
Fearism Concept in Education Literature: A Review, A New Model



R. Michael Fisher

© 2020

Technical Paper No. 96

In Search of Fearlessness Research Institute

Fearism Concept in Education Literature: A Review,
A New Model

Copyright 2020

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, without permission in writing from the publisher/author. No permission is necessary in the case of brief quotations embodied in critical articles and reviews, or other educational or research purposes. For information and permission address correspondence to:

In Search of Fearlessness Research Institute
920A- 5 Ave. N. E., Calgary, AB
T2E 0L4

Contact author(s):

r.michaelfisher52@gmail.com

First Edition 2020

Cover and layout by R. Michael Fisher
ISOF Logo (original 1989) designed by RMF

Printed in Canada

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.

Fearism Concept in Education Literature: A Review, A New Model

R. Michael Fisher,¹ Ph.D.

©2020

Technical Paper No. 96

Abstract

A seasoned educator (curriculum theorist) and researcher, the author picks-up on the recent innovative gains made in the social sciences with the valid use of “fearism” as a concept for analysis, with the latest version being the use of fearism as a force-field vector on a quadrant mapping of social reality. This paper has three main purposes: (a) to review the citing of “fearism” in the Education literature *per se* and a critical evaluation of its rare use to date (b) to make suggestions of why this paucity of use by educators and, (c) to offer a more matured version of the placing of fearism as a force-field vector on a quadrant mapping that produces a ‘ring’ formation which includes a heretofore missing developmental and emancipatory trajectory within such analyses without reinforcing unnecessary moralism (e.g. virtues signaling) within such research approaches.

INTRODUCTION

[re: Global Migration Studies] The literature on xenophobia also discusses ways in which xenophobia and fear of the “Other” develops within society. A Nepalese philosopher named [Desh] Subba coined the term “fearism” from his own fictional genre writings and led a global project in developing the term into a “philosophy” of fearism in collaboration with R. Michael Fisher [Canadian philosopher]. In their definition of fearism, it is the process of discourse hegemony that creates a normalized environment of [excess toxic] fear, by [in

Fisher's (2006) words] "keeping the cultural matrix of 'fear' operative and relatively invisible." Popular culture, public discourse, and news media are often identified as sources that have expressed negative stereotypes and demonizations of an Other (e.g., immigrants, foreigners, refugees, and asylum seekers)...Fear itself has a complex role in its involvement in power relations between the state/citizens versus the Other or in cultural scripts, as well as in categorizing the Other as fearsome or constructing the Other as a danger to the national [or in-group] group's homogeneity.... (Nguyen, 2019, pp. 22-23)

In social sciences, a slow but sure turn to utilizing my original notion of *fearism* (especially in Global Migration Studies; Fisher, 2017a, 2020) has led me to thinking about how fearism ought to be a potent concept in research and practices within the field of Education. Yet, as I will show, the latter development has not happened (other than my own contributions). I want to suggest some reasons why this paucity has maintained a rugged persistence in the field of Education to resist this new conception, even despite some efforts in educational theorizing to include critical theories of oppression that ought to concern teachers of all kinds. I want to revisit the cultural matrix of fear(ism), also called "culture of fear" and/or "Fear Matrix" (e.g., Fisher, 2002, 2003, 2012, 2019).

This technical paper begins with this topic of fearism generically and then pursues my own variation on, and future potential for developing, a complex force-field vector analysis in research and practices of all kinds, where fear(ism) is given its due recognition as core to any analysis of oppression and emancipation from oppression(s). The entire focus on *fear* as a phenomenon and concept (including 'fear', fearism) is part of an agenda to revision an emancipatory curriculum and pedagogy of fear management/education (i.e., "fear education") in the 21st century (e.g., see Fisher, 2010) and, to promote the global "Fearlessness Movement" (Fisher, 2018a), a "fearist perspective" (Fisher & Subba, 2016a), "fearlessness psychology" (Fisher, 2019) and "pedagogy of fearlessness" (Fisher, 2011a). Such a focus on fear and fearlessness is indeed radical, sometimes anathema, for most people to consider seriously.

Currently, the work on fearism philosophically and theoretically can be coined as "theories of fearism" (Nguyen, 2019, p. 30). How to define what those theories include and/or focus on is diverse but Fisher (Canadian philosopher) and Subba (Nepalese philosopher) have independently during

the 1990s, and collaboratively thereafter since 2014, produced the substantive founders work on fearism so far. Fisher (2014) is the first work to focus specifically on a systematic *theory of fearism* that integrates both East (Subba) and West (Fisher) perspectives (see also Fisher & Subba, 2016b).

The nature and role of fear as a factor in social relations and cultural (and consciousness) evolution, as well as individual and group development, is at the core of the concerns addressed in this technical paper (e.g., Subba, 2014; Fisher & Subba, 2016b). Independently, we began this focused attention on the nature and role of fear as systemic and often invisible in the world's literatures, including in philosophy, psychology, anthropology and social sciences (as examples). We believe fear (as fear(ism)) is the major motivational shaper of human behavior, knowledge, and societies. At the same time, we each have articulated overlapping but distinct approaches (see Fisher, 2020).

Fearism in the Social Sciences: Force-Field Analysis

For a detailed summary of my tracking out and critiquing the social sciences and their use of *fearism* in their discourses, analyses and interventions, see Fisher (2017, 2020). I will not be repeating all that work here.

For more detailed definitions and meanings of *fearism*, it is best to search publications in the Reference list (e.g., Fisher, 2006, p. 51, is a good standard to begin with but realize that Subba, 2014 has his own take on the concept). This technical paper is virtually all focused on my own definitions/meanings where fearism is part of the violent/toxic oppression complex, which some have rightly called “The Matrix of Domination.”² In Figure 1, I have borrowed Rosado’s (2007) diagram to give a sense of a holistic-integral approach (which I prefer) when thinking about intersectionality dynamics re: analysis of oppression and practices to utilize for liberation and transformation. You’ll note my sketched in drawing on this diagram (c. 2007) when I saw that Rosado’s model/map was missing a place for “fearism.”

Fearism is one of the core concepts in my work on educational innovation on the topics of fear and fearlessness since late 1989.

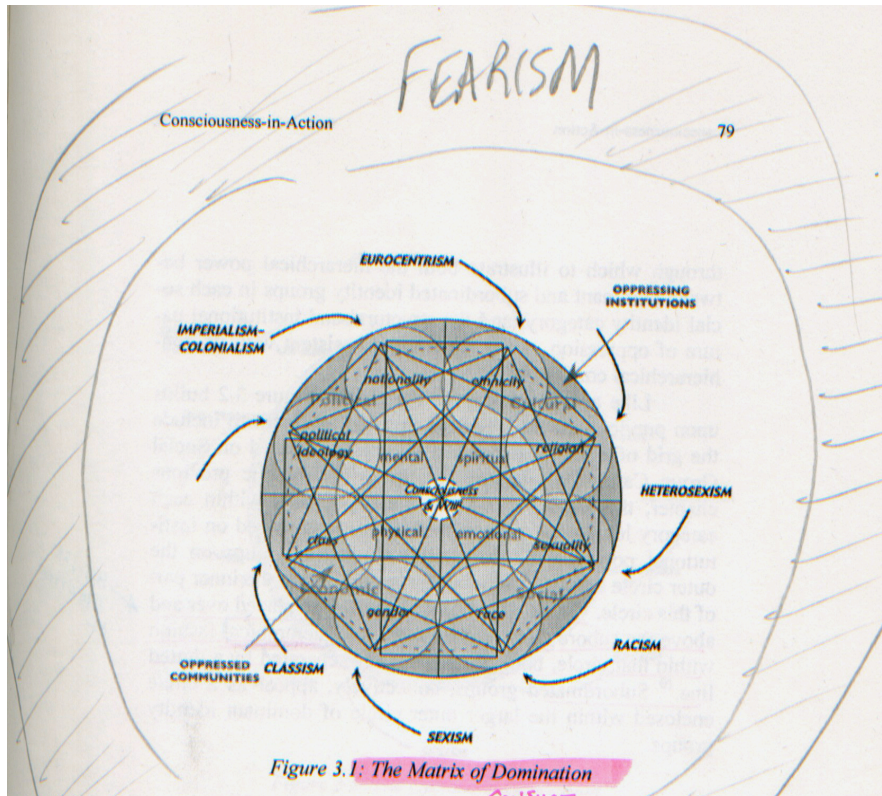


Figure 1: **The Matrix of Domination** (from Rosado, 2007, p. 79)

Rosado's work is both sociopolitical, psychospiritual, and educational (and developmental), with a component of healing and transformation of consciousness as complementary to systemic structural social-economic changes that need to be part of liberation praxis. I attempted a few conversations with him back in those days when his excellent book came out but he wasn't very interested. What my pencil drawing on this page of his book shows is that "Fearism" ought to be part of the force-field components that make up this "cyclone of oppression" (p. 79) he was depicting. I had not developed this thoroughly then, but as I interpret my drawing now it is asking that the entire complex of *intersectionality* be theorized as universally 'glued'³ by Fearism and/or put under the umbrella meta-context and conception of Fearism.⁴ In conclusion then, such an armor around the Matrix of Domination (of various oppression types) is going to have to be punctured to allow any 'freedom' from the entrapment depicted by Rosado. That prison of entrapment, enslavement, that net of chains, is entirely fear-based. My point is not to make that argument here but to show how I was

first searching to give fearism its proper home in the social sciences *via* this exploring Rosado's map.

Although I had not been doing force-field analysis as an educational researcher in a formal sense, I'm now brought back to memories of my graduate research days in my masters program in Adult Education (UBC). It was c. 1998 when I was introduced to the Paulston-Boshier vector analysis of social phenomena (which happened to fall within the field of comparative education research⁵). This greatly intrigued me as a method I used for a critical discourse analysis of conflict management/education texts (Fisher, 2000). I'll return to the Paulston-Boshier method in the latter part of this technical paper.

To be brief, I'll summarize the two recent papers I've done on fearism in social sciences (particularly, Global Migration Studies). The first, Fisher (2017a), noted that "terrorism" had produced a voluminous highly funded research campaign and set of initiatives in higher education and other private institutes (see also Fisher, 2001, p. 5). This field of terrorism also has the agenda to educate (sometimes, with propaganda) the public and governments about terrorism. Fine. However, my view back in the early 1990s was that there ought to be a field of fearism, equally supported. I argued that fearism was the subtle more invisible underbelly of which terrorism was only the extremist symptomatic expression of terror acts (terrorism). So far, no one has paid attention to this argument. However, I'm pleased that 13 researchers were using fearism (from my near-original definition published in 2006). I noted a very small percent of those scholars use "fearism" in their own way with no sourcing of where the term comes from, but nearly 80% quoted my original definition, albeit, they all were using only a small part of my definition and they denied or forgot to mention that a whole context is built around fearism in my work. They basically took a part they liked of the definition and functionally applied it to their interests to support the analysis of migration problems in the world. Fine. I merely wrote the paper to show that fearism had suddenly taken off in social sciences, albeit only in small part, *via* this sample of the literature.

The second paper (Fisher, 2020) noted that a few social scientists, of some variant disciplines, also involved in migration issues, took to citing the 2017 paper. Then one group of researchers in one study in Belgium focused on fearism to such an extent as important in their work on perceptions of city-dwellers and/or those near the city, and they re-translated how to use Fearism⁶ dramatically (see Verhoest, Bauwens & te Braak, 2020). They created a force-field vector of Fearism on a quadrant mapping to

analyze discourses and themes and make policy interventions. I'll cite that work and quadrant mapping of a force-field model later in this technical paper.

Fearism in Educational Ventures & Literature

Fearism is one of the core concepts in my work on educational innovation on the topics of fear and fearlessness since late 1989.⁷ In 1991, I founded the In Search of Fearlessness Research Institute as a publishing house and educational venture to carry out this work. However, all that initiative was undertaken in my pre-grad school years. I had a BSc and BEd. degree and taught public schools for a couple of years but mostly I was an independent scholar and adult educator. I love to research and theorize and create 21st century educational models—models that have fear and fearlessness at their core. But what about fearism?

Fearism, as a term, was not utilized extensively by me for many years, even after having coined the term in 1990 in an unpublished work and then in 1997 (see Fisher, 2019c). I reintroduced fearism as core in a proposed new 'Fear' Studies for higher education (Fisher, 2001). Originally, I had intended to link the term in these 1990's preliminary musings with "egoism" and as the underbelly form of oppression relative to terrorism. I saw then and still do now, that fearism is as good of candidate as any to be the core causal form of all other forms of 'ism' dis-eases (e.g., classism, racism, sexism, adultism, anthropomorphism, etc.). It was an ideology (ideologism) of necessity for the powers-to-be to keep a fear-based Dominant worldview⁸ in place—killing everything. Albeit, some elite and privileged can buffer themselves from the 'waste-land' of "Fear's Empire"⁹ a little longer than the rest of the more vulnerable.

My attraction to critical pedagogy, for example, and critical theory and philosophies, led easily for me to look to including the centralization of an expanded concept of fear (and 'fear') within those traditions. I have published a few times in educational journals (e.g., Fisher, 2017b) but not much, as they typically reject my essay submissions. There are powers that resist knowing some things. It is like there is a glass-ceiling to what (and who) gets published, and "fear" is a topic not very popular, at least the way I go about it; see my many publications on the "culture of fear" problem and education (e.g., Fisher, 1998/12, 2011b, 2016).

What about fearism in the field of Education? Well, it is there as a phenomenon, but no one is calling it out and publishing on it, except myself (and one other, Zembylas, 2009, 2010; it was his quoting of my 2006 fearism definition in a curriculum journal that led to the eventual reproducing of the term “fearism” in Global Migration Studies; see my discussion of these relationship dynamics in Fisher, 2017a). But my first introduction of fearism into the academy (in an Education faculty) came with my completion of a dissertation (Fisher, 2003). I re-cite some quotes from that work below, while acknowledging that the biggest deficit (unconsciousness and/or denial) re: the awareness and publishing on fearism is (sadly) in the field of Education (Fisher, 2020, p. 14).

I used the term “fearism” 16 times in my dissertation. Here are a few examples: **(1)** in a fictional drama dialogue Daniel Cohn-Bendit (a primary young leader of the 1968 student revolution in French universities) says: “One doesn’t have to be a Maoist or Marxist, to see the opportunism and individualism that goes with liberalism—that is, the cracked-out addiction to safety and security, greed and waste, that drives this consuming world. I guess that is the **fearism**, hey Michael? Henri Lefebvre called it the “terror of everyday life.” It is [in contrast to terrorism] the pernicious creeping passivity that throttles our liberal ‘souls’ and leaves us ‘sitting ducks’ or TV-couch potatoes, computer-chair potatoes, fragmented cyborgs.... [and then I respond to the ghost of Daniel:] My six years of graduate school here have left me pretty depressed—especially, when I look at most graduate students, preservice teachers, their professors, the courses offered, the regulation of campus life and rigid bureaucratic protocols—and worst of all, a collection of ‘managers’ posing as administrative ‘leaders’ in the Faculty of Education and the entire university system. I don’t think UBC is unique in its pathology—culture of fear¹⁰ [i.e., fearism]” (pp. 18-19); **(2)** I continue the conversation, on the effects of post-9/11, so here is me talking and addressing the ghost of Daniel: “I haven’t heard anyone, at least in the public sources, announce there is a growing Youth Revolution taking place [today], and it is being mis-read by W. adult authorities (mostly baby boomers) as ‘terrorism.’ My own limited travels in the Third World, of what ought to be called ‘underdeveloped countries,’ according to the critics of First World development policies, was there are a lot of unemployed youth and basically very angry young men who are sitting in the local cafes watching American television. In Morocco, my wife and I saw a lot of steaming violence toward the First World (America) which was not treating them and their future with much care. They could watch on television what Others (Moderns) have that they *should* have—advertisers of a consumer mentality are good at making people feel guilty and insecure if they

don't have the latest bigger and better 'toys.' Progressive globalization, couched in [neo-]liberalism, has an underbelly or dark side, and I'd call that terrorism [e.g., state-induced terrorism]. I prefer to call it *fearism*¹¹ actually." Terrorism is merely the late stages of fearism, where fear has accumulated [with insidious toxicity] to such an extreme that it shows up in spectacles like the blowing up of America's symbols of power and money..." (pp. 22-23) and, (3) me still talking to Daniel's ghost: "In a W. biased nutshell: [philosopher Ken] Wilber sees the major Revolution of Modernity as a good thing, and evolution was already moving to birth the Age of Reason (in ancient Greek philosophy)—but it wasn't until the French Revolution [1789] that the full thrust of reason was ready to fully challenge the traditional regimes of power (religious and political) that were most often based on 'fear'-based mythical-membership (preconventional thought and morality), 'fear'-based reason, and a colonizing **fearism** to control people—of course, fearism/terrorism was coded as 'security' for the people—what I would call adultism (or paternalism, as feminists might say) at its worst distortive invention. Just like today living under imperialist Americanism!" (p. 25). That's enough of a sample to give you a flavor for my earliest systematic thinking about fearism, albeit, I was performing a particular critique in that dissertation, which these days I would modify but the essence of the position on fearism is much the same now.

The story goes on...that no one on my research committee or any of my readers of the drafts of the dissertation or researchers who have looked at this work have ever mentioned to me "fearism" as something of interest to them. No one has critiqued the notion either. So, today in 2020, I am left with where to go next in the field of Education(?). This technical paper is one attempt, besides my few other attempts in educational publications (e.g., Fisher, 2006, and Fisher & Subba, 2016b) to move the concept onto the radar field of teachers, educators, educational researchers and policy-makers. Progress in a State-dominated institution like Education is more conservative than in Social Sciences. Educators at least now, can pick-up on what some social scientists, political scientists etc. are doing with the concept of "fearism"—maybe that will prove more effective than me pushing the concept (?).

Now, let's turn for a moment to the *why* there are no people in Education as a field of professional activity taking-up on fearism. Beyond their being very hardworking and busy folks, with due respect, they are in my experience way too focused on their pedagogical mission of bringing "hope." They prefer character and virtues signaling means of "educating" youth and just about everyone. There's a much longer critique I (and some

others) have had about this obsessional duty (so-called) that educators feel more committed to *hope* (and *love*; and today, *mindfulness*) than anything that's associated with a serious investigation of fear management /education. Sure, there is a wave of growing interest in social and emotional education, that's great, and the term emotional intelligence is thrown around by educational folks like the three 'R's used to be. However, I have been critical of all such ventures because of their rather lukewarm treatment of "fear." Fear is way undertheorized in the discourses in Education. I guess it is not seen as a 'virtue' to study fear or become a "connoisseur of fear" as my colleague, an Indigenous-based educator, Four Arrows calls for (e.g., Jacobs, 1998, p. 156-75) or they do not see that Indigenizing curriculum for basic health and sanity at least ought to be 25% dedicated to one of the four (quadrant) directions—that is, The South (under "Spiritual and Emotional Awareness"). It is this quarter of curriculum that he and I see as best called "From Fear to Fearlessness" (see Four Arrows, McGaa, Fisher, 2013, Chapter 13) as fundamental to where our society today must go to be even close to sustainable, and thus avoid extinctions *via* mass cascading global crises (global warming being only one).

That critique aside for the moment; my view is that generally mainstream State-controlled, neoliberal educational institutions are not (especially these days) much interested in critical theory and liberation pedagogy traditions, which 'go for the jugular vein' of exposing how (fear-based) oppression runs everything, including education itself. It is hard to find really critical educators any more, but there are some. In a sense, it comes around to the problem in educational institutions that they "fear fear itself." It is like a taboo topic, as sex was (still is). Sure, they may mention "fears" in educational discourse but that is a shallow angle onto the major Fear Problem humanity faces and has had to face its entire evolutionary history. A long study could be made about this, and it is a critique not I alone have called out.¹² I would also suggest one of the *why* factors of neglect of fear study is the penchant to deny that we are run by fear—as bravery and bravado etc. get more attention as virtues—than does fearlessness. Behind that bravery, heroics that fills the discourses of hope, love and most of educational discourse is a lingering, more invisible shadow underbelly of a "fear of death" (as terror management theory claims¹³). Education is supposed to buffer us from existential dread—and now, with extinction and a shortening future on the planet everywhere, in times of great crises, this fear of death and denial that accompanies it removes people from reality and dissociates them from existential issues, like fear/terror and their potent role in our everyday lives.

Application of Fearism in Quadrant Maps: Force-Field Analysis

To be clear, fearism in this technical paper has been covered only superficially as an introduction, and, typically I tend to not give a lot of examples of how fearism (what I call overall a type of fearanalysis) is applied. For sake of resources, I highly recommend readers take a look at some of the applications of fearism (*via* the Subbain school of thought), of which a good deal of that work in the field and writings is not yet published in English. Fisher & Subba (2016, pp. 84-85) lists a number of such projects, especially in N. India. However, more obvious books in English that show applications of a Subbaian (and partly Fisherian) approach are applications to law and criminology (Fisher, Subba & Kumar, 2018); to development of India as a nation (Kumar, Fisher & Subba, 2019); to ecological issues (Adhikari, Kalu & Subba, 2020).

Let's turn to methodology. I have long been interested in various 'quadrant maps' of the *territory of reality* and of respective methodologies that belong in the various quadrants (e.g., Wilber, 1995 and his AQAL model as foundational to Integral Theory¹⁴). My keen interest in force-field analysis, involving sorting out discourses (and worldviews) behind various adult education curriculum initiatives, came with looking at a postmodern mapping technique of quadrants with four vectors, see **Figure 2**.

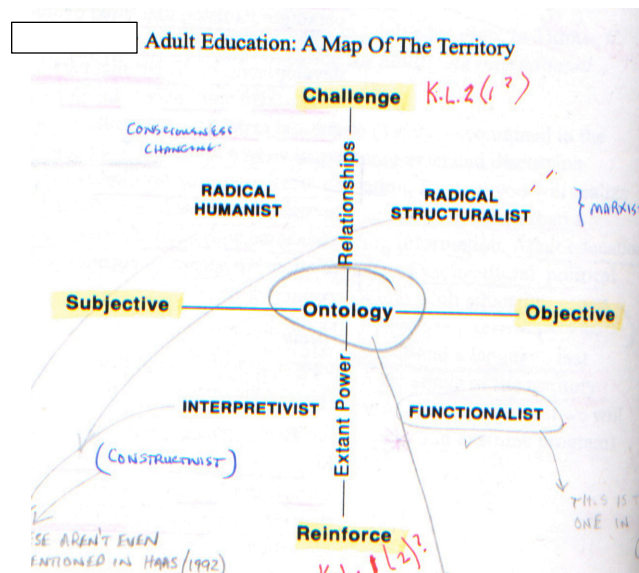


Figure 2 : Quadrant Mapping *via* Paulston-Boshier¹⁵ (in Boshier, 1996, p. 62)

Figure 2 has more detail than you need to understand for this purpose, but rather I ask you to focus on the four vectors as “arrows” pointing to poles of qualities: Challenge and Reinforce, and Subjective and Objective. Each vector represents a spectrum of possible locations between the oppositional (i.e., tensional and/or conflictual, and/or warring) poles. At the same time, this diagram is *not* fully supposed to represent good and bad in those poles. It is meant to merely show oppositional tendencies pulling in one direction or another. Yet, Boshier (1996) does (himself) tend to favor as a theorist (and map-maker) the upper quadrants implicitly. I find this force-field analysis somewhat similar to that used by Verhoest et al. in their 2020 Belgium study in Figure 3. The Y axis in Boshier’s vector is very much like Verhoest’s even though Verhoest is mapping something different (top of Y axis is in both models the more radical, critical, challenging and rebellious and progressive in qualities and the bottom of Y axis is more traditional, conservative, seeking merely functional and relative harmony).

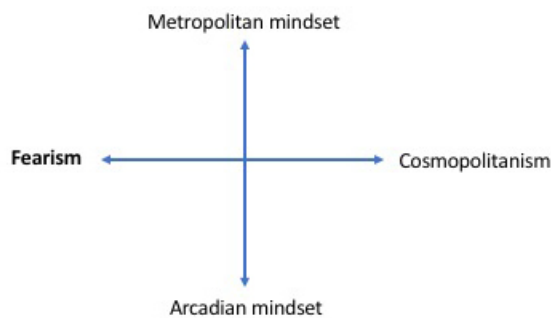


Figure 3 Perceptions Mapping (from Verhoest, Bauwens & te Braak, 2020)

With the adding of “Fearism” in the Figure 3 force-field analysis, a very exciting component needs now to be questioned. What is this fearism? And, is it located in the right place on a force-field analysis for the most accuracy to social phenomenon? Those are big questions that cannot be adequately addressed in this technical paper. However, I am going to propose now that Fearism be re-situated in a more ideal force-field analysis quadrant mapping methodology. To achieve such an analysis I recommend a few guidelines: **(1)** restrain the use of polarities on the axes that too easily can be cast into positive vs. negative connotations by anyone (e.g., Jung’s 1964/76 most basic quadrant model can serve as a classic reminder (see **Figure 4**):

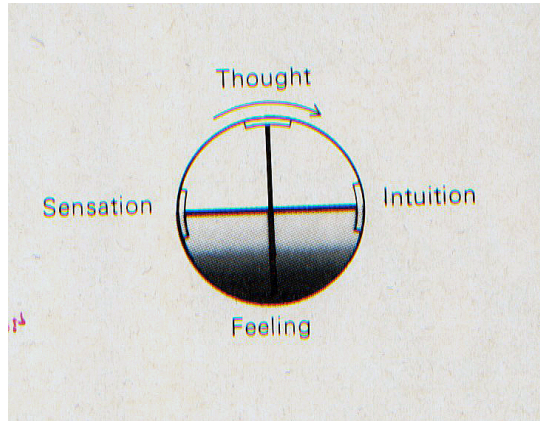


Figure 4 : C. G. Jung's Classic Quadrant Map

Jung's map for what could potentially be a force-field analysis of the psyche and/or personality, etc., is using terms that generally cannot be placed in poles of good or bad. That of course, is not purely value-neutral even in Jung's case because a society that values say "Thought" over "Feeling" as normal and normative in terms of social value, this is bound to bias somewhat the analysis but then, all phenomenon, even in the interiority of a human psyche, for example, cannot be extracted as if completely unrelated to the social cultural and historical environment. And, **(2)** ensure the categories and qualities at each of the pole has some veracity with reality of a situation under investigation and capture to some extent the tension, contestation, if not out and out conflict of the poles and, **(3)** configure a Fearism dynamic not on any of the four vectors (i.e., two axes X and Y) but rather situate Fearism at a diagonal Z axis) see **Figure 5**.

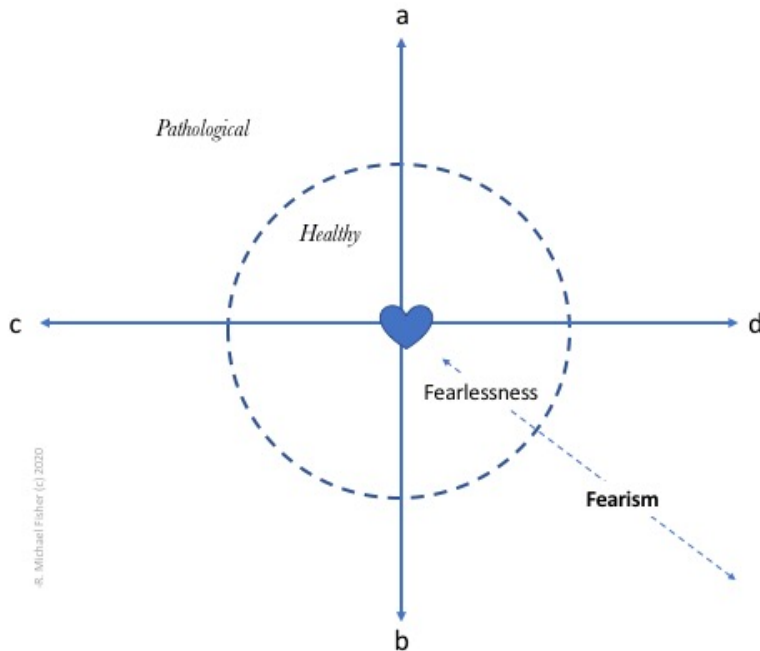


Figure 5 Revised Location for Fearism on Z Axis (Fisher adaptation)

Figure 5 recommends use the ordinary quadrant differentiation with whatever the researcher would like to use for the four poles. Then create a “heart” at the center core of the mapping which is to indicate a Love-based reality (or possibility) on a spectrum running diagonally along the Z axis to Fearism. Indicate a circular but porous boundary at the $\frac{1}{2}$ way point between the center core and the outside portion of the map. This outer $\frac{1}{2}$ of the map, with the widest expanse of ‘territory’ is more or less signified as where Fearism exists the most strongly (at least it controls a person, group, organizations motivation to the 50+ % by estimation). The other way to put it is that the outer $\frac{1}{2}$ of the map locates where fear-based motivation and worldview tend to predominate and construct outcomes accordingly—which, as you can see (based on my own theorizing) will be likely more unhealthy as one moves to the extreme ends of the vectors and territories of the farthest outside (potential of dissociation, alienation, pathology).

Okay. That’s enough to work with, and I invite as usual, anyone’s further ideas or critiques. Fearism is surely to create a stir, be forgot as quick as it is heard by most, and for a few it will resonate as valuable. Figure 5 is

intriguing because as you can see it invokes one of my most important conceptions (theories)—that is, Fearlessness (as path, epistemology, and ethics). So, I look forward to where this all may go.

NOTES

¹ Fisher is an Adjunct Faculty member of the Werklund School of Education, University of Calgary, AB, Canada. He is an educator and fearologist and co-founder of In Search of Fearlessness Project (1989-) and Research Institute (1991-) and lead initiator of the Fearlessness Movement ning (2015-). The Fearology Institute was created by him recently to teach international students about fearology as a legitimate field of studies and profession. He is also founder of the Center for Spiritual Inquiry & Integral Education and is Department Head at CSIIIE of Integral & 'Fear' Studies. Fisher is an independent scholar, public intellectual and pedagogue, lecturer, author, consultant, researcher, coach, artist and Principal of his own company (<http://loveandfearsolutions.com>). He has four leading-edge books: *The World's Fearlessness Teachings: A critical integral approach to fear management/education for the 21st century* (University Press of America/Rowman & Littlefield), *Philosophy of fearism: A first East-West dialogue* (Xlibris) and *Fearless engagement of Four Arrows: The true story of an Indigenous-based social transformer* (Peter Lang), *Fear, law and criminology: Critical issues in applying the philosophy of fearism* (Xlibris); *India, a Nation of Fear and Prejudice* (Xlibris); *The Marianne Williamson Presidential Phenomenon* (Peter Lang). Currently, he is developing The Fearology Institute to teach courses. He can be reached at: r.michaelfisher52@gmail.com

² E.g., first coined and conceptualized by the black woman postcolonial scholar Patricia Hill Collins (which delineates why the concept of “intersectionality” is essential to understanding all the ‘isms’ of oppression dynamics playing out—see also, Rosado (2007, p. 79) for an integral up-dated version of Matrix of Domination. Other scholars, like Adams, Bell & Griffin (2007) have used “Matrix of Oppression” (p. 62). I have used ‘Fear’ Matrix (e.g., Fisher, 2003).

³ I have been inspired way back by the radical feminists who saw through this world of pathological patriarchy (Fisher, 2013, p. 4) and made claims of various intensities that it is a world glued together by fear (and domination). One favorite feminist quote has always stood out for me in this regard: “*Fear cements this [“Male Supremacist Society”] system together. Fear is the adhesive that holds each part in place*” (Dworkin, 1976, p. 58). Be that as it may, my argument has always been “Females and males are glued into that oppressive ‘Fear’ Matrix” (Fisher, 2013, p. 4).

⁴ Recently, I’ve been in conversation with Mark Satin on a similar translation of his “Six-Sided Prison” conception of what keeps modern societies entrapped in oppression and violence (e.g., see Satin, 2015; original in 1976).

⁵ E.g., see Boshier (1996), pp. 62-65.

⁶ According to Dr. Verhoest, it was “Joke Bauwens...that suggested the concept of fearism. We were looking for a term that we could oppose to cosmopolitanism and at the same time encompass our findings (in particular the co-occurrence /connection between fear of crime and negative racial attitudes/xenophobia” (pers. comm. June 13, 2020).

⁷ Officially, this was the In Search of Fearlessness Project (ISOF), co-founded by R. M. Fisher & Catherine Sannuto; which by 1991 was reconfigured, and continued with Barbara Bickel’s co-leadership with me to this day.

⁸ “Dominant worldview” comes from the contra worldview of pre-agricultural and pre-industrial native Indigenous peoples globally (as generically studied at this level by Four Arrows; see Fisher, 2018b).

⁹ Coined by the sociologist Barber (2003).

¹⁰ Amongst several other factors, my calling out fearism as the underbelly of a terrorist organization (my university) is probably not the best way to try to get advancement in the career tenure track of a professorship. I didn’t get a job after I graduated, and still don’t have one 17 years later. I call myself ‘educator in exile.’

¹¹ End note 105 (excerpt): “*Fearism* is one strategy to move the discourse on terrorism to a different level, perhaps a more useful and [typically] hidden level of analysis of social conflict and violence/hurting/suffering in this world. In its most simple definition, fearism is the psychological and political use of ‘fear’ to dominate and control others. It is a foundation to all forms of oppression. It is most pernicious in that it acts often by repressing the discussion that ‘fear’ is being used and accumulated by some groups over other groups. Fearism denies and attempts to shift the discourse of politics and oppression [i.e., power differentials] to other concepts, like terrorism, or war, or racism, or political conflict, culture wars, and so forth—while disregarding that ‘fear’ is controlling so much of the current world social relations. Fearism denies that ‘fear’ is the problem—meaning, how we produce, consume and handle ‘fear.’ It denies we live in a ‘culture of fear’—or, more accurately, it may acknowledge it reluctantly, and will ensure that such acknowledgements do not flourish publicly for more than a few brief moments. Remember, there is always a conservative gain in power for the elites of the State, when people are in ‘fear’ and so there is some advantage to telling them they are living in a “culture of fear” and so on, because then they can run political campaigns on telling the people how they [as political leaders] will fight a war on the “culture of fear”—more or less, however it is framed by the politicians. This is a strategy for further domination and control. How such societies/cultures teach ‘fear’ and supposedly ways of overcoming [managing] it or coping with it, is what I am most interested to critique in my own research” (Fisher, 2003, p. 91).

¹² Most famously F. D. Roosevelt as President of the USA (in 1933) addressed the American public during the Great Depression, saying “All we have to fear is fear itself”—basically, making the case that ‘fear is our greatest enemy’ to success and progress. Roosevelt borrowed that line from many other thinkers in Western history going back at least to Francis Bacon in the 16th century.

¹³ E.g., Solomon, Greenberg & Pyszczynski (2015).

¹⁴ Many diagrams are available on what AQAL looks like, as well as in most recent of Wilber's books and articles or those writing about his AQAL model in their own variations. The poles of the four vectors of his quadrant model are: (a) Subjective/Interior, (b) Objective/Exterior, (c) Individual, and (d) Communal. Note, there is no *positive* or *negative* pole representations in this integral model. I prefer that for force-field analysis, as I will show later in this technical paper.

¹⁵ This history behind Figure 2 is the work of Paulston (1977) mapping out educational programs, policies on a quadrant or force-field analysis template, of which he drew upon later (as did Boshier) from a similar analysis of sociological paradigms used in leadership and organizational analysis (in Burrell & Morgan, 1979). Boshier (1996) worked closely with Paulston's models and applied them to various assessments in the field of adult education—of which, I borrowed from all of these to design my critical discourse analysis of conflict management education texts (programs) in my masters thesis (Fisher, 2000). In the background of my interests in applying such a type of force-field analysis was my study of Ken Wilber's four quadrants and Integral Theory—which, I was adapting from but adding a more critical theory into the integral approach, of which I was influenced by the Paulston-Boshier critical theory approach with stronger political contextualizing.

REFERENCES

- Adams, M., Bell, L. A. & Griffin, P. (2007). *Teaching for diversity and social justice: A source book*. CRC Press.
- Adhikari, B., Kalu, O. A. & Subba, D. (2020). *Eco-fearism: Prospects and burning issues*. Xlibris.
- Barber, B. R. (2003). *Fear's empire: War, terrorism, and democracy*. W. W. Norton.
- Boshier, R. (1996). *Introduction to adult education [Adult Ed. 412: Course Manual]*. The University of British Columbia.
- Burrell, G., & Morgan, G. (1979). *Sociological paradigms and organizational analysis*. Heinemann.
- Dworkin, A. (1976). The sexual politics of fear and courage. In A. Dworkin (edited essays), *Our blood: Prophecies and discourses on sexual politics*. Perigree.
- Fisher, R. M. (2020a). Fearism 101: New approaches to research and practice. Retrieved from <https://www.youtube.com/watch?v=ZpI3JqAprbU>
- Fisher, R. M. (2020b). Fear is no longer just a factor: Fearism as a new force-field vector in social science research. Technical Paper No. 95. In Search of

Fearlessness Research Institute.

- Fisher, R. M. (2019a). *Fearlessness Psychology: An introduction*. Technical Paper No. 79. In Search of Fearlessness Research Institute.
- Fisher, R. M. (2019b). The 'Fear' Matrix revisited. Technical Paper No. 88. In Search of Fearlessness Research Institute.
- Fisher, R. M. (2019c). "Fearism" coined in 1990: New discovery. Retrieved from <https://fearlessnessmovement.ning.com/blog/fearism-coined-in-1990-new-discovery>
- Fisher, R. M. (2018a). The Fearlessness Movement: Meta-context exposed! Technical Paper No. 72. In Search of Fearlessness Research Institute.
- Fisher, R. M. (2018b). *Fearless engagement of Four Arrows: The true story of an Indigenous-based social transformer*. Peter Lang.
- Fisher, R. M. (2017a). "Fearism": A critical analysis of uses and discourses in Global Migration Studies. Technical Paper No. 64. In Search of Fearlessness Research Institute.
- Fisher, R. M. (2017b). Radical love—is it radical enough? *International Journal of Critical Pedagogy*, 8(1), 261-81.
- Fisher, R. M. (2016). Educators, we have a *culture of fear* problem! A CSIIE Yellow Paper, DIFS-14. Center for Spiritual Inquiry and Integral Education.
- Fisher, R. M. (2014). Towards a theory of fearism. Technical Paper No. 51. In Search of Fearlessness Research Institute.
- Fisher, R. M. (2013). Females and fear: Contributions and challenges. Technical Paper No. 49. In Search of Fearlessness Research Institute.
- Fisher, R. M. (2012). The Fear Matrix: The making of a revolutionary lived curriculum. A CSIIE Yellow Paper, DIFS-4. Center for Spiritual Inquiry & Integral Education.
- Fisher, R. M. (2011a). A critique of critical thinking: Towards a critical integral pedagogy of fearlessness. *NUML: Journal of Critical Inquiry*, 9(2), 92-164.
- Fisher, R. M. (2011b). "Culture of fear" and education: An annotated bibliography [2nd ed.]. Technical Paper No. 28. In Search of Fearlessness Research Institute.
- Fisher, R. M. (2010). *The world's fearlessness teachings: A critical integral*

approach to fear management/education for the 21st century. University Press of America/Rowman & Littlefield.

- Fisher, R. M. (2003). Fearless leadership in and out of the 'Fear' Matrix. Unpublished dissertation. The University of British Columbia.
- Fisher, R.M. (2002). What is the 'Fear' Matrix: Part I, Failure of cultural. Technical Paper No. 13. In Search of Fearlessness Research Institute.
- Fisher, R. M. (2001). 'Fear' Studies: A conceptual proposal. Technical Paper No. 11. In Search of Fearlessness Research Institute.
- Fisher, R. M. (2000). Toward a 'conflict' pedagogy: A critical discourse analysis of 'conflict' in conflict management education. Unpublished masters thesis. The University of British Columbia.
- Fisher, R. M. (1998/2012). Culture of 'fear': Toxicification of landscape-mindscape as meta-context for education in the 21st century. Technical Paper No. 7. In Search of Fearlessness Research Institute.
- Fisher, R. M., Subba, D. & Kumar, B. M. (2018). *Fear, law and criminology: Critical issues in applying philosophy of fearism*. Xlibris.
- Fisher, R. M., & Subba, D. (2016a). *Philosophy of fearism: A first East-West dialogue*. Xlibris.
- Fisher, R. M., & Subba, D. (2016b). The true gift of education for development: A fearist perspective. *Participation: A Nepalese Journal of Participatory Development*, 17 (August), 23-29.
- Four Arrows (Don Trent Jacobs), McGaa (Eagle Man), E. & Fisher, R. M. (2013). From fear to fearlessness (religion/psychology and spirituality). In *Teaching truly: A curriculum to Indigenize mainstream education* (pp. 237-64). Peter Lang.
- Jacobs, D. T. (1998). *Primal awareness: A true story of survival, transformation, and awakening with the Rarámuri shamans of Mexico*. Inner Traditions.
- Jung, C. G. (1964/76). *Man and his symbols*. Doubleday.
- Kumar, B. M., Fisher, R. M. & Subba, D. (2019). *India: A nation of fear and prejudice*. Xlibris.
- Nguyen, A. T. (2019). South Korea's responsiveness to popular xenophobia: Case study on the 2018 Yemeni refugee crisis. *International Relations Journal*, 38, 21-29.

-
- Paulston, R. (1977, June/Oct.). Social and educational change: Conceptual frameworks. *Comparative Education Review*, 370-95.
- Rosado, R. Q. (2007). *Consciousness-in-action: Toward an integral psychology of liberation and transformation*. ilé Publications.
- Satin, M. (2015). *New age politics: Our only real alternative*. [40th anniversary ed.]. Lorian Press [original published in 1976]
- Solomon, S., Greenberg, J., & Pyszczynski, T. (2015). *The worm at the core: On the role of death in life*. Random House.
- Subba, D. (2014). *Philosophy of fearism: Life is conducted, directed and controlled by the fear*. Xlibris.
- Verhoest, P., Bauwens, J. & te Braak, P. (2020). *One city, different views (2nd rev. ed.): An analysis of perceptions on Brussels as a living environment*. VRIJ Universiteit Brussels.