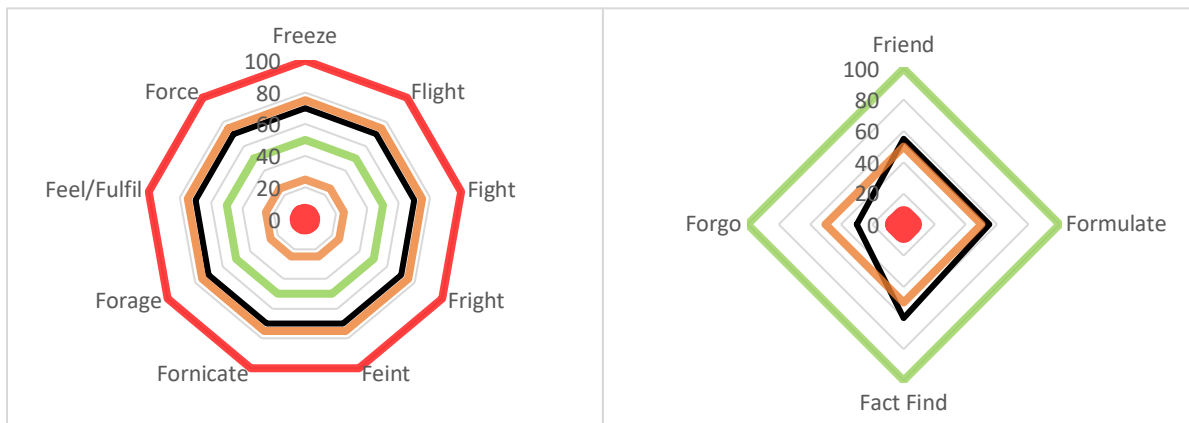


Figure 11 The Hyper-Survivalist Radius

The Agitated

The *Agitated* (Figure 12) might be those that score high in the *Fight* response, exhibiting anger on a regular basis. The agitated is aware that something within the world is not right, but instead of fighting fear, they become angry, directing this in areas that only worsen the fear problem. This group might be found in gangs or seen in angry mobs (for example, “football hooligans”). Such groups might be especially likely when they score high in the *friend* response, demonstrating significant loyalty to their “tribe”. With the right inspiration and leadership, the agitated might be transformed into the *Rebel* fearotype due to similar levels evident in the fear responses.

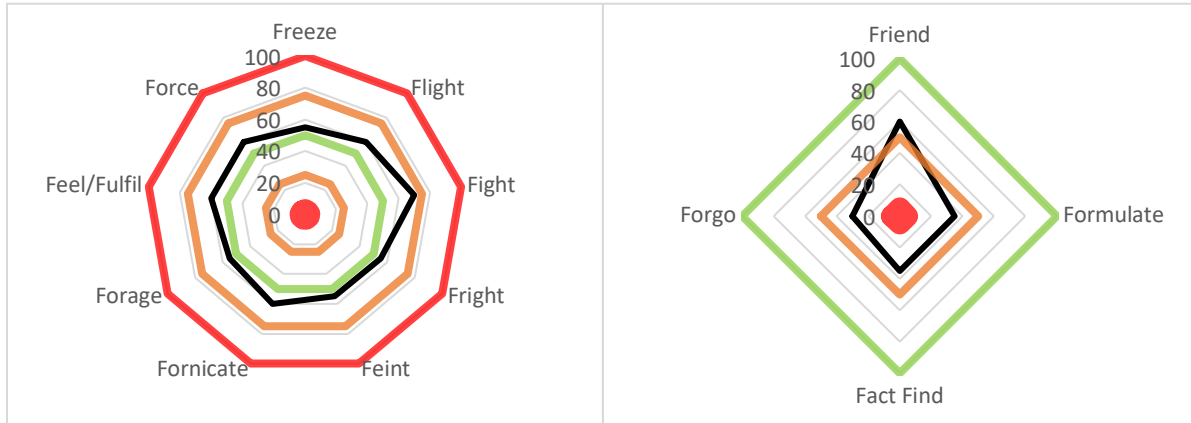


Figure 12 The Agitated Radius

The Chaotic

The *Chaotic* (Figure 13) may be those with no clear fear response patterns with frequently fluctuating extremes.

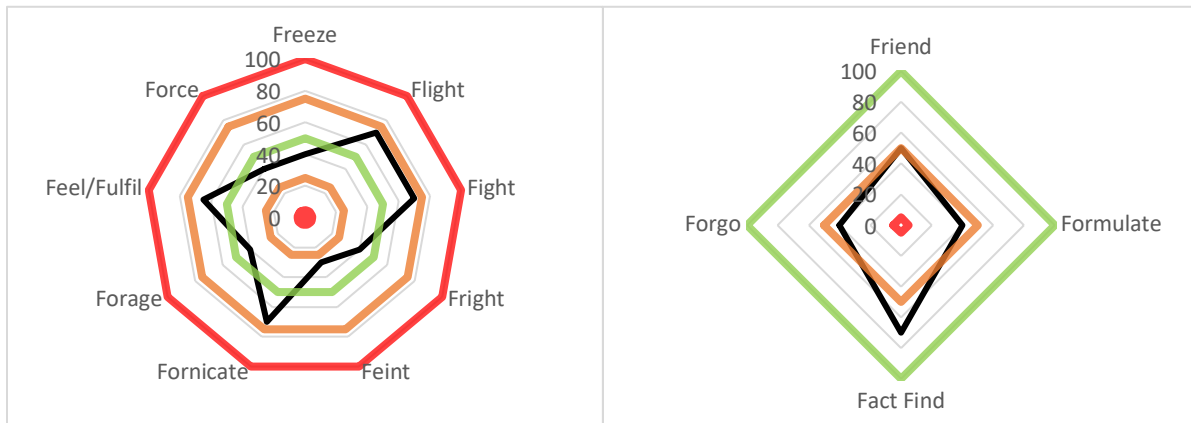


Figure 13 The Chaotic Radius

Added complexity on any given idea is surely inevitable. Along with the arrival of more fearotypes I suggest that the fearotypes discussed may well be subsets of “grand” Fearotypes or “arch” fearotypes, representing and being represented by a holarchic structure (Wholes within wholes), in keeping with what Koestler (1967) and later Wilber describes (2007) as holons (part/Whole). As alluded to, grand or arch fearotypes would require that people are not one fearotype all the time but switch from one fearotype to another dependent on context. People clearly present with all fearotypical traits arising from EFR’s at different times/places etc., which is perhaps an obvious consideration, given that all humans are subject to experiencing all emotions (that are associated with EFR’s). Despite this variability, as suggested, I posit that people will tend to exhibit a dominant fearotype and this may reveal the grand/arch fearotype.

I could likely spend many hours lost in a type of infinite regress, socially constructing numerous variations of the fearotypes. This could be readily criticised and easily argued to be problematic, but I am sure that defining the boundaries on any given classification, in all areas of enquiry (scientific or philosophical) have been fraught with as much difficulty. Furthermore, I would agree with such criticisms, and go as far to suggest that it may indeed be the case, that fearotypes are not necessary at all. On conceding such a point, as way of compromise, I would likely continue to promote the idea that there may be, at the very least, utility in making reference to the process that had led to the creation of fearotypes. Adopting and mapping the *Fear Response Continuums* (FRC's), using radar charts might still be helpful in highlighting the notion that fear is at the forefront of human behaviour, the problem of the ages; that fear has shaped civilisation after civilisation; that fear will, if left unchallenged, lead to our ultimate demise.

Noticing or diagnosing a problem is crucial to overcoming it. This concept has been my bread and butter as a mental health nurse, with continued monitoring of change essential. The FRC's would be helpful with this process. Once we are aware of the fear problem we can begin to understand the utility of it, and how to moderate fear, particularly when adopted in the right amounts. In this regard, it may well be that we only need the FRC's.

All that has been discussed, simply serves to raise our conscious awareness, to the issues that have dominated human life, and once realised, serious "fear work" (or fearlessness work) might begin, engaging in a period of transition, away from the relative ignorance, denial or avoidance of our enslavement (to fear)... to hopefully avert possible future catastrophic outcomes and perhaps more importantly, begin to unlock our potentials, where a transcendent property...a spark, might be lying dormant, waiting to begin a golden age of human thought, of human "being."

Fearotypes At-Large

Now if by a miracle, fearotypes were to be accepted as a concept worthy of further enquiry, I would speculate that some fearotypes will likely be more prevalent than others. A pie chart (that is extremely hypothetical, see Figure 14) reflecting the distributions of such fearotypes in a global population might be a helpful visual to contemplate this notion.

"This article lacks notable precision, with the ideas being birthed organically. This is essentially a stream of consciousness in written form."

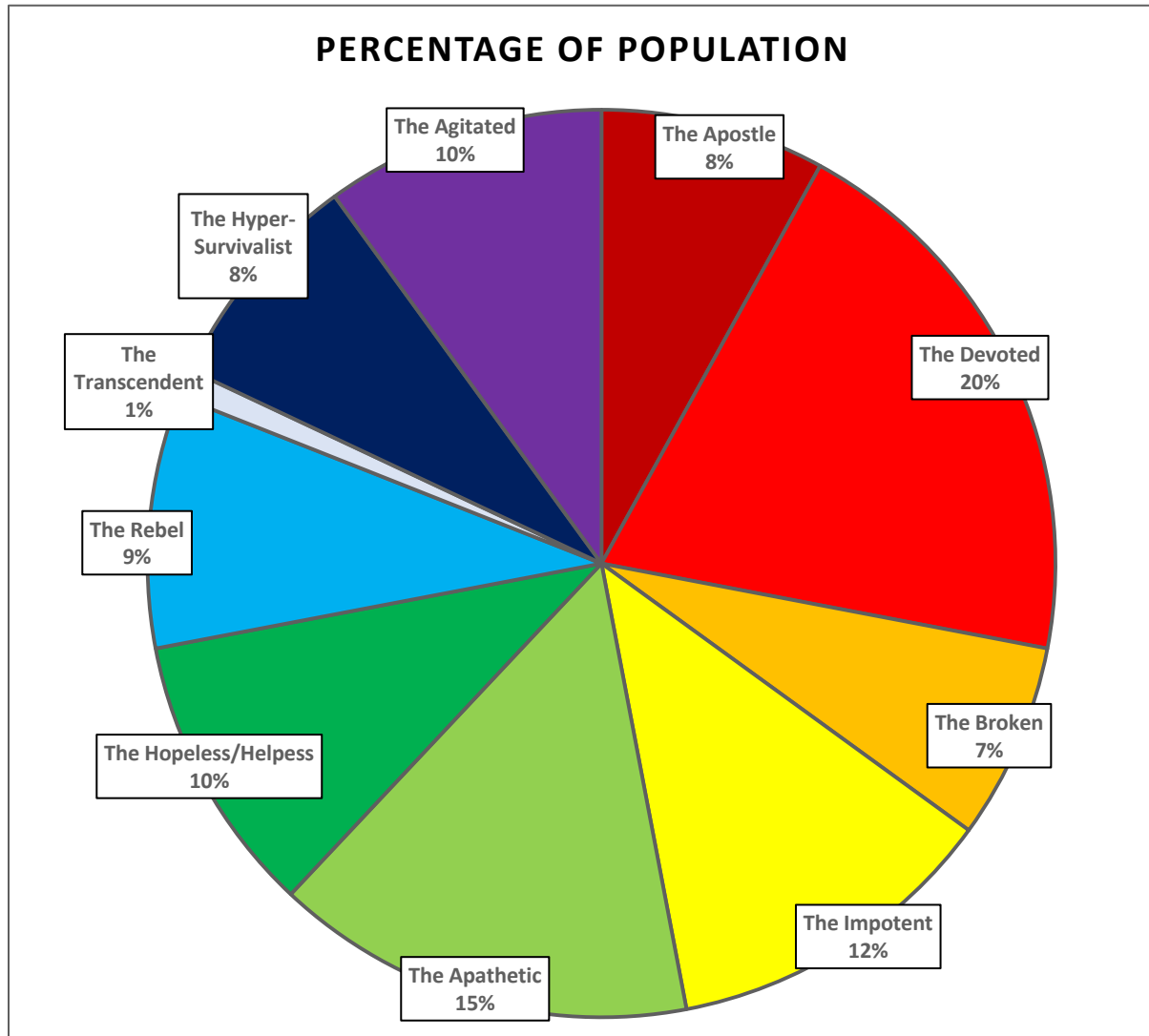


Figure 14 Imagined Global Proportion of Fearotypes

Some points to consider on this are perhaps self-evident. For instance, the population of a fearotype would by no means represent the influence or impact each group has on the world. It might be argued for example that *The Apostle* holds much more power and influence than other fearotypes, by virtue of the fact that they often seek absolute dominion over others. Also I recognise that this is a very generic hypothetical chart, representing the global population, with notable variations likely within continents, regions, nations etc.

At this stage, I am not sure the intricacies matter, because throughout I have made it clear that this is all very provisional in nature, I intend only to highlight the potential utility of a chart in a yet unknown future, that might reveal areas of the population that would be open to a revolution against fear.

The Hopeless/Helpless, *The Rebel*, *The Agitated* for instance all show a desire for things to be different, whereas *The Apostle* is 'happy' to maintain the *status quo*. *The Broken* may lack resilience and be too lost

in their own chaos to begin change, whilst *The Impotent* may simply lack the tools in which to change. *The Devoted* may be even less likely to change, due to being numbed by comfort or absorbed in steadfast beliefs, whilst it may be self-evident that the *apathetic* would struggle to consider change. None of this conjecture is a given.

Considering population percentages with such a narrative becomes quite important when we consider this notion of fearotypical change or transformation. It allows a “fearologist” or a fear/fearlessness activist (it is quite clear I am still playing around with terms) to consider whom and how many can or cannot be inspired to create a new paradigm of fearlessness, of transcendence, to assist in the process of radical, revolutionary and constructive change, that will invariably include transforming their dominant fearotypes toward *The Transcendent* type.

Discussion

As it has been continuously stated, this article lacks notable precision, with the ideas being birthed organically. This is essentially a stream of consciousness in written form. Often, as a layperson, I am frustrated when I observe an end product, a fully formed concept when it is honed and finalised. This has led to a sense of exclusion from the process, of intellectual inferiority, because the evolution and development of ideas are not always overtly expressed. One naturally then assumes that the literature represents an unattainable level of genius and mystery, placing the brilliant scholars on pedestals or even a deific realm.

I remember that at school, any mathematical problem required you to show the teacher your workings, without which, one would receive a degree of disdain. I don't know why ideas in general should not also work by a similar rule, that an idea should also be presented clearly, without ambiguity WITH its workings. And so this article is akin to showing the workings, akin to a new cake being first conceived with some provisional ingredients, flavours being considered, prior to the preparation, baking and decoration. Without the workings I do wonder if a type of alienation can be born, since surely all ideas are not free or independent of the influence of every human. All people are inspiring this work and so they should be part of this journey to uncover truth (if that indeed be the case).

“The Rebel in me wants people to know, to really believe, that we can all express ideas...”

Perhaps this scholarly divide with the common person can disenchant, reducing the likelihood that they may contribute to future endeavours, future conversations, and perhaps gives legitimacy to the rise of the burgeoning tribalistic echo chambers within social media. Certainly I have often felt somewhat demoralised and lacked the confidence to begin putting pen to paper for this very reason, feeling fraudulent to imagine that I have anything worthy to say. If, in this article I am not exhibiting fearlessness, I am at least identifying with *The Chaotic*, *The Agitated* within me, and as such, at this point, cannot present my ideas in any other manner, and to do so any differently, would be grossly inauthentic.

Hopefully the real value of this article, is in its relative simplicity, that the many might understand. This might be especially notable with the EFR's. I suggest that at the very least, people may be familiar and be able to understand the language surrounding the EFRs (fight, flight freeze). This might be the entry point to discourse with the masses on their “slavery” and subjugation to fear.

Whatever be the case, *The Rebel* in me wants people to know, to really believe, that we can all express ideas, that ideas arise within all of us, and we can all be fearless in communicating them, particularly when born from noble altruistic humility, that drives us to simply ask why?, why do we do what we do? Why, with so much capacity for love, with so much ingenuity is suffering still a thing?

From such musings a conclusion can never be born, only discussions that raise many more questions than answers, but I do not think this is a bad thing. In my view, we have stifled the creative contemplation, the natural infinite enquiry of our children by placing limitations on the brilliant questioning that often incorporates the simplicity of the what, how and why. Indeed, how many times do we prohibit a child whom answers *why* relentlessly, to each new answer that is offered? Invariably on being bombarded by such inquisitiveness, the adult becomes dismissive, often responding with something like, “not right now,” “because it is” or “because I said so.” Perhaps it is apathy, a lack of energy, being distracted by the trivialities of life, or even protecting one’s ego where simple childlike questions challenge our competency, our knowledge. Perhaps we restrict the child’s enquiry because it taps into our fear, that arises from not having the answers. Certainly not having answers from a survival perspective arguably makes us vulnerable so this would certainly make sense.

With no evident conclusions, I am simply trying to overcome my own limitations in writing my first ever article on this subject of fear, and over time, with more research, to overcome my own ignorance. My central aim in this article was to introduce some preliminary concepts that I have been contemplating that require significant development, with the future aim to help establish (with other budding fearologists) a potentially revolutionary hypothesis: That *fear is the central problem of humanity, that fear is the main oppressor of human life*, so much so, that I did seriously contemplate beginning this article with the sentence...

“The history of all hitherto existing society is the history of fear struggles.” [cf. Subba, 2014, Chpt. 24]

I have however opted to save this for any future tome, that by some miracle, might come to pass. An article, an essay, perhaps even a book...a serious effort of literary non-fiction, as opposed to this rather slapdash, garbled, opinion piece that my eleven-year-old daughter could likely have written with more clarity and zest. In such an opening statement, with my tongue firmly in cheek and perhaps with latent gall and controversy, I imply that the brilliant mind of Marx and people like him, with some lament do not go back enough in the causal chain to address the problems of humankind, and therefore lack a serious opportunity for revolution. They disembark from the endless regress train too early, missing the station that leads to the primary causal agents hindering humanity. If only we had not been stifled in our youth when asking why.

This is quite the claim, and I feel generally appalled with myself... that someone like me (that has significant intellectual limitations) has the impudence to offer such scant critiques of seminal thinkers. I would hope however, that people might consider, that behind such audacity, there is a sad desperation to do good in the world.

And so throwing caution to the wind, an exceptionally standard, run-of-the-mill fellow has attempted fearlessness to introduce *Fearotypes*, and other key concepts such as new *Trichotomy*, *Existential Fear Responses* and *Fear Response Continuums* in their infancy. Areas of thought, on the exploration of fear that others may find interesting, offering support for their continued development, and even assistance in the sign posting to relevant academic literature, to studies, to ideas that can make this exploration more

than just a delusional fancy, making it part of a process of *Propositional Dynamic Collaborative Enquiry* (there is invariably a term already “out there” that describes this better) and perhaps even a future scholarly work.

Perhaps knowing oneself, is to know *how fear dictates our every move*.

Criticism of this article and the ideas within will come readily and will be welcomed. As I have stated, fearotypes may not be necessary at all with value in simply understanding the FRC's, that might at least allow for people to challenge one another and perhaps more importantly themselves; in keeping with the ancient dictum “know thyself.” Perhaps knowing oneself, is to know *how fear dictates our every move*. Any tool to help with this introspection will be valuable in diagnosing and ultimately resolving any issue.

I have been honest about the limitations of these musings...assumptions are not axioms, and I am not building premises on accepted truths, but on mere intuitions, some of which have not even been discussed within this article. I am omitting foundational hypotheticals that offer further “workings out.” For instance, I believe that to understand fear, it is necessary to look further back into the casual chain...into self-organisation... into evolution... to ask; what is survival? It is from these foundations that I intuit fear to be an extremely important emergent phenomenon of that complex self-organising process. I also believe it essential to have serious discussion on the nature of free will that indicates humans to be mere automata. I believe it necessary to highlight the possibility that there may be a transcendent spark within humanity...that there is a spiritual quality that offers an antidote of sorts, or even the pathway away from fear.

Omissions of fundamental intuitions leave this article somewhat lacking, but there are also technical problems that you cannot avoid considering in the future. How would the fearotypes be measured? What are the implications for suggesting that people are dictated to by fear?, that they are puppets to it... Anger? Despair? More apathy? (eye rolling would be a certainty methinks). Moreover, How then do we fight and right fear based life? Or perhaps to be more accurate, the destructive aspects of it?

With this being my stream of consciousness at a “beginning”, technicalities and complex explorations on potential solutions are not necessary at this point. I do think it is exciting to imagine that, much like the “big five personality traits” a future questionnaire could be developed that might be able to capture our fear responses, whilst resolutions to the problem of fear based life might be countless and diverse in nature. Inspired by age old wisdoms, philosophy and reason, I have considered some possible (and yet more provisional) tenets to help with the fear problem that may be developed at a later date:

- Be conscious, cultivate free will
- Believe and trust in a/our transcendent potential
- Overcome fear
- See beauty in everything
- Love your enemy
- Develop empathy
- Minimise your ego
- Minimise the expression of negative emotion (particularly anger)
- Pursue knowledge and understanding but remain humble and perpetually agnostic

- Hope (Verb)

Tenets are useful as a simple reminder, a focal point. The tenets I have raised may actually merge or be removed in the future, but they may be a useful starting point. Tenets alone however will not be enough, I imagine alternative economical models to be discussed; resource based models for instance (Joseph, 2017). I believe *educational reform to be essential in addressing the fear problem*, requiring, critical thinking, self-development, self-awareness and mastery central to any curriculum. Invariably a gargantuan effort will be required for this to take place.

Thoughts such as these are a long way off from serious consideration, but hopefully will not be dismissed if change...a revolution is to arise. I think at this stage having a positive attitude, a desire to do good, in a humble and hopeful manner is more important than the intricacies of such transitions.

Whatever be the case, inspiration must be invoked...filled with hope and reason. Before any revolution can take place, fear must be highlighted, people must be aware of their own oppression, and must be convinced that overcoming this is worthwhile. Much has been expressed in this article, and this is only the beginning of a long process and journey. Perhaps the most important message to take away is a somewhat simple one; a rather mediocre person is desperate for things to be better...is willing to search within and without... to dedicate a lifetime to explore a profound hypothesis...to help others overcome arguably the central problem of humanity... the problem of fear based life. If such a mediocre person can take such action. Maybe we all can.

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Demonstrating an unparalleled level of compassion and empathy, with an innate desire to do good, Mark has worked in the Mental Health sector in the United Kingdom for over 20 years, caring and connecting with young people that exhibit the most complex needs and extreme challenging behaviour. He has

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