

Department of Integral & 'Fear' Studies (DIFS)
Center for Spiritual Inquiry & Integral Education

DIFS- Yellow Paper No. 15

Invoking Fearanalysis: A New Methodology Applied to Wicked Problems and Paradigm Shifts in the Anthropocene

-R. Michael Fisher¹ ©2016

Abstract- As a follow-up to the author's breakthrough article envisioning a new sub-field of 'Fear' Studies a decade ago, this new article takes a leap into contextualizing what the author has dubbed the Fear Problem (and/or "culture of fear") as a wicked problem in the Anthropocene. He posits it is driving the Anthropocene toward cascading global crises (e.g., anthropogenic global warming). Using an autobiographical and artistic style unveiling personal struggle and a resistance to the culture of fear, while playfully performing much of his new methodology of fearanalysis on "dominant culture," "culture itself" and several texts, including Kolbert's *The Sixth Extinction*, Klein's *This Changes Everything* and Kuhn's *The Structure of Scientific Revolutions*, the author argues for several paradigm shifts required. Among others, these include, creating a meta-theory of 'fear' as constitutive of a new imaginary of *fear itself* and, therefore examining the relationship of 'fear' to knowledge and its critical consequences in challenging powerful historical taboos against knowing. Fearanalysis, analogous to psychoanalysis, ought to provide a powerful tool and self-reflexive awareness useful to cultural studies and critical methodologies everywhere.

Introduction: Opening Scenes

Sacred Invocation [voice over]:

It's a strange world. It seems that around fifteen billion years ago there was, precisely, absolute nothingness, and then within less than a nanosecond the material universe blew into existence. Stranger still, the physical matter so produced was not merely a random and chaotic mess, but seemed to organize itself into ever more complex and intricate forms. So complex were these forms that, many billions of years later, some of them found ways to reproduce themselves, and thus out of matter arose life. Even stranger, these life forms

¹ R. Michael Fisher is a Canadian born and raised artist, researcher, author, educator, counselor, facilitator and consultant. He's an independent postmodern scholar with a specialty in what he calls critical integral fearology based on a philosophy of fearism. His latest book (with Desh Subba) *Philosophy of Fearism: A First East- West Dialogue*, also see his major work: *The World's Fearlessness Teachings: A Critical Integral Approach to Fear Management/ Education for the 21st Century*. His degrees and careers are in Biological Sciences (Ecology), Environmental Biology, Education, Rehabilitation (Counseling) Studies, Adult Education, and holds a doctorate in Curriculum & Instruction (UBC). He currently lives in the USA. Contact: r.michaelfisher52@gmail.com

were apparently not content to merely *reproduce* themselves, but instead began a long evolution that would eventually allow them to *represent* themselves, to produce signs and symbols and concepts, and thus out of life arose mind. Whatever this process of evolution was, it seems to have been incredibly driven—from matter to life to mind. But stranger still, a mere few hundred years ago, on a small and indifferent planet around an insignificant star, evolution became conscious of itself. And at precisely the same time, the very mechanisms that allowed evolution to become conscious of itself were simultaneously working to engineer its own extinction. And that was the strangest of all. (Wilber, 1995, p. 3)

[pause: for mindful embrace]

fearanalysis – practice of analyzing fear knowledge²

wicked problem(s)- in contrast to solvable ‘tame’ problems, are the most intractable, complex, seemingly impossible problems to solve (e.g., global warming, poverty, racism, sexism); “poor definition [of these types of problems] may be the biggest obstacle... in tackling wicked problems effectively.... [they characteristically] “have no end point where the problem is considered ‘fixed’”³

Anthropocene- is a proposed epoch that begins when human activities started to have a significant global impact on Earth's geology and ecosystems; based on atmospheric evidence [e.g., CO₂ levels] it may be considered to start with the Industrial Revolution (late eighteenth century) [or earlier] such as the rise of agriculture and the Neolithic Revolution (around 12,000 years BP); the human [negative] impact on biodiversity forms one of the primary attributes of the Anthropocene. Humankind has entered what is sometimes called the Earth's sixth major extinction.⁴

Fictional UNESCO Conference on “Global Warming and Education”

As the large crowd of attendees gather in a large conference room, the three definitions (above quotes) meet their gaze at the front screen next to the podium, where the host is about to address the group and introduce the first speaker, Dr. R. Michael Fisher, a Canadian independent scholar and educator, living in the USA. There is a murmur of expectation amongst some of the attendees as they have heard

² Fisher (forthcoming), p. 10. Throughout the article “fear knowledge” and/or “knowledge about fear” are interchangeable. Some may assume fear knowledge is *fear-based knowledge* but that is not exactly what I assume. That said, by the conclusion section of this article, it starts to look as though (unfortunately) fear-based knowledge is the operative norm in (at least) Western society, and thus, the most accurate term.

³ Watkins and Wilber (2015), pp. 12, 5.

⁴ Excerpt from Wikipedia. Retrieved from <https://en.wikipedia.org/wiki/Anthropocene>

of the speaker's supposed breakthrough ideas and controversial work using fearanalysis. Many are skeptical and some Freudianophobic and other's gnosiosophobic.⁵

Host (H): Good evening everyone! And welcome to the "Global Warming and Education" opening session....

Granted, the opening to this article is unconventional. The problematic of fear, of paradigm shifts, of wicked problems in the Anthropocene are also unconventional. It is my intention to shake-up the conventional and begin a shift toward more postconventional, if not post-postconventional, *integral*⁶ thought and analysis by using this dramatic fictional *envisioning* device. Current consensus-based quotidian reality tends to keeps us (Westerners, at least) 'stuck' in contexts and meanings of the past. They've become inadequate and recent Indigenous scholars have suggested the entire Western dominant worldview today is so pathological and fear-based having wrecked havoc on the planet for millenia,⁷ it's best left behind for

⁵ According to the list of phobias, anywhere available on the Internet, "gnosiosphobia- fear of knowledge" (which I slightly revised its spelling for this article) is explicitly relevant to fearanalysis and this article, whereas Freudianophobia- fear of Freud and psychoanalysis, is my own term and indirectly less germane. See <http://www.phobialist.com>

⁶ Post-post-conventional (or postformal) is a higher order cognitive and moral level of development, according to Wilber (2000), that is emerging in the postmodern and postformal world, and has been called *vision-logic* as including but transcending rational-logic. "This vision-logic not only can spot massive relationships, it is itself an intrinsic part of the interrelated Kosmos, which is why vision-logic does not just *represent* the Kosmos, but is a *performance* of the Kosmos. Of course, all modes of genuine knowing [knowledge] are such performances; but vision-logic [also called "integral"] is the first [level] that can self-consciously realize this and articulate it. Hegel [with all due criticism of some of his work] did so in one of the first and pioneering elaborations—vision-logic evolutionarily became conscious of itself in Hegel—and Saussure did exactly the same thing with linguistics. Saussure took vision-logic and applied it to language, thus disclosing, for the first time in history, its network structure. The linguistic turn [in philosophy and cultural studies] is, at bottom, vision-logic looking at language itself. This same vision-logic would give rise to the extensively elaborated versions of systems theory... and it would stand as well behind the postmodernists' recognition that meaning is context dependent and contexts are boundless. In all of these movements and more, we see the radiant hand of vision-logic announcing the endless networks of holonic interconnection that constitute the very fabric of the Kosmos itself. This is why I believe that the recognition of the importance of integral-aperspectival awareness [*a la* Jean Gebser; i.e., vision-logic] is the third great (and valid) message of postmodernism in general [albeit, with due criticism of postmodernism also acknowledged and carried forth by Wilber]" (Wilber, 2000, p. 168). In my own work, I bring vision-logic (integral) to the formation of fearanalysis and equally bring vision-logic under the lens of fearanalysis; but that is an elaborate conversation for another article not this one. *Kosmos* (not unlike the ancient Greeks use), for the contemporary American philosopher Ken Wilber, represents both the interiority and exteriority of everything in the cosmos—the latter, cosmos is usually only defined in exteriorities by astronomy, for example.

⁷ In my view, the most convincing evidence for 5000 years in the West of a "Dominator Culture" (contra, a "Partnership Culture") that is characteristically fear-based, mistrust-based, patriarchal, violent and highly competitive, comes from the feminist and educator Eisler (1987), interpreting the feminist archeology of Marija Gimbutas.

good (Cajete, 1999, 2000; Four Arrows, 2016; Pierott, 2010, p. 205).⁸ Such macro-level challenges to a *fear-based*⁹ Western worldview have also come from feminist, queer, ecological, postcolonial and spiritual circles and scholarship, too many to cite here. Their point is, we need to re-imagine a global future very different—and that, is inevitably going to severely challenge our comfort zones, to put it euphemistically. The Anthropocene demands a new learning and education that does not deny the massive cascading multiple crises we face, of which anthropogenic global warming and climate change extremes is but one.

This is not the first time I have used arts-based ‘factual-fiction’ to represent research findings.¹⁰ In Fisher (2010), I synthesized 20 years of my research on the topic of fear and fearlessness attempting to playfully and performatively introduce the serious nature of the work and its implications. Creating a UNESCO policy conference with the “initiative to improve humanity’s fear management the world over” was no joke but a means to use fiction to expand our imagination of what is possible. Typically, I have found the most inhibiting factor to improving the way humans’ perceive, think, and construct the very notion of “fear” and its management is our lack of imagination for fear. This may seem at first untrue. Opponents to my claim often argue that humans’ imagination gets really wild, if not wicked, with fear leading the way. There are so many cultural productions, such as fairy tales, myths, taboos, and art productions (e.g., images, books, movies) exemplifying a rich array of horrors that make us afraid and even terrify us. So where’s the lack of imagination? Then, there is the evening news and mass murders, terrorism, wars... and, on and on goes their argument.

⁸ Pierott (2010) wrote, “The future of Indigenous peoples lies not in the greed and fear-based concepts of the Renaissance and the ‘Enlightenment’ of Western European tradition, which are likely to lead the human species to destruction.... Indigenous Studies programs [must be freed] from the underlying philosophy and worldview to which the American university typically conforms” (p. 205). Cajete (1999) wrote, “With good evidence on their side, native people fear Westernization, and the consequent alienation”; and Cajete (2000) wrote, “Fear, control, and exploitation of the ‘outside’ or the other as enemy is deeply embedded in the psychology of Western society.... [in the West] We have simply become adept at rationalizing our ‘bio-phobia,’ our basic fear of nature” (p. 152-53).

⁹ Throughout this article *fear-based* is a carefully selected term based on my research and not to be conflated with populist and/or common uses in academia. Fisher and Subba (2016) defined it as “a generic term to describe when a person, organization or activity is led with fear as the primary motivator; in some situations this may be seen as ‘natural’ and ‘healthy’ and in other cases it can be pathological depending on context—this latter use is the more common [and is the use in this article]” (p. 156). For an extensive review of the literature on uses and problematics of *fear-based*, see Fisher (2013).

¹⁰ A concept that will surface later in this article is ‘Fear’ Matrix (analogous to “culture of fear”). This conceptualization and imaginary of a Matrix of Fear that controls human existence and experience in the postmodern condition came largely in its “form” from art, that is, The Wachowski Bros. sci-fi movie trilogy *The Matrix* (1999-2003). My dissertation (Fisher, 2003) largely utilizes the Wachowskian meta-narrative as something that speaks powerfully to both the Real (Lacanian sense) and the illusory “real” of quotidian and oppressive life in our times. This is a *noir* film can be utterly terrifying when its deeper themes are examined philosophically (re: the Wachowski’s human-machine world in the film): “The world of the Matrix is a world of fear.... According to the belief-structure of the Matrix, we can never escape fear” (Lawler, 2002, p. 147). Lawler nails the very theme of “wicked problem” I am presenting in this article—the Fear Problem.

True as that may be on one level, it is not at all what I am referring to when I asked a fictional conference audience and my readership to imagine the project of “Re-Visioning Fear Management for a New World” (Fisher, 2010, p. 4). The conference organizers’ brochure stated:

Our species has come to the brink of a major decision of how to manage fear/terror in the world. The United Nations/UNESCO policy initiative for this conference is to create a world alliance to call for and end the “war that has no end” (i.e., “War on Terror”)—because it is a fear-full and ineffective means of fear [and conflict] management that is creating a massive “culture of fear” in the world that is costing us more than it is benefiting us [i.e., in the name of ‘safety and security’]. (Fisher, 2010, p. 4)

What I have been speaking to is not against the truth that fear can imagine a lot worse fears and create a toxic *cycle of fear*,¹¹ rather I have been arguing throughout my career, as a fearologist and fearanalyst, is that humans and their educational systems have lacked the imagination to stay ahead of fear. Fear has taken over and the “culture of fear” conception is one form that has been receiving some attention by critics. I define and make that conception central in this article.

My concern has been with the lack of imagination and knowledge available that is non-fear-based, for that is the kind of imagination that is needed to get beyond fear itself and “see” the wicked problem fear has created. My five decades of working in multiple career experiences in natural history, ecology, environmental biology, education, rehabilitation, and healing and liberation work have led me to identify the two most wicked problems facing humanity: (1) the *Environmental Problem*, due to exponential growth obsession of capitalism, with climate change due to this destruction being by far humanity’s most pressing problem and, (2) the *Fear Problem*, both cause and effect of the Environmental Problem, is arguably, from a fearanalysis perspective, a major motivational driver behind the “sixth extinction” (*a la* Kolbert) as chief characteristic in the Anthropocene. Virtually no one is writing about the crisis of knowledge humanity is facing in light of the second most wicked problem. That’s where I begin. In a recent book I co-authored, the opening sentence begins with the following:

The problem is not all our diverse fears, or the more crucial understanding of

¹¹ Analogously, the *cycle of violence*, is a positive feedback loop from a systems perspective, where there’s little or no system-regulation (i.e., a negative feedback loop)—thus, the system itself becomes dysfunctional and, more or less, unable to self-correct excesses and disequilibrium leading to chaos and pathologies (in living systems, at least). There is a ‘cancerous-like’ accretive growth pattern set in place whereby a little violence causes a lot of violence, a little fear causes a lot of fear, like a furnace with a broken thermostat that won’t switch-off. Nouwen (1986), the Christian contemplative, put it in simple language: “Fear engenders fear.... Fear never gives birth to love” (p. 17). A further decimating feature of the cycle of fear in the 21st century is one where we become afraid of feeling fear (e.g., in clinical terms *phobophobia*) and “treat fear as its very own pathology” (Furedi, 2006, p. 4). This point arises later in the article in terms of fear knowledge problematics; see also Massumi (1993, p. ix) in end note 28 and Corradi, Fagen and Garretón (1992, p. 10).

fear itself, but more critically, it is the inhibition to develop a fearless imagination for fear that harms us most.... Addressing what we call the Fear Problem, the depth psychotherapist [psychoanalyst] Carl Jung inspired the thought behind the opening sentences for this book, where for Jung it was the problem of evil (e.g., Shadow) that he believed was greatest because the naïve people (and leaders) “*have no imagination for evil, but evil has us in its grip.*” (Fisher and Subba, 2016, p. xxi)

Since the Fisher (2010) fictional conference, new concepts in my work, like fearanalysis, wicked problems and the Anthropocene have emerged and cast a new complexity and depth to what it may mean to re-imagine our relationship to fear itself. This is where the fictional UNESCO conference begins in this article, documenting and creating possibilities for new dialogue on what to date in the everyday world we neglect to make so important. Imagine an international UN conference dedicated to fear¹²:

H: Once again, it is my privilege to introduce today’s speaker, Dr. R. Michael Fisher, who has joined us all the way from Carbondale, southern IL. I can think of no author who has triggered me to think so differently about fear as a strangely unifying force. It is not a hypothesis I prefer as I was raised religious, whereby *love* was supposed to be the unifying force—or, so my elders convinced me. I believed it all my life but now am wondering. And then the activist Naomi Klein comes along in her provocative book *This Changes Everything: Capitalism vs. the Climate*, and concludes: that there is a smidge of hope that “climate change can be the force—the grand push,” she writes,¹³ to unify diverse segments of societies, even some social movements to make a paradigmatic change of our global economic system before it’s too late.

Myself, like Dr. Fisher, come from the South next to the huge Mississippi and Missouri Rivers. “There is this old southern American saying, ‘Time is short and the water is rising.’ We are running out of time. The face of humanity is the face of fear. Wherever one may look; toward the West with gun violence visiting random death upon the masses, to Europe where untold numbers of refugees are escaping fear with no idea of a fearless future; in the Middle East where conflict and brutal subjugation is both random and calculated to impress the maximum fear upon peoples of the region; the Far East where a war stance is a way of life between North and South Korea. Fear is the one constant throughout our global 21st century way of being and living. Fear already has us all in its

¹² I have attempted to design and carry out such a conference in the mid-1990s, which didn’t make it off the ground. There also have been smaller scale interdisciplinary (academic and public) “Fear Conferences” around the world, 90% in the Western developed nations, which I have documented as a wave of new interest in the Fear Problem; see Figure 1 “Fear Conferences: 35 Yrs” (Fisher and Subba, 2016, p. 9).

¹³ Klein (2014), p. 459.

ominous grip...’.”¹⁴ I for one suggest, and I don’t think Dr. Fisher would disagree, *now* is a time for us Westerners to re-evaluate our entire worldview and look toward the Indigenous worldview to provide us guidance. But that my friends, is another story and I am here to invite you to listen to Dr. Fisher’s view of this whole problem and how our ways of understanding research, knowledge and education, in the largest sense, have to be reconfigured to the demands of a context critics are now calling the Anthropocene. And, without further ado, Dr. Fisher. [audience applauds]

Michael (M): Thank you for that stirring introduction. I’m thinking, you may very well be right on with calling forth a mirror image of what the Indigenous people, who have kept their traditional wisdom and worldview in tact, are offering us in the modern world. My colleague Four Arrows, aka Dr. Don Trent Jacobs, repeatedly has been warning leaders and educators, especially, to make a paradigm¹⁵ and worldview¹⁶ shift, or at least, bring a “two-eyed seeing” approach¹⁷ to the Fear Problem. His basic precept is that we moderns and postmoderns ought to see rather clearly we are creating in the Anthropocene a rather nasty unprecedented set of conditions that threaten all global life. Four Arrows argues that the “Indigenous Worldview,” now the subordinated worldview—nearly erased through cultural extinction programs and oppression by those promoting the Western Worldview—is based on “a set of precepts about the world that guided humanity for 99% of our time on Earth. A

¹⁴ Thanks for this quote from the endorsement by William Bauman, organizational and interpersonal communication consultant, in the front matter of my co-authored book (Fisher and Subba, 2016).

¹⁵ Following Kuhn (1962/96), I will generally use *paradigm* to refer to an embracing term for how an individual or usually a group goes about doing inquiry and solving problems with legitimacy; it is often implicit in its nature of structuring a philosophical (if not an implicit political) approach to reality, methodologies, knowledge/power and criterion for selecting problems that ought to be researched while excluding those which ought to be left out, while under a particular paradigm depending on the discipline and period of history (p. 37); principles, and rules for operating, including ethics are derived from paradigms; and “paradigms can guide research even in the absence of rules” (p. 42).

¹⁶ In this article, in the face of many different, and often conflicting definitions of *worldview*, I will roughly follow Narvaez, Four Arrows and Abrams (2016) in referring to a guiding comprehensive multi-sensory relationship of humans to the world; and, of something ineffable to describe “much deeper and more fundamental than philosophy, beliefs, cultures, etc.” (n.p.); according to Four Arrows the word “worldview” is overly narrow (focused on “seeing”) and is European in origin. It doesn’t fully capture accurately the equivalent concept in Indigenous philosophy and cultures generally.

¹⁷ There is a growing body of literature by full-blood, mixed-blood and white people (among others) who are addressing how to bring these two seemingly incompatible worldviews together, through two lens (one eye seeing Indigenous, the other eye seeing Western). The intention is to better analyze and solve our greatest human and ecological problems today together taking the best of both worldviews and diverse cultures within them. Rather than cite all that literature, I point readers to the original Indigenous Mi’kmaw elders in Eastern Canada (the Marshalls), who coined and have developed much of this fascinating methodology. See <http://www.integrativescience.ca/>

number of surviving Indigenous cultures are still connoisseurs of fear”¹⁸ and have a clear experiential and historical understanding of what it may take to return to *true fearlessness*.¹⁹ Although I am not focusing my presentation today on Indigenous perspectives or fearlessness in regard to the problem of fear, I have a gratefulness of what Indigenous peoples bring to the table and perhaps remains in my ancient genes. I trust their ancient wise knowledge is always in the back of my mind. I am currently writing a book on this topic and Four Arrows’s life’s work, especially his unique approach to transforming the destructive-side of excess Fear (with a capital ‘F’ as he prefers).²⁰ The most important take-away from raising this is that we need an expanded imaginary in the West, at least, to re-imagine our relationship with Fear, to see it is not merely an individual emotion, just as we need to re-imagine our relationship with excess CO₂, or else, the consequences are not going to be pretty.... [to be continued: see Figure 1]

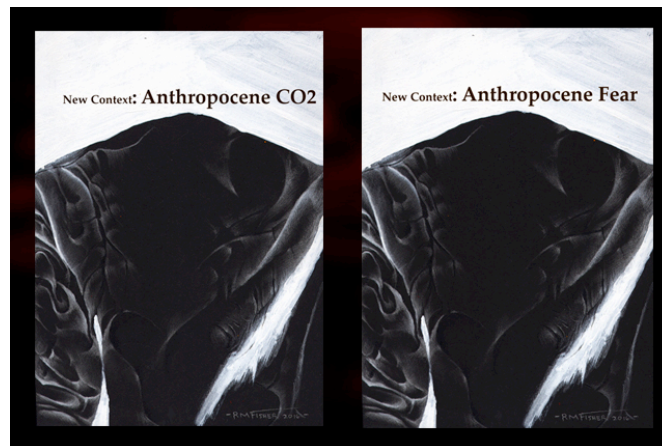


Figure 1: Analogy of CO₂ and Fear in the Anthropocene

A Few Important Distinctions

Before I focus on examining a few contexts re: the Fear Problem, that are critical to performing fearanalysis for this article, it is essential to make some basic definition distinctions that are not commonly made when discussing the topic *fear*. You will have to first imagine fear as ‘fear,’ which I explain below briefly as a subject

¹⁸ Thanks for this quote from Four Arrows (2016, p. xiv). See the proposed new intellectual biography I am writing on Four Arrows and his life-work in Fisher (forthcoming).

¹⁹ Four Arrows’ has his own distinct definition of *fearlessness* that overlaps with, but has differences with my own. He wrote, “I make a distinction between courage and fearlessness in that courage is the phenomenon that causes one to engage that which is causing the fear but with right learning once this happens a degree of fearlessness that incorporates a trust in the cosmos can eliminate the need for courage” (Four Arrows, 2013, p. 262).

²⁰ See Fisher (forthcoming); and, I am referring to his CAT-FAWN meta-cognitive theory (see also Four Arrows, 2016a).

that includes but transcends the discipline of Psychology, the latter, which has ruled (*via* psychology of fear) as hegemonic over the common, accepted and so-called “valid” meanings of fear for a very long time; and likewise, nowadays it is very popular to look to what fear means and define it in neurobiological discourses (*via* biology of fear)—neither of these schools of thought (all contained within a Biomedical Paradigm²¹) are central to any of my arguments in this article, and are in many ways distractions away from the poignancy of my fearological and fearanalysis critique and general points raised. Therefore, readers are called to re-imagine fear beyond these hegemonic discourses—which, my experience shows is easier said than done but well worth the effort. We can then re-integrate back what is found in this new imaginary for fear (‘fear’) with the neurological and psychological knowledges—we’ll need all this knowledge to solve the Fear Problem.

Most of the vocabulary unique to my work has been articulated in greater detail (which I won’t repeat here) under “Invoking ‘Fear’ Studies” as a transdisciplinary curriculum for the 21st century, addressing the Fear Problem (Fisher, 2006). At a minimum, in order to understand what fearanalysis is based on, the following nine precepts are core (not the only) foundations:

- (a) avoid the habitual over-emphasis on conceptualizations of *fears* (i.e., fear of x, y, z), phobias, etc. and conflating this knowledge with understanding the nature and role of *fear itself* and the more complex conceptualization of *fearism*²²
- (b) ensure multiple perspectives are examined on the topic fear, interdisciplinary, including populist accounts, but preferably transdisciplinary is very useful
- (c) focus attention on not fear-responses (e.g., standard behavioral signs such as fight, flight, freeze, etc.) but rather ensure attention goes to forms of fearlessness arising in fear’s presence; Fisher (2010) posits a theoretical dictum: *when fear arises, so then does fearlessness*²³
- (d) fear is *not* merely an emotion of feeling any longer, it is a “lens” and “idiom”²⁴ of cultural constructions, and thus, ought to best be understood through a process of postmodern deconstruction and reconstruction using (‘) marks, that is, ‘fear,’ in order to distinguish it under fluid²⁵ conditions as still unknown, morphing *via* complex assemblages (creating new “hyperreal

²¹ The more common label for this hegemonic structure is called the “Biomedical Model”; see https://en.wikipedia.org/wiki/Biomedical_model

²² See Fisher (2016)

²³ For example, Fisher (2010), pp. xv, xxxvi.

²⁴ According to the sociologist Furedi (2006), commenting on the usage and over-usage of the term “culture of fear” in the past few decades in the West, “fear is not simply a reaction to a specific danger, but a cultural metaphor [“prism of fear,” p. 8] for interpreting life. It is not hope but fear that excites and shapes the cultural imagination of the early twenty-first century. And indeed, fear is fast becoming a caricature of itself. It is no longer simply an emotion.... It has become a cultural idiom” (p. vii) and a rather self/species destructive “misanthropic” one at that (p. xiv).

²⁵ An important postmodern sociologist, Zygmunt Bauman (2006) suggests this with his “liquid fear” imaginary.

formation of entirely new species of fear,"²⁶), and having co-arisen with the "culture of fear" and thus continuing mutually to build such a culture and the Anthropocene epoch

- (e) fear is distortive and a poor judge of reality unless it is "true fear" of a primal instinctual nature and relatively untainted by culture
- (f) there are no longer valid reasons to support only *one* true definition of fear, because there are many and they don't all agree with each other, and sometimes they are in direct contradiction to each other; equally, the existential and clinical psychological distinction between anxiety and fear are put in question and "fear" for generic purposes, is used to cover all the cousins of fear (e.g., anxiety,²⁷ dread, guilt, shame, etc.)
- (g) one may find it useful to assume that sex and sexuality knowledge has been built over long historical conflicts and struggles with taboos to *not know* (too much), and similarly, by analogy, fear and fearfulness knowledge likewise
- (h) fearanalysis conceptualizes fear (and 'fear') based on an arguable evolutionary case as currently undergoing production of fear-based toxicity in living systems seriously dangerous to health and well-being

For convenience, in this article when I use fear without the (') marks that means we can more or less likely agree we know what we are talking about as the definition or meaning is common discourse and backed-up in standard (English, anyways) dictionaries, encyclopedias and medical handbooks. The vast majority of writers, across professions, disciplines and throughout populist culture today use fear and assume this is the best way to construct it conceptually because they haven't done the deconstruction and reconstruction work that 'Fear' Studies and fearanalysis demands. In other words, there's a massive collusion in discourses of fear and *on* fear that I have always found disturbing and inhibiting to advancing our knowledge of fear management/education (e.g., Fisher, 2010). Therefore, my last minimum point on distinctions:

- (i) for the 21st century, the most important research ought to focus not on the question *what is fear?*, rather, how do we *construct fear knowledge* and what are the consequences of that construction? (the territory of fearanalysis)

²⁶ McLaren (1995), p. 148. Peter McLaren's voice on this problematic of the cancerous-like, culturally-modified, production of 'fear' is not without follow-up in the 20+ years since he made this first declaration. In a recent endorsement in the front matter of my co-authored book on philosophy of fearism (Fisher and Subba, 2016), McLaren wrote, "This original work on becoming fearless through the philosophy of fearism is part of a larger philosophy of praxis that critical educators would do well to engage. Capitalism has saturated the structural unconscious of modern nation states, creating new species of fear so penetrating that they sometimes go unnoticed. This new work will help to challenge this [hyper-growth of] fear...".

²⁷ This is a very controversial maneuver in my approach but has been looked at carefully in many of my other publications; to focus on this controversy here would sidetrack the specific intention of this article.

[pause: the speaker wipes his forehead and peers down at the host giving him the five minute warning to wrap-up the presentation]

M: How dangerous fear has become, I hesitate to be euphemistic about, but I

also know it doesn't do a damn bit of good scaring people into paying more attention to another danger—now, we have to fear fear itself.²⁸ Is that a useful thing for me to do? No, not as a fearologist or fearanalyst, it is *not* okay; and rather, it is unethical, as a more sensitive colleague and spiritual educator Robert Sardello has warned of us pedagogues and analysts who want to preach our wares. He wrote in his wise caveat, “One of the great challenges in [teaching and] writing about fear is to avoid generating more fear by doing so.”²⁹ My friends, there in lies the very insidious architecture of the “culture of fear” which I defined in my 2004 study.³⁰ You could say there is thus a cycling of fear that gets out of system-regulation—after that, Fear, with a capital, is bad news for the most part, based on my research that it is built on a design where fear is managed in ways that increases fear not lessens it overall. That's a topic for a whole other talk. Sardello's caveat is virtually ignored by any other I have read who writes and teaches about fear, and I have encountered many thousands of them. Why ignored? They either are unaware of the superpower of fear today, and their own power teaching about it or they really are a lot like me. It's easy to have an ethical principle you adopt with good intentions but its achievement in everyday practice falls short.

Beyond all the challenges of Fear in the Anthropocene I have raised, I will end this talk on one last challenge that cannot be omitted in my view. How have we come to know fear across cultures, time, and geographies, across developmental, historical and evolutionary scales of change and transformation? I simply mean, *how have we come to know fear*, ought to be our leading question. It's about epistemological self-reflection with ethical and political ends. In other words, what is the status of our current accumulative fear knowledge, or knowledge about fear? Such questioning was the very basic epistemological premise I started all this work back in 1989 without a dime to support the research. There is a deep, often unconscious, motivation to know about fear. Have you thought about who might benefit from such knowledge and who might not? My question to you is, what motivates anyone to know about fear?

[pause; the room goes absolutely silent with a palpable nervousness]

Voice [from audience interrupts]: Fear!

²⁸ The only president and/or political leader of a country in modernity to recognize this (to my knowledge) was former U.S. President F. D. Roosevelt, in his inaugural speech to the nation (1933), he famously said (excerpted): “All we have to fear is fear itself.”

²⁹ Sardello (1999), p. xvi.

³⁰ Fisher (2004), pp. 43-46; see also Fisher (2006), pp. 54-56.

M: Nice answer. I'd add *fear*—and, all its cousins, like anxiety, dread, guilt, shame, terror, etc. I'm running out of time, I see. Yes, in a way I agree that fear is what is motivating us to know about fear, but at the same time it is running through the Anthropocene on "speed" you could say, turning into 'fear' and mocking itself and us in ways we are quite overwhelmed with. For sake of argument, I have proposed that the reason or motivation for knowing fear is because we want to learn to manage it better—and, likewise manage ourselves better as there is no truly distinct separation anymore in a postmodern capitalist world—a point Brian Massumi has argued so well.³¹ In a sense, whether we are aware of it or not, all research and knowledge about fear is for fear management/education or what I call FME.³² Don't forget: that's about human management/education. As an educator by profession, and curriculum designer, I want to know how good that fear data is and if the interpretations are of high quality and then how conscious we are in designing for knowledge transfer to others. Perhaps, one day everyone pretty much in the society will really care about the quality of FME, as much as they care about sex education/management. We're a long ways from that level of awareness and action. Fearuality is, at least, as important as sexuality in human affairs. For Westerners, I estimate our general ignore-ance about human sexuality say about 100 years ago, is where our current knowledge about fearuality is today. Freud emerged in that condition with psychoanalysis and all its excitement and later controversies; and today I offer fearanalysis with likely the same reactions as it becomes better known. That's my time. Thanks for your careful attention. I really appreciate it. [audience hesitates and then applauds vociferously]

³¹ Massumi (1993), a critic of capitalism, culture of fear and mass media and of the "organized fear trade" (p. viii), and others cultural researchers on fear have articulated: "There is... a general consensus that we cannot in fact separate ourselves from fear, thus that is necessary to reinvent resistance.... For if the enemy is us, [any critical] analysis, however necessary, is not enough to found a practice of resistance. Fear, under conditions of complicity, can be neither analyzed nor opposed without at the same time being *enacted*" (p. ix).

³² Some readers will not like my apparent reduction here to "management" and will complain that it colludes with managerialism (*a la* Foucault). This is not my aim nor am I unaware or insensitive to this critique. There are many reasons I've chosen to frame it this way, one of which is the reformer and law theorist Black (1998), who helped me envision why law, and most everything in human and social relations and order has a motivational shaping design based on some form of conflict management. My challenge back to my critics is to not conflate management with managerialism—and, so there's no reason to throw out management as a useful term or social practice in and of itself. I largely take the same road (in part) as Boler (1999) in a vigilant criticality towards anything (e.g., emotions) that is brought into a management discourse, especially in education (i.e., usually functionalist) and promoted as if it is a 'politically-neutral' paradigm. My very premise is that fear ('fear') is sociopolitically loaded because I set up its meaning frame within the context of the "culture of fear"—the latter, well accepted as a sociopolitical and cultural construct. I also argue, that the culture of fear is, more or less and for better or worse, "trying" to manage fear; a point, not so obvious to all critics of the culture of fear—and, a point, brought out later in this article.

Brief History of Fearanalysis: The Fear of Knowledge Problem

Fearanalysis, with its deconstructionist temperament,³³ is not a methodology that necessarily privileges asking people “What are your fears?” That question, well-meaning as it may be, is exactly the overarching and dominating methodology that pushes out other creative questions. It is usually lacking (not always) any critical theory when it comes to knowing more about fear.

Researchers will talk now and then about “fear studies” as an umbrella term for all the different research going on. Most of that research is psychological-based and assumes foremost, that fear is an emotion or feeling. No one has come close to conceptualizing ‘Fear’ Studies that is decidedly located within cultural studies and critical methodologies discourses and meaning frames. A nice example, of a particular study on the “commodification of fear” (Seaton, 2000), as part of a awakening to the critical nature and role of affect and emotion in a contemporary capitalist economy, would fit, in my view, under ‘Fear’ Studies and cohere, in part, to the nine precepts (above). Fearanalysis is explicitly, part of ‘Fear’ Studies, and suffers in being unknown. Therefore, it remains politically marginalized. So it is important to document the history of what has been relegated heretofore as invisible as far as the mainstream is concerned.

At this point, it ought to be evident my fearanalytical framing locates fear (‘fear’) and, concomitantly fear management/education (FME) as an ethical issue. By ethical, I mean in the social epistemological³⁴ sense of assessing the qualities and dynamics of knowledge/power in general (*a la* Foucault) but also specific to *fear knowledge/power*. This ethical framing includes the *culture of fear* context, as discussed below. Now, if we are to assess our knowledge about fear, and thus our ways of FME, then the unavoidable question arises: *What quality is our knowledge and our ways of constructing knowledge about fear, and concomitantly how best to manage it?* The context, for this article, is not the entire evolution of our species in its various constructions of FME—rather, focus is on now—that is, in the Anthropocene when it is really going to count because Fear, arguably, is a primary driver of the Anthropocene and its challenges to species survival.

Fearanalysis and fearology ask a number of difficult questions rarely asked by other critical philosophies, theories and methodological frameworks. For example, how well are we able to know the truth about fear (and/or ‘fear’) when our very

³³ This means a Derridaean deconstruction approach with all its postmodern assumptions; yet, I am an integralist in the Wilberian sense, and prefer deconstruction-reconstruction, and thus, I do not follow all the tenets of philosophical deconstruction but many of those appeal to me (e.g., see Paul de Man’s list of tenets on literary deconstruction in Tuck (2015, p. 228)).

³⁴ I am referring to the Foucauldian approaches to “social epistemology,” of which I have found the writing of educational theorist Popkewitz (1991, 1998), particularly useful over the years. “Fear” (‘fear’) discourses are very much a good topic of inquiry using Foucauldian critical discourse analyses (i.e., fearanalyses), just as were “sex” discourses for Michel Foucault (e.g., Foucault, 1978/90).

ways of knowing are embedded in fear (and ‘fear’) and thus providing us with fear-based knowledge about fear? Can we trust that knowledge? The epistemological proportions of this question have caused me to spend a lot of years spilling a lot of ink on the page. I won’t repeat all that in the fine detail that it deserves but refer the reader to Fisher and Subba (2016, chpt. 3).

Before turning to other academics and astute critical observers of the human-fear relationship that have led me to evolving fearanalysis, a brief history is valuable. Although I have focused my research-agenda on fear and fearlessness since late 1989,³⁵ it was not until Fisher (1994), in my pre-graduate school years, that I created a program that people could take, mentored by me, analogous to signing up for psychoanalysis. It was a very eclectic approach *via* a workbook with some of my original assessment tools and educational materials and rationale and purpose (as the brochure says):

Fear is poorly understood and hidden from most of us by false myths and misconceptions....The purpose of the fearanalysis is to provide you with an individually-designed ‘fear vaccine.’ It is designed to keep your thinking and actions free of previously dominating ‘fear’ patterns that limit love, health, creativity and general effectiveness.

In post-graduate school years, fearanalysis grew into a form of critical discourse analysis because of my attraction to Michel Foucault’s work. In Fisher (2009, 2011, 2013a, 2015) a thorough critique was engaged of several authors’ works, as I settled somewhat into a pattern of the current way I do fearanalysis. It remained relatively a loose but systematic means of challenging the way authors in texts would use “fear” or ignore it, or, in my view, distort its meaning because of lack of epistemological and contextual sensitivity and a mono-perspective. I was then, and still am, concerned with the distortion and reductionism of the knowledge re: FME. I consistently found authors writing about fear as if the “culture of fear” context was non-existent in shaping ‘fear.’ The psychology of fear assumption that “fear is an emotion” was always the basis for these authors’ works and was not being questioned amongst themselves. These same shortcomings also dominated the discourse *on* fear in educational (and schooling) literature, to the point where I argued the education literature mostly was an ideologically-driven ‘hidden curriculum’ and hegemonic discourse *of* fear³⁶ production (e.g., Fisher, 2003, 2003a, 2006). Years later, I labeled that ideology “fearism”³⁷ (e.g., Fisher, 2006; Fisher and Subba, 2016).

³⁵ Before graduate school (1998-03), this involved co-founding the “In Search of Fearlessness Project” (a non-profit)—see <http://www.feareducation.com> and click on “Projects” for a brief history of this movement.

³⁶ I borrow this “discourse of fear” from Altheide (2002).

³⁷ Originally, *fearism* was the more subtle underpinning of terrorism, and I included it as the basis of all toxic forms of ‘isms’ (e.g., racism). I have now used *fearism-t* to differentiate it from Subba’s (2014) version. The former I associate now with a taboo structure that is virtually unconscious and contributes to sustaining a culture of fear.

To date, no one has picked-up fearanalysis and applied it as I have, although an interesting independent “de-philosophy” method focusing on fear use in diverse authors’ texts has been taken up by Nepalese author Desh Subba (see Fisher, 2016a). In Fisher (2012), I wrote down the first systematic guidebook to fearanalysis articulating three major aspects: Critical Analysis, Clinical Practice and Creative Practice. This manual expanded into more embodied and aesthetic forms of practice and healing that were lacking in the earlier critical discourse analysis. In Fisher (upcoming), I offer a series of 13 in depth lectures on fearanalysis philosophy, theory and practice for beginners and experts interested in this methodology.

Let’s return to one question from the above: *How well are we able to know the truth about fear (or ‘fear’)?* Any good fearanalysis, like any good ideological critique, has to systematically address epistemological issues as sociopolitical and ethical issues, at least. One theme that surfaced very early, and contributes to the human Fear Problem conceptualization overall, was the *fear of knowledge problem*. A complex topic, I will only treat it here in brief outline as relevant to an introduction to fearanalysis; yet, simultaneously, also as performing a fearanalysis on knowledge production itself in the Western world, where I am most familiar as I was born in, and live as a Westerner.

There is a long global history of criticism of the philosophy of knowledge and science, which is necessarily and implicitly informing the background of fearanalysis. However, I found some particular thinkers unusually insightful. In pre-grad school days, I came across the popularized Eastern philosophies of Buddhism and Zen and various human potential and esoteric schools of thought. I was looking for what their spokespersons had to say about fear and fearlessness (i.e., FME). Not a Buddhist myself, my interest was comparative and intellectual at first. Most strikingly influential in articulating the fear of knowledge problem was Alan Watts. In Watts (1972), I was awakened to the Western cultural taboo and context of learning about oneself—itsself a form of knowledge (e.g., Plato’s dictum: “Know thyself”). Watts, using largely a Zen Buddhist perspective, convincingly argued *we are afraid of knowing who we are*. He implies we were taught to be so afraid. The bigger question is why?

Logically that led to realizing there is, more or less, a fear-driven cultural taboo against knowledge, truth and knowing in general in the modern West. Simply, that translates, more or less, to a ubiquitous fear of knowledge, *gnosisophobia*, and “fear of learning,”³⁸ which Ferguson (1980) wrote about as influential in the construction of the modernist-mechanical-patriarchal “Old Paradigm” and its educational systems. She wrote, “Fear has been our prison; fear of self, fear of loss, fear of fear”

³⁸ In Chapter Nine, Ferguson (1980), discussing “pedogenic illness,” provided a first full-scale critique of epistemology, curriculum and learning in the “Old Paradigm” that myself (a Boomer), and most everyone around me, grew up with but didn’t know exactly what was happening to us. She wrote, “... it’s about how the learner came to be unfree... about our culture’s great learning disability, an educational system that emphasizes being ‘right’ at the expense of being open. We begin to see the unease and disease of our adult lives as elaborate patterns that emerged from a system that taught us young how to be still, look backward, look to authority, construct certainties. The fear of learning—and transformation—is the inevitable product of such a system” (p. 280).

(p. 115); “whole-brain knowing shows us the tyranny of culture.... the ‘cultural trance’” (p. 103). She cited Abraham Maslow who wrote, “Fear of knowing is very deeply a fear of doing” because knowledge carries responsibility and ethical impact. She concludes, “There is a fear of the self, an unwillingness to trust our deeper needs.... We fear and crave becoming truly ourselves” (p. 91). There’s a good deal of inner conflict and suffering in that human condition, of which Freud, for one, was quick to capitalize on using psychoanalysis.

As well, Krishnamurti (1995) provided deep East-West esoteric insights into the problems of fear-based dualism, and that of trying to know fear when simultaneously we are typically running away from knowing and feeling it, because we are afraid of ourselves (p. 10). Fear for him was a philosophical problem of epistemology with a psychospiritual and ethical dimension. Identity and knowledge for him are one and the same; both had become infiltrated with fear-based epistemic assumptions causing distortions about ourselves and fear—and that brought distortions to all our relations with our environment as well. No wonder we had a huge ecological crisis of relationships upon us by the end of the 19th century and it is rapidly becoming worse. Welcome to a major feature of the Anthropocene dynamics.

It was these books and others that led me in my 30s to study change, transformation and paradigm shifts related to fear knowledge. I took it seriously, as Ferguson wrote, “The entire [W.] culture is undergoing trauma and tensions that beg for new order” (p. 73). I began to imagine that order will have to be one with a different kind of fear knowledge, one not fear-based itself in its primary motivations, as Maslow (1968) had pointed to in distinguishing “deficiency motivation” (i.e., fear-based) and “growth motivation” (i.e., love-based). In my graduate years, I discovered Maslow’s (1966) psychoanalysis of the entire state of Western Science and its knowledge production, where he concluded it was mostly based on “deficiency motivation” and that caused grand-scale cognitive pathologies of knowledge that were unrecognized by scientists, the scientific institutions and society at-large.

A somewhat similar, more restricted, and independent study (Devereux, 1967) argued that “anxiety” (fear) was the very problematic basis of the design of methodologies and how they are carried out particularly in the behavioral sciences. Furthermore, Varela, Thompson and Rosch (1992) validated my suspicion about the Western worldview and what they charged was a troubling overall cognitive (un-embodied) and epistemic legacy due to a discourse hegemony of “Cartesian Anxiety” (pp. 133-40). Daston and Galston (2007) claimed, “all epistemology begins in fear” (p. 372). They sure don’t teach that in Sunday school, I’m guessing. They don’t teach that in the schools or post-secondary education campuses that I have attended for 24 years. This knowledge left me with a confident and disturbing impression that most of our fear knowledge is fear-based itself. And, in particular, it is more so in regard to the topic of *fear itself*—because, there is an unconscious taboo and ideological formation in the culture that prevents us from investigating the taboo itself—the latter, is the real problem—and a major component in my radical construction of a general concept and phenomena called the Fear Problem.

Culture of Fear Problem,³⁹ Taboo and Terror Management

The most significant force in changing relationships is the transformation of fear.⁴⁰

The fearanalysis I was doing all these years on the nature of knowledge in society had turned to a simple idea but a powerful hypothesis: *most of our fear knowledge is fear-based itself*. Could the *culture of fear* I'd been reading about be what causes this? The point of this article is not to try to prove that correct or incorrect but to probe it enough to highlight places we can look to indicate it is a problematic too often overlooked in our populist and academic discourses on the subject of fear and its management/education. Assuming fear is such a significant force in human evolution and relationship, I set out on an agenda to find out what "transformation of fear" may look like?

A new paradigm of research, what some have called a *new scholarship on fear* (e.g., Brissett, 2003, Fisher, 2006) located largely within a postmodern and postcolonial critique, has led in some marginal circles of thought, to a shifting imaginary on the nature and role of fear and how best we ought to go about knowing it (Lazier and Plamper, 2012).⁴¹ Recall, at this juncture there is a call amongst these new scholars for inter- and transdisciplinary approaches to the topic of "fear"—whatever *fear* really is or can become in dynamic systems of change. "Fear is an emotion" alone, for these new scholars was becoming a highly suspect, and out dated pre-given container for a very complex phenomena (I call 'fear').

Good examples of new scholarship, are the recent developments of a *philosophy of fearism* (Fisher and Subba, 2016; Subba, 2014) attempting to overcome the past limited paradigms and overall imaginary of what fear is. This philosophy also addresses many of the problems already covered in this article regarding the nature and role of fear (and 'fear'), and is one attempt *not* to overly pathologize the realities of fear being a major motivator of our research, knowledge and overall ways of organizing life. Fear can be a positive motivator as well as a negative one. There is a whole popular movement going on in contemporary Western culture to construct a more positive framing of fear, usually under the very troublesome assumption (and reductionism) of *fear is normal and natural...* etc. I have been very critical, yet sympathetic to the underlying good intentions of this turn to what I call "fear-positivism" (Fisher, 2010, pp. 100-02).

³⁹ This specific term has been focused on particularly with my work in the field of education (e.g., Fisher, 1998, 2011a, 2016a).

⁴⁰ Ferguson (1980, p. 390).

⁴¹ Lazier and Plamper (2012), historians of emotions and fear, put out an interdisciplinary call to "reflect on the predispositions [biases] they and their disciplines bring to bear on the phenomenon of fear" (p. 1). They challenged authors to critically explore the question "do we *know* it?" (p. 1). This is a radical paradigm shift in fear studies compared to anything I have seen in the past 27 years—truly, great leading questions inviting a new scholarship on fear.

That said, my own work leads to more systematic problematizing of *fear itself* and its paradigmatic shift to an analysis of ‘fear.’ This involves shifting the past imaginary of fear we are habitually used to (typically a “psychology of fear”), toward a multi-perspectival complex construction within society, history, culture, politics and what many have robustly called the “culture of fear” (*via* fearism-t, as toxic form, and/or ‘Fear’ Matrix⁴²). This is a wicked problem and requires a complex analysis if we are to successfully undermine this condition. Simply, ‘fear,’ a product of the culture of fear, is potentially more dangerous than it used to be, disguised in many forms,⁴³ and harder to recognize (*a la* Massumi, McLaren) and fearanalysis has picked-up on this and adapted a new way of fear studies (i.e., ‘Fear’ Studies; see Fisher, 2006).

The purpose of this section is to give a skeletal overview of what many critics are labeling the *culture of fear* and its dynamics. Ultimately, my focus is how that phenomena and construct influences fearanalysis. It would take a book length treatment to do justice to the “culture of fear” and its relationship to “risk society”⁴⁴ and many other terms like “victim culture,” “security culture,” etc. These commonly issued labels, across the disciplines and in popular culture, align more or less, for our purposes, under the label *culture of fear*, which is the focus here. The term has been implied in anthropology and sociology as early as the mid-1980s in research that attempted to overturn the hegemony of the psychology of fear (Scruton, 1986); and, likewise in the mid-1980s with interdisciplinary teams studying the totalitarian terrorized states of the southern cone of Latin America (Corradi, Fagen and Garretón, 1992). They wrote how research on fear across disciplines needs to become engaged and envisioned within a historical, traumatic, political and cultural context (e.g., “culture of fear,” and “politics of fear”) whereby such research “reflects on the inevitability and the recurring cycles of fear in society, its ideological roots, and the forms of social organization that are built under and against [in resistance to] fear [i.e., fear-mongering regimes]” (p. 10). New fear scholarship, I mentioned earlier, has followed on that path by invoking constructs like “architecture of fear,” “ecology of fear,” “geography of fear,” “history of fear,” “aesthetics of fear,” “sociology of fear,” and many others. Simply, fear is no longer what it used to be and fearanalysis has been quick to pick-up on this shift.

September 11, 2001 terrorist attacks on US soil were to many critical observers both a perpetuator and a symptomatic indicator of the culture of fear phenomena (e.g., Michael Moore’s, 2002 Academy Award-winning documentary *Bowling for*

⁴² These two terms are complex to understand and would require too much space and lead the reader into labyrinths of conceptualizing that are not necessary for this article but deserve mentioning because of their contextual impact on fearanalysis and thus I refer readers to their definitions in Fisher and Subba (2016), pp. 156-57.

⁴³ Any thorough reading of texts written on fear, across diverse authorship, indicates many authors note that fear is a bit of a chameleon, a trickster—of which, the most critical author, who investigates this problem from multiple dimensions, is Overstreet (1951/71). She wrote, “High among these reasons [“why our fear-problem remains unsolved”] is the simple fact that we often fail to recognize fear for what it is. No other emotion wears so many disguises—convincing disguises that make us, time and again, treat it as something other than itself” (p. 11).

⁴⁴ For example, see Beck (1992, 1999).

Columbine). The culture of fear had already long ago spread around the world, primarily led by American empire building (e.g., Barber, 2005; Chomsky, 1988, 2004; Fisher, 2016b, 2016c). And, 9/11 was the tip of the iceberg of at least 25 identified pathological labels/forms (e.g., victim culture) attached on culture itself, in the postmodern era, based on a first survey of the literature (Fisher, 2004, p. 2). From that study, I was able to define a generic definition of culture of fear:

culture of fear- any human/living organization (system) that manages fear, overtly or covertly, in harmful ways that ends up encouraging more fear in the organization instead of less—resulting in a dispirited culture based on fear and intimidation (injustice), instead of trust, cooperation and true democracy. (Fisher, 2004, p. 46)

With hundreds of examples of how Western culture participates in trying to manage fear and creating more fear not less, I think the high-profile post-9/11 era has shown just how this works. Sociologist Barber (2005) notes the hostile effort of fighting the “War on Terror(ism)” by using war to terrorize and, “Thus does fear’s empire produce an empire of fear inimical to both liberty and security....[all driven, from beneath the surface, as] Fearful of the otherness of the world” (p. 18). This is a form of sociocultural hyper-xenophobia on ‘speed,’ part and parcel of the dynamics of the culture of fear.

Hearing or reading the news in the last two decades it is not uncommon to hear, for example, some union accusing their employer of creating a “culture of fear” and intimidation and this causes multiple dysfunctions and harm. Not all scholars have approved of the label. The vociferous academic opponents (e.g., Margold, 1999) believe it is not accurate or useful to reduce an entire culture to a culture of fear and violence. They also would not like that some cultural critics have reduced the entirety of Western modernism, especially since the 20th century to a “post-traumatic culture” (e.g., Farrell, 1998), which just as easily could be called a “paranoid culture.” That said, such critics and anyone else who dives into a serious inquiry of the crisis of knowledge in the West must take a second look at the general indictment of progress as crafted by Albert Camus during the aftermath of WW-II. He wrote,

The 17th century was the century of mathematics;
the 18th century that of physics;
the 19th century of biology; and
the 20th century is the century of fear.⁴⁵
[the 21st century is shaping up to be the century of terror]

⁴⁵ Original in Fr., thus I thank John Eagan for the Engl. translation. This iconic (sardonic) poetic phrasing was written and published by Camus in an essay (Camus, 1946) in a Fr. underground newspaper, *Combat*.

Other opponents to the label are more subtle and prefer application of “cultures of fear” (with an ‘s’) to keep it a concrete noun, specific and locally applied as a temporary label (Linke and Smith, 2009). This allows that one could reclassify with changes at anytime, as in a cycle of fear that overtakes a specific culture and then leaves. Moïsi (2009) has gone so far as to label much of the Western world (USA, UK, Europe, Australia) manifesting such “cultures of fear,” part of his classification system of geo-emotional political forces currently shaping world dynamics.

My own view (below) is more radical, although these opponents have some good points of caution in using the term. Unfortunately, and typically, culture of fear, and/or “fear culture(s)” are tossed around without anyone defining them comparatively and/or rigorously; culture of fear then tends to synonymously blend with a less rigorous conception “climate of fear.” A clear example of this watered-down version is found on the Internet, for example Wikipedia: “Culture of fear (or climate of fear) is the concept that people may incite fear in the general public to achieve political goals.”⁴⁶ Fearanalysis is critical of this blending conflation particularly, and in general is critical of the attempt to concretize the concept culture of fear where it is imagined as an add-on condition that a culture just gets and gets over like a simple disease. Below, I show how such a simple diagnoses and treatment misses important insidious dimensions of the operations of *culture itself* as a process of FME.

In Fisher (2004), I was also able to map the culture of fear dynamics generically into a vast network of means that produce and maintain excess fear in societies (p. 47). Most important, however was to reframe the dominant way of conceiving the culture of fear as oppressive (which it is) to include a paradigm shift in thinking, whereby the culture of fear could be constructed in systems theory as a fear management strategy (i.e., as FME)—albeit, not a very good one; and, with a further radical paradigm shift it could be conceived as an attempt to develop fearlessness (Fisher, 2010). My work overlaps with other critics of the culture of fear (e.g., Furedi, 2006; Glassner, 1999; Palmer, 1998), yet takes a more radical turn, influencing the shape of fearanalysis as a cultural and critical methodology.

In my graduate years (Fisher, 1998a, 2003) my work led to indicting the entire field of higher education as being complicit with institutional, epistemic and symbolic “terrorism” *via* a culture of fear and its various hegemonies. Having been a public school teacher, the same applies generally to schooling education. In Fisher (2016c) I cited hundreds of professional educators concerned with the impact of the culture of fear on the field/discipline. In Fisher (forthcoming) introducing fearanalysis, I devoted chapter 13 to a detailed interlinking of learning, teaching, knowledge and cultural taboos—such as fear of knowing oneself, fear of knowing fear (‘fear’) and *fear of culture*; all derivatives of a critical exposing the shadow underbelly of the culture of fear dynamic that knowledge/power/fear trades in (e.g., Massumi, 1993, p. viii). Robin (2004), analyzing fear as an idea, and Furedi (2006, p. 4) analyzing fear as an idiom of culture, have both criticized the current state of fear in Western culture(s) as having evolved to a peculiar historical moment, if not pathological condition, whereby it is more than fears that are the problem. Rather,

⁴⁶ Received August 18, 2016 from https://en.wikipedia.org/wiki/Culture_of_fear

the wicked problem is *how we think about fear*—that is, there’s a growing obsession in our dominant Western thinking patterns of fearing fear itself even as an idea. This obsession has come to the point of a generalized numbing paralysis and/or immense reactions of aggression so as not to feel the pain, fear, anxiety, vulnerability and insecurity that postmodern life can induce. And, equally, not to acknowledge Fear and its role and that we are its maker as much as it makes us. All of which leads to a chronic civic denial of fear/terror at the root of our being and *culture itself*. And nasty as that tendency is, there are also a strong cadre of elites and others who, as Robin (2004) argued, from liberal to conservative to radicals, who believe *fear* and its contagion potentials (“virus of fear”⁴⁷) and power to change things, is a good ‘correction’ to an apathetic civic and democratic life. Fear is a catalytic motivator to growth (e.g., wars tend to boost economies). Fear-appeal advertising has followed this ideology as well.

Challenging this destructive ideology of fear within a culture of fear dynamic, and its inherent fear-mongering tactics, is a wicked problem to solve. I think Nobel Peace Prize recipient Aung San Suu Kyi, along with the ever-popular adult educator-contemplative Parker J. Palmer, have sniffed out the real problem (I paraphrase both their work): *It is not power that corrupts but fear* beneath the greed and need to accumulate and wield power over others they fear; while equally fearing, are those that lack power—and, fear they’ll never get it.⁴⁸

From a fearanalysis perspective, the culture of fear can be characterized as a system designed (unconsciously and consciously) with *fear of the Other* as the primary motivator and primary defense. There are many options to explain fear of the Other, but that is beyond the scope of this article. One of the best philosophical, theoretical and experimentally studied initiatives for ‘proof’ and cause to help understand why societies would fall into such a state of extreme fearing, including fear of the Other and fearing fear itself (i.e., all part of a culture of fear taboo dynamic), is terror management theory (TMT). The late Ernest Becker, a great 20th century existentialist philosopher and anthropologist, wrote extensively about the Shadow and dark-side of human history and cultural evolution. Wilber (1981) cites Becker’s work as foundational in influencing his own early theory of cultural evolution. That is, precisely, where I first encountered Becker. Since then I have studied his writing and mostly his contemporary followers, for example, the social psychologists who have developed TMT based on cross-cultural experimental research and Becker’s own theories.⁴⁹

In a nutshell, whether through reading Becker’s classic work *The Denial of Death* (1973), or reading TMT, more or less, one gets a convincing picture of the connection of the basis of the culture to fear, as terror management, and its role as the driving motivation for culture itself:

⁴⁷ I myself have long adopted the “fear pattern virus” concept (FPV+); other critics, for example Boteach (2005), suggest a crises situation exists today where “We must immunize ourselves against the virus of fear, or it will infect us all” (p. 16).

⁴⁸ See Palmer (1997); see Kyi (1995).

⁴⁹ I highly recommend the DVD documentary on TMT: *Flight from Death: The Quest for Immortality* directed by Patrick Shen and Greg Bennick, copyright 2005, Transcendental Media, Inc.

Terror management theory concerns the impact that awareness⁵⁰ of the inevitability of death has on how we live our lives. Thus, it is essentially a theory about the effect of death on life [and concomitantly, the effect of fear of death and dying on life].

Perhaps the central insight to be gleaned from our work is that human beings attempt to fulfill culturally sanctioned dreams forged to escape the encompassing nightmare, not just of human history but also of human existence itself.... The horrific loss of life that resulted [for e.g.,] from the terrorist attacks of 9/11 is naturally a severe jolt to us all.... But if we step back for a moment and think about how we would be feeling so much more secure if there were no such thing as terrorism and terrorists, the question of why arises. Without terrorists, all we would have to worry about killing us is cancer, heart disease... AIDS... homicide [mass shootings], or if we are very lucky, a death in several decades due to the inevitable exhaustion of our bodies. Despite the new reality of homeland security, terrorist hijacking of airplanes and anthrax are low on the list of things likely to terminate our existence.... According to terror management theory, what the terrorist attacks have done is to disrupt our normal means of managing our natural terror [of death], and, in so doing, threatened to undermine the psychological equanimity necessary for people to function effectively on a daily basis. (Pyszczynski, Solomon, and Greenberg, 2002, pp. 8-9)

Beckerian theory includes this “natural terror” at the foundation of the human organism’s experience, and concomitantly it is at the foundation of organized culture as a buffer to that existential angst. Organized culture, with its symbols and longevity beyond the organic individual, becomes an immortality symbol of living on forever. Because of the cultural membership accrued *via* power/authority by the culture (as part of a “We”) and conventionalization of reality and value (i.e. self-esteem, as the carrot for the ‘I’) to those who conform to it and even sacrifice their lives for it in wars, one feels relatively secured. Yet, paradoxically, culture can also ravage individuals and groups that don’t conform.

Culture—is a death and terror ‘buffer’ according to TMT. It is like a ‘pill’ to stop the pain/fear/terror—and, it’s an ideology *via* fearism-t acting as social amnesia⁵¹ and distraction. It helps us forget how fear-filled we really are, for a lot

⁵⁰ More precisely for my preference of an evolutionary meta-context, *awareness* refers to *consciousness* of some kind of self-sense, body-sense, or organismic-sense of life in relation to Other, differentiated along the holarchical developmental levels of Wilber’s (1977/82) spectrum of consciousness.

⁵¹ See a detailed definition of *fearism* (now, fearism-t) in Fisher (2006), where I concluded with the simple and insidious outcome (of the hypothesis): “... fearism, is attempting right now as you and I communicate, to erase (or skew, diss) any memory of this essay’s contents, and mostly to erase (or skew, diss) the author’s name who wrote it because a serious critique of our current knowledge about fear (‘fear’) and fearism itself is a the foreground of the communication. If you have seen *The Matrix* film the analogy is Agents are everywhere [in The ‘Fear’ Matrix] trying to ‘delete’ any hackers who attempt to ‘awaken’ others from the enslavement to The Program (The Matrix)—universal

of reasons; but ultimately because we're not in control of Life/Death and we're going to die someday like it or not. As far as I know, no one is going around teaching in schools or anywhere else in society, that the function of culture is to buffer your natural terror. No, that would transgress a major cultural taboo.⁵²

There's a Mephistopheles-like bargain, you might say between the self and culture. The implicit 'dangerous' deal is: "We won't bring up your terror, if you don't bring up ours." Of course this deal can be broken with outlandish violence in outright fascist and totalitarian regimes. The general culture of fear dynamic itself is much more normalized. I label the deal here a kind of 'fear game,' a co-dependency that can quickly turn very pathological in the necessary negotiation of any I-We tensions in any human relationship—which, in the end, you ought to see now, is a conflict problem and a Fear Problem. It is another major cultural taboo I have found in my research for the past 27 years. To deny and pretend there is no such thing as a deal and/or a major ubiquitous Fear Problem, well, that's a wicked problem itself. That's why fearanalysis is in one sense "putting culture on the couch," echoing the prior critical methodologies like psychoanalysis, schizoanalysis,⁵³ and/or existential analysis. And, the relevant point of both a culture of fear and TMT taboo analysis is to bring us to face the dynamic as well as the outcome. In a nutshell, the underlying message of this section is that *culture itself is a liar* dedicated, more or less, to keeping us from the truth and the Real. The matrix of culture *cannot tell you who you are*, that is, beyond the culture's purposes for you. For some readers this is untenable, that is, unless the research and arguments collected in this article are reviewed very carefully and considered beyond needing to defend culture itself. As I said earlier, the purpose of this article is not to prove anything but only to probe into the Fear Problem and its relationship with culture itself—and, thereby to better help inform us as to what has brought us to a point in history where a critical methodology proper, called fearanalysis, is being offered to help.

So, as the hypothesis goes throughout this article, there are good reasons, if not rather terrifying ones, *not* to trust the standard and hegemonic discourses on fear. Fearanalysis picks-up on this very challenge with the rather arrogant belief that there is a *better* way to analyze Fear and teach about how to *better* manage it (and us) in the future. History will judge whether this is so. The Anthropocene era, as discussed below, is delivering humanity a strong message about the immanence of mass extinctions if we don't change our major paradigms that shape how we perceive, feel, think and act.

paranoia intended for dramatic effect. Likely, any educator who has taught anti-racism education [for e.g.] or any anti-oppression topics will pick up on exactly what I am saying here" (pp. 51-52).

⁵² On the contrary, in very limited ways (like TMT), there is some leakage of this truth outside of the taboo structure—and, that's a good sign of the possibilities for change and transformation of culture itself along with the consciousness structures, individually and collectively, that keep it in place.

⁵³ *Schizoanalysis*, a complex and ever-evolving form of critical and ideological analysis in a postmodern register, comes from Deleuze and Guattari, and very much resonates with the approach I take in complexification and creative organicity to determining "what is fear?" in a liquid postmodern and post-traumatic era; see a basic introduction at <https://en.wikipedia.org/wiki/Schizoanalysis>

Fear As Primary Driver of the Anthropocene

Fear is pollution....⁵⁴

If there is danger in the human trajectory, it is not so much in the survival of our own species as in the fulfillment of the ultimate irony of organic evolution: that in the instant of achieving self-understanding through the mind of man, life has doomed its most beautiful creations. – E. O. Wilson⁵⁵

[backward in time the conference lecture by Dr. Fisher is reaching a climax as he just projected the above two quotes on the screen at the front of the lecture hall; see also Figure 1]

M: Yes, my friends, there is a sombre postmodern mood that imbues many of the Anthropocene writers, as would they chose to open one of their books, as Kolbert does on *The Sixth Extinction* with an E. O. Wilson quote, not unlike Camus’s critique of the historical trajectory of the W. Enlightenment “progress” narrative or Ken Wilber’s story of how evolution has somehow, strangely, ironically, evolved an organic evolutionary process and trajectory that begins, at least most notably in the Anthropocene,⁵⁶ to undermine organic evolution itself. We are facing, as Kolbert and many others have said, a terminal point, with tipping points, for a cascade of crises that may end life on Earth as we’ve know it. Things climate wise are already causing major havoc but in 50 to 60 years things will likely get ten-fold worse. But if I only repeated what these great Anthropocene writers have to say, it will be a waste of your time to be listening to me; so, I offer a provocative critique of these writers, especially Elizabeth Kolbert and Naomi Klein, who have had such a major impact on the way many of us are starting to think about a rather grim future—especially with the climate crisis emerging from excess human engineered oil, coal and gas burning addictions since the Industrial Revolution—that is, when only in the last few years humanity got together, more or less, to realize that CO₂, an otherwise natural compound on the earth was out of control and disturbing the entire world order and climate regime—known as the Greenhouse Gas Effect.

⁵⁴ Words from a song by Molly Devine. Retrieved from <http://www.mollydevine.com/#!phase-one/najs3>

⁵⁵ Excerpt from the sociobiologist E. O. Wilson, cited in the front matter of Kolbert (2015).

⁵⁶ Kolbert (2015) writing about the 200,000 year evolution of our species, comes to a radical tipping point: “Meanwhile, an even stranger and more radical transformation is under way. Having discovered subterranean reserves of energy [fossil fuel], humans begin to change the composition of the atmosphere. This, in turn, alters the climate and the chemistry of the oceans.... Extinction rates soar, and the texture of life changes. No creature has ever altered life on the planet in this way before...” (p. 2).

What I offer new to the Anthropocene writers and a potentially gloomy future, is a fearanalysis of the problem of rapidly rising CO₂ and a re-imagining (See Figure 1) of a new strategy to undermine this rising and prevent the worst crises imaginable in human history. You may hear a hint of optimism, not unlike Klein's latest book, about the future of humanity's potential and our capability to come to terms with fear management/education in an entirely new way. We just don't have any other option than to find the courage, if not fearlessness as I prefer to speak of, and face the fear/terror ahead of us as a species—learning from it and dramatically shift our ways of thinking and teaching ourselves about the nature and role of fear. Yes, I am somewhat optimistic and realistic too—the transformation won't come easily. [puts up two new slides on the screen with quotes]

We know the necessary conditions for the changing of minds. Now that we see the deep pathology of our past, we can make new patterns, new paradigms [and ignite personal and collective transformation].⁵⁷

The history of the science of [mass] extinction[s] can be told as a series of paradigm shifts.⁵⁸

[to be continued... somewhere, sometime, some place....]

In the short space remaining, I'll perform a very brief fearanalysis on some Anthropocene writers using only one of the three aspects of a good integral fearanalysis, that is, Critical Analysis (or discourse analysis component). It would take another article to trace the evolutionary origins of fear ('fear' and Fear) and the vulnerability of organisms to distress and trauma; especially in humans with complex cultures and taboos from which the dynamics of fear-based dys-regulating processes in living systems emerge. So, let's turn to Kolbert's (2015) book and the begging question she places before us at the beginning by quoting E. O. Wilson on the "ultimate irony of organic evolution" and that "life has doomed its most beautiful creations" as fate. I know this evolutionary discourse of the sociobiology movement well, as I began an intense study of Wilson and that radical interpretation of human nature in the mid-1970s. I think it has some good aspects to offer beyond those of traditional humanism but it also has flaws.

My first career was in ecology, ethology and environmental biology. The "Greenhouse Gas" problem was already well known then. The terror I felt about the future and the loss of species in learning about this disastrous situation has never left me. It seemed Industrial nations were too addicted to fossil fuels to drop (ab)using them significantly in time to avoid 'hitting bottom.' Now, 40+ years later, it has turned out my prediction then was accurate.

⁵⁷ Ferguson (1980), p. 416.

⁵⁸ Kolbert (2015), p. 93.

Why wouldn't we stop? Ask any addict why they don't stop? Only in the last two decades, I began to understand the fear-based addiction cycle and it seemed to interlink with the fossil fuel abuse and disruption, that is, dys-regulation of the Carbon Cycle. A culture of fear dynamic has lost much of its capability to self-regulate in a healthy and sustainable way and so now, I talk about a Fear Cycle that is disrupted. Each of these disruptions is killing us. But let's focus on Kolbert's assessment of this mega-wicked-problem of dys-regulation of the Carbon Cycle.

I begin fearanalysis with challenging the sub-title of her latest book as a distraction or euphemism from potentially naming accurately the culprit of the Anthropocene disaster-- *The Sixth Extinction: An Unnatural History*. The first half of the book is on species other than *Homo sapiens* and five natural mass extinctions that have come and gone. For this first half of the book calling it a "natural history" is appropriate, as she does. However, the second half is on anthropogenic, carbon-fuel-based, mass extinction, the crisis period we are now in called the Sixth. To select the term "unnatural" is problematic on many levels because it sets up an unnecessary binary of natural vs. unnatural which so many postmodern writers have long critiqued as not useful or accurate to explain reality. Without going into that binary issue further, I look for how a fear-based motivation may be causing the author to both construct a binary distinction across the entire evolution of organic life on this planet, and, more importantly how the author avoids subtitling her book (as would I not have done so) *A Cultural History*.

The Sixth Extinction, as by definition is about anthropogenic influences on Earth and it is classified as part of the Anthropocene era. Therefore, by all accounts we are addressing a culture-based historical phenomena. My focus does not place Nature vs. Culture as another binary, as some may at first read this. From an integral perspective, the Cultural sphere evolves from the Natural sphere as organic systems become more and more complex—it is a spectrum of differentiations without any binary. The longer argument would be that something happened in the evolution of *culture itself* that led to a major fear-based, scarcity-based⁵⁹ addiction to fossil fuels abuses, no different than, for example, something happened in the evolution of a family system where drug addiction took over and disrupted the system to the point of destroying itself. I believe there are grounds to snoop further into why "cultural" is avoided being called out as the culprit. Earlier in this article I critiqued the taboo that exists in a culture of fear dynamic that avoids openly talking about culture as the major site of destructive fear ('fear'). Kolbert's subtitle, in a Mephistopheles' like bargain, leaves *culture itself* as the terrifying 'addict' off the couch—fearanalysis suggests, placing it on the couch.

In the Prologue of Kolbert (2015) is another distraction and euphemism. It leads to avoidance of the deeper affective, if not terrifying reality of the aware

⁵⁹ There are simply too many references to cite here to back up the connection between *fear* and scarcity or deficit thinking (paradigms); yet, I have mentioned earlier Maslow's important work in this regard.

human experience that is essential to consider when talking about humans as cause and victims of the Sixth Extinction—meaning, its own species suicide and/or ecocide. She wrote,

If extinction is a morbid topic, mass extinction is, well, massively so. It's also a fascinating one.... I try to convey both sides: the excitement... as well as the horror of it. My hope is that readers of this book will come away with an appreciation of the truly extraordinary moment in which we live. (p. 3)

A quick test of Kolbert's conviction to give equal attention to "both sides" (excitement and horror), I turn to one of the tactics of fearanalysis. I often quickly examine the book's Index⁶⁰ to see how valued and/or how often used are certain terms. In the Index, affective terms, that would be expected to accompany the "horror" side of Kolbert's text, are missing, like: addiction, anxiety, dread, fear, terror; and culture of fear are absent,⁶¹ which I have argued, drives the Anthropocene and Sixth Extinction. In fact, there are no virtually no affective terms listed at all in the Index; hardly, a fair conveyance of "both sides" as Kolbert promised. So, we end up with a text that aims to help us understand and appreciate a major dynamic of the Anthropocene but leaves virtually untouched a discussion of the source driver of it—Fear. I can let her off the hook for not identifying Fear as source; but to virtually avoid the affective dimension and its role in simply learning about what she is teaching is unforgivable. It is poor, if not unethical, pedagogical practice of fear management in terms of the "horror" she does acknowledge briefly in the Prologue and also in her last fateful lines (albeit, more implicitly),

The Sixth Extinction will continue to determine the course of life long after everything people have written and painted and built has been ground into dust and giant rats have—or have not—inherited the earth. (Kolbert, 2015, p. 269)

Next, fearanalysis encounters Naomi Klein's (2014) book *This Changes Everything: Capitalism vs. the Climate*. Klein is a well-known environmental activist throughout the world. For a long time she has ushered the critical analysis regarding anthropogenic global warming: "Climate change has never received the crisis treatment [it deserves as priority] from our leaders" (p. 6).

⁶⁰ As someone who professionally creates book Indexes, I am aware there are problems in over-relying on the Index to act as an "indexical" referent as to what is actually inside the main text of the book. However, I am willing to defend the case that an author is also responsible for what is Indexed in their own books—that is, if they really care to convey to readers, and especially researchers, what themes and topics make up their book. Of course, there is no substitute for a long and tedious search through a book, and/or to access digital tools for searching inside books listed on Amazon.com for example. I checked this too.

⁶¹ From an Amazon.com books search: the two uses of "fear" and two uses "terror" in the book are superficial, relative to direct acknowledgement of facing the truths after reading her text.

“What is wrong with us?” (p. 15), she asks repeatedly. Why are we not responding appropriately to the crisis?

In this book she brings together the bad news and the good news of climate battles being waged in what she says was her most difficult book to write ever. Why? She was newly pregnant and had her first child during the five years researching “scary scientific studies about melting glaciers” (p. 26). She admits reading children’s books as well about species going extinct and how scary it was visioning a future planet for which her own child may not see a moose (p. 27). She further admits,

fear like that used to creep through my armor of climate change denial, I would do my utmost to stuff it away, change the channel, click past it. Now I try to feel it. It seems to me that I owe it to my son, just as we all owe it to ourselves and one another. (p. 28)

I have read a good number of environmentalists’ books and rare is it to find this kind of vulnerable honesty. In Klein’s early books she was not so emotionally forthcoming. *This Changes Everything* is a book of inconvenient truth that engages the world’s most wicked problem, that of climate change advocates in a war against the “reigning economic paradigm” (p. 63) found across the political spectrum—that largely started with capitalism in the Western world—and, built for generations, upon a foundational ideology of “extractivism” (p. 169) or a “dominance-based worldview,” (p. 48) that Klein repudiates. Much of the book examines the climate science deniers and resistance to them, from across the political spectrum—all, failing for the most part to fully unify in order to save the climate. I am most interested in her evocation of the wicked problem as not merely economic and political as she first thought it was and so many have written about that guided her work for so many years. She discovered something else in the “cause” for why we are denying and not unifying. She continually blames is on “the much deeper cultural narratives” on which free “market fundamentalism” (p. 63) is held by most everyone of us, not merely the conservative climate deniers. We are afraid, she concludes. Afraid to change the cultural worldview we have most all bought into and live daily. We’re afraid to change our identities in that cultural narrative, and to change our very way of conceiving reality and valuing certain things over other things. In short, she says, “we are locked in.... [and] Only when we identify these chains do we have a chance of breaking free” (p. 63); but, “we first have to stop looking away” (p. 10) due to our fear/terror.

There are so many places where a fearanalysis could elaborate and critique Klein’s book. To focus on motivation behind why she thinks we are not unifying to save the climate, is as good as any. It’s very important to her and me. One can fill volumes on all the details and arguments for and against the climate crisis “facts” and interpretations. Yet, it is inspiring that she gives a least some attention to “fear” and its connection to culture and worldviews in analyzing the situation and coming up with initial interventions. Although I often found her using euphemisms to avoid addressing the fear/terror effects that are involved in the

Anthropocene and climate crisis, I applaud her bravery for bringing it forward explicitly now and then. The most important page of the book (p. 28) at the end of her Introduction, is where I wish to focus and conclude my fearanalysis critique. On this page she gives a personal and yet public sermon on fear management in the Anthropocene (those are my words). She unwinds her two-point FME intervention,

But what should we do with this fear that comes from living on a planet that is dying, made less alive every day? First, accept that it won't go away. That it is a fully rational response.... Next, use it. Fear is a survival response. Fear makes us run, it makes us leap, it can make us act superhuman.... So the real trick, the only hope, really, is to allow the terror of an unlivable future to be balanced and soothed by the prospect of building something much better than many of us have previously dared hope.... the thing about a crisis this big, this all-encompassing, is that it changes everything. (p. 28)

For the average reader, they may appreciate Klein's advice of how to manage fear. For the fearanalyst, Klein commits the habitual error of nearly every account of fear management one can read anywhere. It assumes a one fixed and pre-given definition of fear. It uses a fear-positivist discourse to naturalize and normalize fear, without any account of more complex notions of constructed 'fear' in a culture of fear, or contexts raised in this article about how recognizing fear is not so simple. Worse, she offers only a simply individualistic psychological discourse formation on fear. This is totally contrary to what I have offered in fearanalysis and what she herself continually brings forth that the "cultural cognition" research shows how one's "cultural worldview" shapes individual beliefs, values, ideologies about global warming (p. 36)—and, we are led astray, she argues, when we "focus exclusively on individual psychology" (p. 44). Her personal advice is individualistic and is meant to be psychological. Why does she not cite other people's writing on fear? Why only her own personal view? Where is the expertise she could draw on? Many questions could be asked in a fearanalysis. The answers are not very supportive that she did a good job of introducing the best ways to deal with fear/terror in the Anthropocene. Her approach is characteristically pragmatist reductionism and I would argue is largely unconscious to its own discourse formation and hegemony. If "fear" is so important in getting to the roots of what's wrong with how we have denied truths about reality and treated the planet so destructively in the Western world, and why we are not handling the crisis adequately, then you would think she'd take more time to offer a better FME. It begs the question: Why give *fear* such a short-end of the analysis and only one page of her book?

Recommended Paradigm Shifts

From the outset of this article I have posited the importance of making a paradigm shift in the very way we imagine, conceptualize and theorize about *fear* ('fear', Fear). This would build toward a new FME approach. I have suggested this

is largely essential because of the growing culture of fear phenomenon in which fear is being manufactured, distributed and consumed.

Likewise, Kolbert (2015) suggests Kuhn's conception of paradigm can be useful in the Anthropocene. She argued shifts of perception and practices of doing science are always dynamic and shifting from one paradigm to another. They are essential in understanding the nature of the science of extinction itself (p. 93). The crises and anomalies that force change of an old paradigm are part of the evolution of species as well. That is, if we define "paradigm" loosely. Wilber (1998) has countered that we have for too long, since Kuhn's articulation of the nature of a paradigm, misread Kuhn's theory, and even Kuhn himself has wished he didn't use and popularize the term (pp. 26-40). Wilber asks us to return to the correct meaning "as injunction or social practice" (p. 39) and not confuse that with "worldview." I think we ought to be more careful what we mean about making paradigm changes and shifts. What exactly do we mean? We ought to define "worldview" more carefully than we usually do as well. Nonetheless, Klein's (2014) message still holds: "Unless our culture goes through some sort of fundamental [paradigm, or worldview] shift in its governing values, how do we honestly think we will 'adapt'..." (p. 48) to unprecedented climate change disasters?

The "cultural turn" and "affective turn" in Western philosophy and popular culture in the last few decades reflect an important shift to the coming postmodern and postcolonial era which is now rightfully called the Anthropocene. Culture and affective dimensions are part and parcel of a true paradigm shift that Kuhn (1962/96) was addressing:

A paradigm governs, in the first instance, not a subject matter but rather a group of practitioners. Any study of paradigm-directed or of paradigm-shattering research must begin by locating the responsible group or groups. (p. 180)

However, Kuhn usually only describes "tensions" and conflict as part of those researchers who hold to the Old Paradigm, and those that hold to the New Paradigm. He virtually leaves out the fear/terror component in his discussions. That is not useful to a full understanding of the dynamics of paradigm shifts. It can be a nasty battle. People's lives may be sacrificed in teaching the New that challenges the Old.

I have come to posit that if "fear of the Other" has been the signature dysfunction of the last few decades or more, then "fear of the Real"⁶² has to be the fearanalytical declaration beneath the former, and both contribute to the Fear Problem of the Anthropocene. Point is, a fearanalysis of paradigm or worldview shifts required to help us survive and thrive in the Anthropocene has not been

⁶² I mean by this not merely the Lacanian psychoanalytic understanding of the "Real" but one much more evolutionary and based on fearanalysis and a number of other perspectives too complicated to enter into here. Point is, if we are still largely in "denial" re: the climate crisis and the Anthropocene problematic overall, there is an intuition that "fear of the Real" (world condition) is lurking beneath.

undertaken. It is overdue. With conflict and under great duress of cascading crises, the ubiquitous intensities of fear/terror are going to be staggering by my prediction. At the same time, that common signification of fear/terror as only a psychological conception (e.g., Klein) is going to be desperately inadequate.

The paradigm of fearanalysis as a critical and cultural methodology, as outlined in this article, is an offering for any New paradigm in the Anthropocene. The question will be *how have we come to know fear?* Without that question leading, we'll fail to bring the essence of fearanalysis forward enough to be validated and applied. Klein's fear management effort is the watered down intervention based on neglect of that question. I prefer her paradigm not dominate in the Anthropocene, for all the reasons I have given.

References

- Altheide, D. (2002). *Creating fear: News and the construction of crisis*. New York: Aldine de Gruyter.
- Barber, B. (2005). *Fear's empire: War, terrorism, and democracy*. New York: W. W. Norton and Co.
- Bauman, Z. (2006). *Liquid fear*. Cambridge, UK: Polity Press.
- Beck, U. (1999). *World risk society*. Cambridge, UK: Polity Press.
- Beck, U. (1992). *Risk society: Towards a new modernity*. (Trans. Mark Ritter). London, UK: Harper and Row.
- Becker, E. (1973). *The denial of death*. New York: The Free Press.
- Black, D. (1998). *The social structure of right and wrong*. San Diego, CA: Academic Press.
- Boler, M. (1999). *Feeling power: Emotions and education*. New York: Routledge.
- Boteach, S. (2005). *Face your fear: Living with courage in an Age of Caution*. New York: St. Martin's Griffin.
- Brissett, W. N. (2003). Bibliographical essay on fear. *The Hedgehog Review: Critical reflections on contemporary culture*, 5(3), 115-23.
- Cajete, G. (2000). *Native science: Natural laws of interdependence*. Santa Fe, NM: Clear Light Publishers.
- Cajete, G. (1999). *Igniting the spark: An Indigenous science education model*. Durango, CO: Kivaki Press.
- Camus, A. (1946). Neither victim nor executioner: Two Answers." Retrieved from http://www.ppu.org.uk/e_publications/camus1.html
- Chomsky, N. (2004). *Hegemony or survival: America's quest for global dominance*. New York: Henry Holt and Co.
- Chomsky, N. (1988). *The culture of terrorism*. Boston, MA: South End Press.
- Corradi, J. E., Fagen, P. W. and Garretón, M. A. (1992). Introduction: Fear, a cultural and political construct. In J. E. Corradi, J. E. Fagen and M. A. Garretón (Eds.), *Fear at the edge: State terror and resistance in Latin America* (pp. 1-10). Berkeley, CA: University of California Press.

- Daston, L., and Galison, P. L. (2007). *Objectivity*. New York: Zone Books.
- Devereux, G. (1967). *From anxiety to method in the behavioral sciences*. Paris, France: Mouton and Co.
- Eisler, R. (1987). *The chalice and the blade: Our history, our future*. San Francisco, CA: Harper and Row.
- Ferguson, M. (1980). *The Aquarian conspiracy: Personal and social transformation in the 1980s*. Los Angeles, CA: J. P. Tarcher, Inc.
- Fisher, R. M. (forthcoming). *A general introduction to fearanalysis: Putting the culture of fear and terror on the couch*.
- Fisher, R. M. (forthcoming). *Fearless engagement: The true story of an Indigenous-based social transformer—Four Arrows (aka Don Trent Jacobs)*. New York: Peter Lang.
- Fisher, R. M. (2016). How we talk about fear is everything. Aug. 16. Retrieved from <http://fearlessnessmovement.ning.com/blog/how-we-talk-about-fear-is-everything>
- Fisher, R. M. (2016a). Understanding fearism as dephilosophy. Mar. 9. Retrieved from <http://fearlessnessmovement.ning.com/blog?sort=newestPosts>
- Fisher, R. M. (2016b). In defense of fearism: The case of Noam Chomsky. Technical Paper No. 58. Carbondale, IL: In Search of Fearlessness Research Institute.
- Fisher, R. M. (2016c). Educators, we have a *culture of fear* problem! A CSIIIE Yellow Paper, DIFS-14. Carbondale, IL: Center for Spiritual Inquiry and Integral Education.
- Fisher, R. M. (2015). Fearanalysis: Further notes from a forensic craft. Technical Paper No. 56. Carbondale, IL: In Search of Fearlessness Research Institute.
- Fisher, R. M. (2013). The problem of defining the concept of "fear-based." Technical Paper No. 48. Carbondale, IL: In Search of Fearlessness Research Institute.
- Fisher, R. M. (2013a). Shadow Problem, Fear Problem: Jung meets fearanalysis. Technical Paper No. 42. Carbondale, IL: In Search of Fearlessness Research Institute.
- Fisher, R. M. (2012). *Fearanalysis: A first guidebook*. Carbondale, IL: In Search of Fearlessness Research Institute
- Fisher, R. M. (2011). A 'Fear' Studies perspective and critique: Analyzing English's and Stengel's progressive study of fear and learning in *Education Theory*. Technical Paper No. 37. Carbondale, IL: In Search of Fearlessness Research Institute.
- Fisher, R. M. (2011a). "Culture of fear" and education: An annotated bibliography [2nd ed.]. Technical Paper No. 28. Carbondale, IL: In Search of Fearlessness Research Institute.
- Fisher, R. M. (2009). The quest to control emotion(s): A critical integral fearanalysis. Technical Paper No. 34. Carbondale, IL: In Search of Fearlessness Research Institute.
- Fisher, R. M. (2006). Invoking 'Fear' Studies. *Journal of Curriculum Theorizing*, 22 (4), 39-71.
- Fisher, R. M. (2004). *Capitalizing on fear: A baseline study on the culture of fear for leaders*. Minneapolis, MN: Intellectual Architects, Ltd.

- Fisher, R. M. (2003). Fearless leadership in and out of the 'Fear' Matrix. Unpublished dissertation. Vancouver, BC: The University of British Columbia.
- Fisher, R. M. (2003a). Report on the status of Fear Education. Technical Paper No. 15. Vancouver, BC: In Search of Fearlessness Research Institute.
- Fisher, R. M. (1998). Culture of 'fear': Toxification of landscape-mindscape as meta-context for education in the 21st century. Paper presented at the Comparative and International Education Society, Western Regional Conference. Vancouver, BC: The University of British Columbia.
- Fisher, R. M. (1998a). Toward a pedagogy of 'conflict': A critical discourse analysis of 'conflict' in conflict management education. Unpublished masters thesis. Vancouver, BC: The University of British Columbia.
- Fisher, R. M. (1994). *Fearanalysis program*. Calgary, AB: My Fearless Therapist and Associates.
- Fisher, R. M., and Subba, D. (2016). *Philosophy of fearism: A first East-West dialogue*. Xlibris: Australia.
- Four Arrows (aka Donald Trent Jacobs) (2016). *Point of departure: Returning to a more authentic worldview for education and survival*. Charlotte, NC: Information Age Publishing.
- Four Arrows (aka Don Trent Jacobs) (with England-Aytes, K., Cajete, G., Fisher, R. M., Mann, B. A., McGaa, E., and Sorensen, M. (2013). *Teaching truly: A curriculum to Indigenize mainstream education*. New York: Peter Lang.
- Furedi, F. (2006). *Culture of fear revisited: Risk-taking and the morality of low expectation*. New York: Continuum.
- Klein, N. (2014). *This changes everything: Capitalism vs. the climate*. New York: Simon and Schuster.
- Kolbert, E. (2015). *The sixth extinction: An unnatural history*. New York: Picador.
- Krishnamurti, J. (1995). *On fear*. London: Victor Gollanz.
- Kuhn, T. S. (1963/96). *The structure of scientific revolutions*. Chicago, IL: The University of Chicago Press.
- Kyi, A. S. S. (1995). *Freedom from fear and other writings*. M. Aris (Ed.). UK: Penguin.
- Lawler, J. (2002). We are (the) One!: Kant explains how to manipulate the Matrix. In W. Irwin (Ed.), *The Matrix and philosophy: Welcome to the desert of the real* (pp.138-52). Chicago, IL: Open Court.
- Lazier, B., and Plamper, J. (2012). Introduction. In J. Plamper and B. Lazier (Eds.), *Fear: Across the disciplines* (pp. 1-14). Pittsburgh, PA: University of Pittsburgh.
- Linke, U., and Smith, D. T. (Eds.) (2009). *Cultures of fear: A critical reader*. New York: Pluto Press.
- Maslow, A. (1968). *Toward a psychology of being*. New York: Van Nostrand Reinhold Co. (2nd Ed.).
- Maslow, A. (1966). *The psychology of science*. New York: Harper and Row.
- Narvaez, D., Four Arrows, and Abram, D. (2016). How many worldviews are there? Is only one sustainable? Retrieved from <https://www.psychologytoday.com/blog/moral-landscapes/201602/how-many-worldviews-are-there-is-only-one-sustainable>

- Nouwen, H. (1986). *Lifesigns: Intimacy, fecundity, and ecstasy in Christian perspective*. New York: Doubleday.
- Overstreet, B. W. (1951/71). *Understanding fear in ourselves and others*. New York: Harper and Row.
- Palmer, P. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life*. San Francisco, CA: Jossey-Bass.
- Palmer, P. (1997). Teaching in the face of fear. *NTLF*, 6(5), 1-4.
- Pierott, R. (2010). *Indigenous knowledge, ecology, and evolutionary biology*. New York: Routledge.
- Pyszczynski, T., Solomon, S., and Greenberg, J. (2002). *In the wake of 9/11: The psychology of terror*. Washington, DC: American Psychological Association.
- Robin, C. (2004). *Fear: The history of a political idea*. New York: Oxford University Press.
- Scruton, D. L. (Ed.) (1986). *Sociophobics: The anthropology of fear*. Boulder, CO: Westview Press.
- Subba, D. (2014). *Philosophy of fearism: Life is conducted, directed and controlled by the fear*. Australia: Xlibris.
- Tuck, L. (2015). *The double life of Liliane: A novel*. New York: Atlantic Monthly Press.
- Varela, F. J., Thompson, E., and Rosch, E. (1992). *The embodied mind: Cognitive science and human experience*. Cambridge, MA: The MIT Press.
- Watts, A. (1972). *The book: On the taboo against knowing who you are*. New York: Vintage Books.
- Wilber, K. (1998). *The marriage of sense and soul: Integrating science and religion*. New York: Random House.
- Wilber, K. (1981). *Up from Eden: A transpersonal view of human evolution*. Boulder, CO: Shambhala.
- Wilber, K. (1977/82). *Spectrum of consciousness*. Wheaton, IL: The Theosophical Publishing House.