R. Michael Fisher's Engagements With Fearism: An Annotated Bibliography

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Technical Paper No. 78

In Search of Fearlessness Research Institute

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The In Search of Fearlessness Institute is dedicated to research and publishing on fear, fearlessness and emotions and motivational forces, in general, as well as critical reviews of such works. Preference is given to works with an integral theoretical perspective.

R. Michael Fisher's Engagements With Fearism: An Annotated Bibliography

- R. Michael Fisher,[1] Ph.D.

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Abstract

This paper is a first summary of the author's writing and publishing on the topic of fearism—and, Desh Subba's optimistic "philosophy of fearism." In the form of an annotated bibliography, the purpose is to create a body of works easily accessible to the student of fearism and others researching on it. Fisher's publications are divided into two main topics: (A) works *before* meeting Desh Subba and, (B) works *after* meeting Desh Subba. The author makes it clear that all his writing on the "culture of fear" since the mid-to-late 1990s is intimately interrelated with fearism. In this bibliography that writing will not be mentioned herein. Overall, Fisher concludes that any adding of a prefix or suffix to the term "fear" (e.g., fear(ism), fearology, fearuality, etc.) is a great way to expand the current imaginary, vocabulary and conceptualization of the dynamics of "fear" beyond mere individual neurobiology and psychology of fear. This is essential expansion in order to better analyze and undermine the historical, political and global Fear Problem.

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Introduction

> When we reach the depth of where *fear* is seen fully, we are *enlightened.* We will be happier and at more peace. Approaching this stage of self-reflection is the salvation of fear [itself] and its symptomatic problems....Fear is attached to every aspect of our activities. - Desh Subba[2]

It is relatively easy to make up a word or concept. Though hard enough coining a new term that lasts through time and across places. Sometimes a populist group will start using it but it is generally more difficult to get acceptance of the term in professional and then academic circles. It may take many years for the term to be "taken up." Ideally, it actually adds something useful to the body of human knowledge. "*Fearism*" is one such newly emerging term.

The above quote by Desh Subba, Nepalese writer/thinker (now living in Hong Kong), the founder of "philosophy of fearism" (in 1999), indicates the scope of his vision to acknowledge and develop a "fearist perspective"[3] *via* his newly named philosophy—that is, *fearism*. Even after studying Subba's work and co-authoring with him on several publications, co-speaking at a conference, and many emails, I am still reluctant to say I actually know what he means precisely when he uses "fearism." I sense he uses it in many different ways and contexts. Part of that difficulty communicating meaning is that he is Nepalese, with English not his first-language. I am ignorant of Nepalese language. There is nuance in his writing and speaking that I am sure I don't grasp. We all need to be cautious in a healthy way when engaging with colleagues or anyone when they are from a different geography, culture and speaking tradition than ours—even if, they may be able to speak and write in English[4] and/or the same language we use and prefer.

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[2] From Fisher & Subba (2016), p. 50.

[3] Subba (2014) defines this "fearist perspective" (lens) on p. 11; and we call it "not the only lens for understanding, but it is a strategic one, and arguably a 'new' one that rare few have honed as well as us" (Fisher & Subba, 2010, p. 5).

[4] As co-authors, Subba and I have declared some of these problems in Fisher & Subba (2016), pp. 1-4.

What I do feel more confident about is that I know he believes humanity has, for example, Marxism, rationalism, existentialism as names for philosophies, but yet have we seriously named a philosophy after the focused study of fear. He believes all other philosophies are developed for their own reasons. They have dealt with fear, perhaps, but not adequately to the real magnitude of which fear impacts human existence; as he says in the book's subtitle of his major 2014 tome on the optimistic philosophy of fearism, "*life is conducted, directed and controlled by the fear*."[5] Fear is primarily natural and positive (essential) in his view. He also concluded that many philosophies and philosophers from the past and diverse branches often were referring to "fear" but did not typically use that term in their philosophies; he wrote, "Fear is the foundational of all..." these works.[6]

Professor Tanka Prasad Neupane, an Eastern colleague of Subba, has written that "*Fearism is a gift to the world from Nepali*."[7] That may be the case but only time and history will tell, as the world will have to decide what gifts this latest branch of philosophy will bring. It is still in its nascent stages. However, there is definitely attraction by many around the world to what fearism has to offer to the study of fear and humanity. This Technical Paper No. 78 was in fact inspired by this awakening movement of interest globally, and specifically by Osinakachi Akuma Kalu's initiative to document these engagements with philosophy of fearism in an upcoming compendium entitled *An Invitation to Fearism*: *A Contemporary Philosophy*.[8]

Historically, as best I can tell from preliminary research, "fearism" is still a term up for grabs, where no one owns the only or proper definition or set of meanings.[9] That's useful in the early growth and creative stages of any new concept. With time it will be refined, yet the richness of diverse perspectives on the term are also welcomed.[10] In Fisher (2003) I made my

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[5] Subba, D. (2014). *Philosophy of fearism: Life is conducted, directed and controlled by the fear*. Australia: Xlibris.

[6] Subba (2014), pp. 305-06.

[7] Endorsement in front matter of Subba (2014).

[8] Personal communication, Osinakachi Akuma Kalu (from Nigeria), May 27, 2018. If anyone is interested to contribute to this upcoming book contact: osinakachikaluakuma@gmail.com

[9] I reiterate this epistemic point continually, for e.g., in Fisher (2016a), p. 109.

[10] In Fisher (2014), I suggested a *"theory of fearism"* also ought "to be constructed from multiple perspectives in order to get as wide and deep a range of critical thinking involved, as nothing is likely going to undermine fearism [i.e., *fearism-t*] itself; theorists need to work together and test theories in practice" (pp. 15-16).

first systematic attempt to define *fearism* for an academic audience[11] and related it to the dynamics of what critics were (are still) calling the "culture of fear." In Fisher (2014) I defined fearism in relation to "the pathological ideology" of a "culture of fear."[12] In Fisher (2016b) I poignantly wrote: "I would not separate a conceptualization of 'fearism' from 'culture of fear'" and I lament that "terrorism" has gained popularity generally in public and in scholarship while few have either heard of or given "fearism" equal attention.[13] I wonder why that is.

I first wrote the term "fearism" down in an unpublished manuscript in 1997.[14] Subba first wrote the term down in 1999 while writing fiction.[15] We didn't know about the others' work until late 2014 with email contact, initiated by Subba. Yet, the earliest record of "fearism" used in a publication seems to be a few years earlier by a writer in 1992, interestingly enough, the term was contrasted to "terrorism" but with emphasis on "low-grade fearism" as just as destructive to countries as terrorism.[16] That was unknown to me as a particular meaning when I came up with the term in 1997 to capture pretty much the same kind of meaning. Subba's meaning is quite different—although, I have noticed that some of Subba's followers

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[11] See my dissertation entry first in the List of Publications, see also Fisher (2006), pp. 51-52.

[12] Fisher (2014), p. 9.

[13] Fisher (2016b), p. 9.

[14] I used the term politically to refer to a "social dis-ease," comparing it somewhat analogous to terrorism, in an unpublished ms. (1997) entitled *Spectrum of Fear* (p. 74) (see also *Erratum:* Fisher & Subba, 2016, p. 128) I have written a FM blog on this updated history (2016) of first uses, but it has seemed to disappear. I honestly must have put the term "fearism" in the back of my mind, or totally forgot about it since 1997. As far as I can tell, it was not until 2003 (post-9/11) that I wrote about it seriously in my dissertation (Fisher, 2003). Interestingly enough, that same year Shirlow & Pain (2003), two academics in geography from the UK published an article on geography and politics of fear in which they briefly used the term "fearism" and "fearist discourses" much like I had been, though neither of us knew of the others' work at the time (see Fisher & Subba, 2016, p. 25 summarizing their paper). They were the first (with myself) to publish on it in academia since White (1997).

[15] See the brief historical overview in Fisher & Subba (2016), pp. 10-12.

[16] See Fisher & Subba (2016), p. 12, 122. There is a slight *Erratum* needed: Although White (1997, p. 74), a political academic, used the term it was not his own but only a citing of an earlier article by Tony Hiss, son of the controversial US government official Alger Hiss (late 1940s, who was accused of being a Soviet spy during the Second Red Scare era of McCarthyism in America). Tony, with first-hand experience of how his dad was a victim of low-grade fearism, wrote an article in a 1992 issue of *The New Yorker* magazine (Hiss, 1992, p. 106), where he used and defined "low-grade fearism" along with his discussion of terrorism.l

have adopted an extended meaning for fearism beyond Subba's and have associated it with fearmongering politics.[17] I use both meanings, with no need to conflate them or see them as paradoxical. Since the co-authored book (Fisher & Subba, 2016), I use *fearism-t* (t = toxic form)[18] when referring to Hiss's basic notion, which I have since elaborated in many publications.

List of Publications on Fearism

> My task is to do an honest and rigorous scholarly assessment of fear(ism). -R. Michael Fisher[19]

To gain a quick summary of my generic work on fear and fearlessness in a scholarly way see Fisher & Subba (2016), pp. 67-78. For a best review of my understanding of fearism, and work "towards a theory of fearism" see Chapter Four (Fisher & Subba, 2016). I am not exactly sure when I first seriously first began thinking and writing about "fearism." However, evidence is that I first published on it in Fisher (2001)[20] and then more in depth in my doctorate degree in Education (Fisher, 2003)—again, this is other than one brief mention of it in 1997.

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[17] Based on my experience as invited guest speaker (with Subba) at the Bhutanese Literary Organization's Grand International Creative Ceremony Dallas/Fortworth, TX in Nov. 2016, three of the questions from audience members were, as best I recall: (1) What is the role of fearism in giving us a new perspective on how leaders of all kinds in societies everywhere tend to use fear to manipulate others?, (2) What is the difference between Subba's philosophy of fearism, and Fisher's philosophy of fearism?, (3) What is this philosophy of fearism, in simpler language, so that more people can practically understand this and make use of it?

[18] See distinctions by definition in Fisher & Subba (2016), p. 157.

[19] Fisher (2016a), p. 111.

[20] Right after 9/11, within a week or less, I put out a proposal to the world, sent it to everyone I thought who would be interested, that we needed a transdisciplinary 'Fear' Studies (as well as fearology). I wrote my first technical paper setting forth that proposal (Fisher, 2001), where I briefly mention the importance of a concept like "fearism" as part of the new integral approach to 'Fear' Studies (p. 5), while lamenting terrorism gets all the attention. I also introduced fearanalysis as a methodology, which many years later I developed and it has been included under one of the pillars of fearism (see Fisher & Subba, 2016, p. 141). In Fisher (2001) I problematize fear (and 'fear') and who is getting to control them as terms: "This has to be criticized and changes made to ensure we (as a whole world) are not victims of fearism. What is fearism?" (p. 13) (note: I don't fully answer this herein). I further mention fearism briefly as one of several forms for making "critique of the status quo: a) fearism, b) phobosology (fearology), c) fearanalysis, d) fearless standpoint theory and ethics, e) phobocentric civilization..." (note: although 15 years earlier, this initiative sounds somewhat similar to Fisher & Subba, 2016, p. 141).

Before you examine my publications below that, more or less, directly refer to "fearism" *per se* in a substantial way, it is important to understand that I have likely always been talking and writing about some kind of fearism, long before I coined the word, and even longer before I met Desh Subba, who really brought the term rather successfully into public discourse, especially with his coining and developing the "philosophy of fearism" (between 1999-2014). I have used other terms along my career and terms like "fearmongering" and more powerfully concepts like "culture of fear" (and/or "climate of fear") and 'Fear' Project or 'Fear' Matrix etc., are equally important to link with my understanding (first version) of fearism.[21] I wrote, "I see great problems in the very methodologies we use to research and understand fear(ism)."[22] As well, I believe all my work on an "epistemology of fear" (since 1989[23]) equally closely weaves with the same concerns as Subba (2014) and why he devised a better ontological and epistemological ground for philosophy in his "philosophy of fearism." Obviously, or perhaps not, let me say, I highly support this project he and his followers have undertaken. See Subba's summary of the many people helping him with this work and some initial activities of the Fearism Study Centers he helped co-found.[24]

For purposes of this annotated bibliography I am <u>not</u> going to be citing every use of the term in any piece of writing I have done, published or unpublished. I've chosen a <u>selected</u> number of publications only that are substantive in their use of fearism *per se.*

Albeit, this list of publications makes a clear distinction between my uses of fearism *before* meeting Subba and *after*. It is noteworthy to also acknowledge that within popular culture in the last two decades, there have been unsystematic and stylistic uses of "fearism" and "fearist" around the

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[21] In Fisher (2010), in the Index, the term "fearism" is linked with "adultism, culture of fear, 'Fear' Matrix, Fear's Empire, oppression, terrorism" (p. 309). I would also add it links with what I mean (and theorize) about "fear-based" (and first-tier v-memes) and 'fear' (p. xxxiii) and toxic ideology as an overall social patterning (dis-ease), which I have called 'fear' pattern virus (FPV+) (pp. 42, 214). In Fisher (2004) I more or less equate 'fear' with "evil" explicitly (p. 6). Again, note, these are meanings of "fearism" prior to meeting Desh Subba.

[22] In Fisher & Subba (2016), p. 108.

[23] "...a new emancipatory language [like Subba's] has been critical to my investigations of fear and fearlessness since the beginning of my commitment in 1989" (Fisher, 2016a, p. 109).

[24] Two years ago (now slightly out of date) he summarized people and events surrounding the spread of the philosophy of fearism (Fisher & Subba, 2016, pp. 84-85).

globe (mostly in America), of which signs can be seen on the Internet even to this day. These impulses to name a phenomena of experience are valid and worth studying as well. However, typically they are only rather shallow and negative connotations to the word "fearism" (e.g., referring to those who fearmonger). You'll see in my work below that I also have put a negative, and similar, connotation on the term since the beginning in 1997 and continue to do so when I am referring to what I now call *fearism-t* (since Fisher, 2014). My work is much more researched and theoretical than in popular culture. Since meeting and joining forces with Subba in late 2014, I also now use fearism in a positive connotation as he does—that is, as constituted under his "philosophy of fearism" as a new branch of philosophy (e.g., Subba, 2014).

Readers of this List below will notice I mostly self-publish through the In Search of Fearlessness Research Institute, a registered Canadian publishing organization I founded with Barbara Bickel in 1991 or so. My work is difficult for most other publishing houses and circles to grasp, and/or they see it as not marketable and too eccentric. Typically, they don't take the time (or have the patience) to try to understand it if it doesn't fit their 'normal' boxes of concepts, ideas, and market goals. Thus, I've chosen to not wait for them to catch up to my work. As an independent scholar, I have offered this work for free as a 'gift' and at times have found a few publishers to take it on, more or less. I look forward to the future when publishing on fearism is something that many publishers want to pursue. Maybe younger generations promoting fearism will have a lot better success than I have had 'getting a publisher's ear.'

A. Publications *Before* Meeting Desh Subba

2003 – Fearless leadership in and out of the 'Fear' Matrix. Unpublished dissertation. [Faculty of Education]Vancouver, BC: The University of British Columbia.

> This dissertation (funded by a Canadian 3-year Social Sciences & Humanities Doctoral Fellowship,[25] $51,000), came out of my interest to study the *culture of fear*, as a postmodern cultural-political-historical phenomena beyond merely studying fear. I had some exposure to literature

[25] The Research Proposal I submitted (an excerpt) is published in Fisher (2003b), pp. 14-15. I think it is significant to acknowledge this project not merely academically but that it was funded and paid for by the Canadian people's taxes, and they ought to know that, this work is for them and their future society, as well as the world's sustainability and sanity.

on "culture of terror" in despotic regimes and some (much less) on terrorism *per se* but this was all study prior to 9/11, 2001. With that grand and gross act of "terrorism" (9/11) as labeled by many, I became interested in the dissertation work to incorporate this in discussions linking it with living in a "culture of fear" and/or 'Fear' Matrix. It was from my interest to critique and understand terrorism in its more subtle forms, that I began defining and using the term "*fearism*." In the dissertation itself there are several discussions (particularly, but not only, in the beginning fictional dialogue with Daniel Cohn-Bendit, a real historical French youth-leader in the Student Revolution(s) on university campuses in France in 1968) that point out my initial interest and passionate ideas about fearism, which I simply coined and rolled along with believing the academy and educators would be interested.

A mixed methods complicated and 'wild' study, I wanted to give readers of the dissertation a full-ride feeling of what it is like to live (albeit, dramatically) inside a contemporary cyborgic 'Fear' Matrix meta-context and/or "culture of fear." As an educator I took the project on asking who will be the "fearless leaders" of the future to guide our children, youth, teachers, administrators and others in and out of this rather terrifying context and post-9/11 era? The dissertation is meant to be a piece of 21st century curricula that challenges the current hegemony of living in fear ('fear') as seemingly the only (i.e., ideological) option. Fearlessness is presented as an option.[26] As well, I introduce "fearism" as a new conceptualization, analogous to terrorism, stating frequently (by definition) that it is the "hidden" and subtle aspect below (as underbelly) the dramatic spectacle of terrorism. I make links to individualist liberalism agendas about "safety and security" as obsessions and suggest "terrorism is merely the late stages of fearism" (pp. 18-19, 23). I wrote of "colonizing fearism [e.g., post-9/11 America pro-nationalism] to control people... coded as 'security' for the people" (p. 25, 33-34) and yet, I suggested "we [e.g., educators, at least, if conscious] can assist people to not succumb pathologically to terror (fearism)...no matter how extreme" (p. 30). I spoke of connections of fearism with the 18th century French Revolution and its fight for liberty that had a liberalism/rationalism shadow of death/terror, which streamed into toxic aspects of Nazism and the Holocaust—all fearism (p. 30). I argued "Fearism is another expression of the 'Fear' Project—the Forget Project—the Denial Project—the continual hiding (*via* dissociation) from 'fear' and its devastating formations on the planet" (p. 39). "I think the current post-9/11 world demands a lot of re-thinking [new curriculum and pedagogy] and re-writing our practices of emancipation from [within] the context of terror(ism) (or fearism) that is everywhere and will likely increase" (p. 66). I carefully defined many of the characteristics and dynam-

[26] "The [performative] dissertation used a transdisciplinary approach....I wanted to contribute creatively and radically to uncovering the operations ('hidden curriculum') of a ubiquitous *fearism*, which I have come to see as the base of all the insidious 'ism' diseases on this planet....this dissertation explores 'What is the 'Fear' Matrix?'" (Fisher, 2008, p. 144).

ics of "fearism" in End Note 105 (p. 91), starting with "its most simple definition, fearism is the psychological and political use of 'fear' to dominate and control others" (p. 105). The rest of that definition is key material. I entered briefly an autobiographical narrative and reflect on being raised by a mother from Belgium (as immigrant to Canada, war-bride) who suffered under Nazi occupation for over three years; "I grew up in that, and I know fearism, much deeper than terrorism, I witnessed [mom and] it all" (p. 94). In the actual screen play "original" sequel text (re: The Wachowski's *The Matrix* sci-fi action blockbuster films which began in 1999), which makes up 2/3 of the dissertation I have one of the fiction characters (Dr. Gregory) mentioned the word "fearism" in contrast to terrorism, as he talks to the protagonist (Mackie, an IRA member) (p. 296). Although substantial, the discussion overly of fearism in the dissertation is minor. However, the entire dissertation, upon reflection, is all about fearism, without saying so.

2006 - Invoking 'Fear' Studies. *Journal of Curriculum Theorizing, 22*(4), 39-71.

This long and dense article, with a precursor technical paper from 2001,[27] was a 'gift' by the current editor at the time of this progressive American curriculum journal. I pitched the idea with a cold call email and she went for it, letting me write what I wanted based on my dissertation. It proposed to introduce a new sub-discipline 'Fear' Studies, as part of a postmodern post-secondary education in general and analogous to other kinds of Studies one can take in universities and colleges. This one would be on fear, but with the (') marks showing that the term is much more complex and nuanced, deconstruction/reconstruction, even unpredictable as to what it is and means and how that influences human subjective formation itself.[28] I wrote a "'Fear' is not what it used to be" (p. 43). And I documented new movements with new scholarship on this topic that we ought to be giving more attention to and unifying that knowledge under one banner 'Fear' Studies.

The article covered most of my theoretical research on what is what in the world of studies on fear ('fear') and I give attention to terrorism, suggesting, after Benjamin Barber's quote, "Fear's not just a factor, it's a major player" (p. 44)—that brings discussion to the "culture of fear" phenomena, critics and the closely related notion of "fearism," the latter which gets significant

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[27] See Fisher (2001), a paper I wrote in less than a week after 9/11; this was my first published writing on "fearism" (albeit, only a few sentences of mention) that I know of.

[28] Fear written with (') marks goes way back in my work to the mid-1990s at least (in part inspired by the postmodern cultural critic and philosopher Brian Massumi; see Massumi, 1993a, 1993b), and I have found the rare author in academic circles using a somewhat similar postmodern (') marking signification and coding on the term as I was (e.g., Shirlow & Pain, 2003, p. 24).

address as the first time being published (and defined with more than a few sentences) in a scholarly journal[29] (by yours truly), see "Fearism, Discourse, and Culture of Fear" (pp. 51-52). "It has always struck me as more than a little odd that the word *terrorism* has received an incredible amount of scholarly attention, with its own journals and centers of research but *fearism* has been invisible. I started using fearism many years ago [i.e., 1997] in order to express the idea that fear ('fear') was the underlying issue in terrorism" (p. 51). I wrote a significant rationale for its potential value and then end with a long definition of *fearism*, which begins with "is the systematic (often unconscious) production and perpetration of fear on others for the purpose of obtaining power for abusive control and manipulation of people, other species, and the environment....Fearism, as a process and discourse hegemony, creates an experience of fear that is normalized and naturalized, whereby the term "fear" is skewed to mean whatever those in elite power positions, who control much of the originary fear production (and its "management"), want it to mean....Fearism is dedicated to keeping the cultural matrix of 'fear' operative and relatively invisible.... [I concluded:] You won't read that in your average textbook on fear management..." (p. 51). This has become my standard go-to-place (definition and meanings) for later publications on fearism.

Note: After the 2006 publication (above) it appears I more or less dropped writing about "fearism" and focused on developing fearology and working on getting the "culture of fear" better known. Yet, my interest in fearism was always there, just waiting to re-appear someday, and it did for me, big time. Academics researching and publishing in Global Migration Studies, etc. really picked up on my (part of my) definition of fearism above; today, it remains the *most cited* of my work in academia (see Fisher (2017) in the List "after" meeting Desh Subba).

B. Publications *After* Meeting Desh Subba

2014 Towards a theory of fearism. Technical Paper No. 51. Carbondale, IL: In Search of Fearlessness Research Institute.

I'll never forget the day Desh Subba (founder of the philosophy of fearism) emailed me from Hong Kong and said he was interested in my work on fear and he had just written a book *Philosophy of Fearism*. I quickly got a copy. I was amazed at the similarities in our outlook on and commitment to the vi

[29] The UK geography scholars Shirlow & Pain (2003) mention the term referring to, "the manufactured and contested nature and use of fear of crime" (p. 15) in the first publication in a scholarly journal that I know of. I had not seen their work during my dissertation research and writing.

sion of studying fear in new ways to explain human experience. I also saw differences, as his view of "fearism" was quite positive and mine quite negative (more politically charged as a critique of ideology re: the "culture of fear" dynamic). I knew right away I would have to *both* embrace *and* distinguish our work—so I started to write about a potential "*theory of fearism*" in this Technical Paper No. 51 and sent it to Subba. He totally loved it and copied it and sent it around to all his network of colleagues and followers of his version of fearism. That began our working relationship across the ends of the world.

This foundational paper for the study of fearism (as the Abstract reads) "is my first systematic publication on fearism. It is a general theoretical study but does not itself remain un-affected. Based on experience and theorizing on fearism, I am convinced it is a deeply terrifying encounter, as would be the encounter critically of any harmful violent ideology. Fearism, arguably, is the most terrifying to encounter, which no doubt explains why it has not been spoken about in human history so directly until only the last decade and particularly more so in the last few years....This paper also acknowledges that this [my version] is not the only constructionism of fearism available, with the strongest philosophical articulation of an alternative view found in the recent book in 2014 of the Nepalese poet, writer and philosopher Desh Subba" (p. 1). This Technical Paper No. 51 was the guiding basis for Subba suggesting to me that we co-author a book on philosophy of fearism with both our work in one. I jumped on the opportunity and in a few years we published Fisher & Subba (2016). Me bringing a "philosophy of fearlessness" as context to understanding fearism in an expanded way from my first versions, and he bringing "philosophy of fearism." The goal of the paper was to set forth an agenda for anyone interested to start cohesively developing a "theory of fearism" or more practically several theories.

2015 Educating ourselves: A Lovist or Fearist perspective? Technical Paper No. 54. Carbondale, IL: In Search of Fearlessness Research Institute.

The question of this paper, a reflective inquiry, is: "From what perspective (Lovist or Fearist) is it best to create such policies (rules of order)? This paper grew out of my long research and writing on Love vs. Fear discourses (meta-motivations) in history to better understand what I've called the Fear Problem on this planet. When I read Subba's (2014) book, immediately he defined this notion of "fearist perspective" as the broad category and methodology for a new epistemology that was at the basis of his "philosophy of fearism" project. I decided to play with my own (plus others) and Subba's version—though, I admit the whole paper focuses on a "fearist perspective" and why I think it is advantageous over the Lovist perspective overall. But we need both. I mention using Subba's work on fearism and how "We [both] have the long-term agenda to improve our species' management of fear" (p.

14). There is less direct writing on philosophy of fearism but it is implicit in the extensive discussion and defining of "fearist perspective" (e.g., pp. 15-30). I summarize a handful of other thinkers on fear and suggest their views could be seen as "fearist."

2016 (with Subba, D.). *Philosophy of fearism: A first East-West dialogue.* Australia: Xlibris.

This is by far my most important and comprehensive work on fearism. As lead author I took charge of most of the interpreting of my own work and Desh Subba's (founder of philosophy of fearism). It provides the next most substantial text on the topic of fearism, with a more scholarly approach, next to the tome of Subba (2014). There is far too much to summarize in an annotation here. Suffice it to say, most of my ideas about fearism prior are in this book, re-written in new combinations: e.g., Chapter One "Fearology, Fearism, and the Fearlessness Movement," Chapter Two "Fearist Perspective and an Integral Dialectics" and a whole lot of writing on epistemology of fear (my favorite topic) which I believe is very foundational to fearism notions. Technical Paper No. 51 was reprinted as Chapter Four "Towards a Theory of Fearism" with new material as a "Preface." A Glossary of terms is included wherein fearism, fearism-t, Fearism Study Center, fearism (philosophy of), fearist, and fearist perspective are defined in order to build some consistency for our newly emerging sub-discipline.

A very dense summary of "Fearism" its history and idea, in Wikipedia style is found on pp. 10-12, a good source for the beginning student and/or others who want to ensure they understand the foundations of fearism. As well, Appendix 1 "Comparison of Subba and Fisher Versions of Philosophy of Fearism" lays out a table of similarities and differences in our views. A poignant key feature of these differences in Appendix 1 is "teaching" (purpose), where for Subba it is "not to be afraid of fear" for Fisher is is "not to be afraid of fearlessness" (p. 37). We admit, our differences, but in this book "We want to build strong foundations of commonality and then later explore and critique each other's work and engage other critiques as well from scholars, professionals, and laypersons" (p. xxxii). The book is filled with fresh dialogues the co-authors created out of email contact and at times with a fictional basis that Fisher enjoyed adding in to expand the "voicing" styles and expressions of what could be said, without always having to say in the main text so formally as it usually is written. The idea of having an Eastern thinker and Western thinker come together on fearism is a first. This also brought forward many challenges of doing internationalist-based collaborations (with translations across culture and language always persistent: Subba is Nepalese and Fisher Canadian and English-as-first language) but it is well worth the effort.

2016 (with Subba, D.) Terrorism: A guide to fearful times based on a philosophy of fearism. Technical Paper No. 57. Carbondale, IL: In Search of Fearlessness Research Institute.

This paper is the first systematic application of a philosophy of fearism to a critical global issue (i.e., a "wicked problem"). Fisher and Subba bring their unique and overlapping resources to the topic of "terrorism" and tell readers they are not experts nor have they studied the problem extensively (p. 15); yet, they "would like to, in a non-conventional way, offer recommendations that apply both equally to terrorists as perpetrators of more fear/terror on the planet, and to victims of terrorists who also [perhaps inadvertently] can breed more fear/terror on the planet. This is what perpretrators and their victims have in common—[that potential of] creating more fear/terror" (p. 15). Although they say there are many recommendations a philosophy of fearism could have to terrorism, they offer eight as a start, and admit some of the eight are not completely unique to a philosophy of fearism but have wisdom brought from other thinkers, examples, some experts in security who understand well the nature and role of fear and how best to manage it—including terror.

2016 (with Subba, D.) The true gift of education for development: A fearist perspective. *Participation: A Nepalese Journal of Participa tory Development,* 17(August), 23-29.

This is the second systematic application (albeit, brief for this venue) of the philosophy of fearism (*via* its fearist perspective or lens) to a critical global topic—that is development/education. The co-authors share the basics about philosophy of fearism, and the general role of fear and fearlessness in societies, beyond mere individuals and their fears. This context sets the stage for applying principles and practices of fearism to development/education—especially, with emphasis in the so-called "underdeveloped" nations.

2016 In defense of fearism: The case of Noam Chomsky. Technical Paper No. 58. Carbondale, IL: In Search of Fearlessness Research Institute.

"The primary focus on fear, its nature and role, for a new philosophy of the 21st century, has been dubbed 'philosophy of fearism' by Desh Subba and complemented by R. Michael Fisher in recent years. While still in its infancy as a [primarily] social and pragmatic philosophy to counter the increasing danger of an Extreme Fear Age (Subba), already there have been some initial challenges [including from terrorologists] arising to its merits. This paper looks at the evidence for this challenge and speculates what to expect in the near future. Dr. Noam Chomsky's work on fear and terror(ism) is brought to

the foreground of a fearanalysis by the author. The attempt is to show how Chomsky's writing and teaching, one of the most powerful political public intellectuals in the West and beyond, is supportive to the premises upon which a philosophy of fearism is based.

2017 Eco-philosophy of fearism and ecocriticism: In an Age of Terror. Technical Paper No. 68. Calgary, AB: In Search of Fearlessness Research Institute.

This is the 3rd technical paper in a five part series on "ecocriticism" as it relates to the author's work on fear and fearlessness. This paper addresses both his focused engagement with Desh Subba's philosophy of fearism in the last three years, and with his attempting to link Subba's notion of "fearism" and the "fearist perspective" (lens) with ecocriticsm genre in literary (eco-) studies—that is, by Simon Estok's scholarly view. The synthesis is one that has led the author to propose herein a very basic description and outline of what is a new branch of thought called Eco-Philosophy of Fearism.

2017 "Fearism": A critical analysis of uses and discourses in Global Migration Studies. Technical Paper No. 64. Calgary, AB: In Search of Fearlessness Research Institute.

Of all of my concepts created since 1989 re: fear and fearlessness, it turns out that the early 21st century scholars most interested in citing my concepts are from a field of inquiry and scholarship that I do not participate in—that is Global Migration Studies (which is my generic name for "fields of global Migration, Ethnic and Citizenship Studies, etc.). The term (definition) of mine they most latched on to is "fearism." This paper looks at 13 such academic published articles and reviews how they cite my work on fearism, and unfortunately how they don't do it very adequately. This "fearism" they cite is from my 2006 paper in a curriculum journal (typically with secondary citing on their part)—and, thus "fearism" is misconstrued or simply not elaborated. This is the "fearism" which is more negative (my earlier version, which I now label fearism-t) than Subba's use. I outline four recommend-ations to Global Migration Studies' scholars to improve their use of "fearism" in the future.

2018 Subba, D., and Fisher, R. M. Towards a philosophy of fearism. Proceedings of the Indian Philosophy Congress, Jan. 5-7, 2018.

This is the first academic presentation (given by Subba in person) as a published congress paper co-authored by Subba and Fisher. It is a basic and yet sophisticated introduction to the new discipline/philosophy of fearism. I consider it the best introduction to philosophy of fearism available at this time.

2018 Subba, D. and Fisher, R. M. Dephilosophy as universal discourse. Proceedings of the Indian Philosophy Congress, Jan. 5-7, 2018.

This is with the above presentation (also given by Subba in person) is the best paper available as an introduction to Subba's notion of dephilosophy (analogous to deconstruction) as a practice under the guidance of a philosophy of fearism. I assert that my own independent development of fearanalysis since the mid-1990s is very much an analogous practice to Subba's dephilosophy—even though, neither of us were aware of each other during our development of these practices.

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