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**Report on the Status of Fear Education**

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**ABSTRACT:** This report offers the first known summary on the status of fear education in Western society, and probably in the world. The results of studying fear education for the past 13 years casually, and the last four years intensely, have shown that fear education is not yet an entity (or field) self-reflective, never mind critical of itself. Fear education is now as inadequate as sex education was 100 years ago. With such an important topic as fear (and fearless), it is concluded that the lack of systematic study of fear education itself, may be equally as much of a problem to healthy human/global functioning, as fear is.

"We are not bad, we are frightened." - J. Segal (1984:88)

**INTRODUCTION**

Using a transdisciplinary<sup>1</sup> approach, the author has systematically inquired into the topic of fear (and fearless) since 1989 and the founding of the In Search of Fearlessness Project. In 1991 the research component of this project was solidified in the founding of the In Search of Fearlessness Research Institute and publishing house (not-for-profit organizations). Various initiatives<sup>2</sup> by this author explored the possible ways to improve education about fear on this planet. His most significant discoveries of the narrowly habitual views of fear taught to the populus, came from his adult education classes in continuing education at the University of Calgary (1991-1994), where he taught an eight week course entitled "Basics To The Path Of Fearlessness." Since 2000, the research has focused on fear and education, among many other disciplines. Fear Education, as a formal new movement, will proceed as Fear Studies (Fisher, 2001) proceeds, the latter developing the research, philosophy,

theory and practices essential to design a high quality curriculum and pedagogy.

The findings in this report are primarily from the author's doctorate work at the University of British Columbia, in the Faculty of Education (Centre for the Study of Curriculum & Instruction). This latter research has been funded by a generous doctoral fellowship from the Social Sciences and Humanities Research Council of Canada (No. 752-2001-2274). See Appendix I for a copy of the proposal that was accepted to study fear and education.

#### A FEW BASIC DEFINITIONS

**fear**- turns out to be not so easy to define (nor decide what is 'good-fear' and 'bad-fear,' despite the confidence clinicians may have), especially when it is examined across disciplines, culture, and historical time; for purposes of this report, and simplification, the term (usually) refers to what is commonly defined in standard dictionaries, encyclopedias, and general common language use (albeit, English is the biased use here) as a "feeling or emotion" that warns of danger and prepares one for "flight or fight" responses. Even within the dominant field that claims expertise knowledge about fear, that is psychology, Kagan (1998) found a great deal of unclarity, confusion, and contradiction in the meaning of fear. Fisher (2001a) explores the necessity of a general fear theory to help resolve some of these problems of definition and epistemology.

'**fear**'- is the author's preferred research term,<sup>3</sup> in which it is assumed that fear is a multi-layered complex phenomena (in a cultural media-made, often virtual world) and is needing deconstruction (and eventual reconstruction) of its meanings; thus 'fear' refers to the largely unknown and unclear phenomena beyond the common conceptualizations of fear; this is like a "new species of fear"<sup>4</sup> (as educator Peter McLaren once said<sup>5</sup>), that it is no longer merely a feeling or emotion (as cultural critic Brian Massumi argued<sup>6</sup>), and perhaps is better understood as a worldview or "discourse of fear" (as sociologist David Altheide contends<sup>7</sup>) or "culture of fear"<sup>8</sup>(as many writers suggest).

**fearless(ness)**- another complex term, often with very different (sometimes contradictory) conceptualizations in the Western and Eastern literatures; distinguished from

courage and bravery, in that fearless(ness) is more concerned with not passing on fear to others (a 'gift', as Hibbets, 1999, would say) and less an act of heroics and ego-will or strength; fearless(ness) is founded in the virtue of knowing fear ('fear') inside out and backwards--based on wisdom and compassion. In the author's research, fearless is a higher developed state than fearlessness; Gandhi's philosophy and pedagogy is based on this notion.<sup>9</sup>

**education-** a complex and hotly contested concept; for purposes of this report, it involves lifelong learning practiced purposefully to gain knowledge in some manner, from cradle to grave; "What is education for, anyway? (p. 36).... Its real purpose ought to be the training [educating] of free men and women" (Kilian, 1995, p. 37)--to free them from fear ('fear'), as educators like Fromm, Freire, Krishnamurti, A.S. Neill and others have argued.<sup>10</sup>

**fear education-** using small letters, refers to the unsystematic and uncritical, often habitual, ways that groups, organizations, and cultures teach and learn about fear and how best to handle it; information and knowledge regarding fear is created and passed on through the generations by non-formal (everyday, often arbitrary practices), informal education and formal education; often experts (e.g. brave warriors, doctors, psychoanalysts, or psychologists) offer the most valued information on fear; lessons or programs of formal education that deal with feelings, emotional I.Q., social development etc. deal with fear in a relatively narrow stereotypic manner

**Fear Education (FE)-** using capital letters, refers to the systematic, holistic and critically researched ways that diverse information about fear (beyond only psychology and common cultural biases) is discovered and learned; it studies both fear and 'fear' as a changing evolving phenomena; is designed on a spiral of development which acknowledges that no one means to teach about fear (or manage fear) is best for all people; this is the author's founding conception for a "better fear education" (offered primarily by fearologists<sup>11</sup> and fear educators); it builds its core inquiry around the question What is the 'Fear' Matrix?;<sup>12</sup> and prepares those involved for life in the 21st century, which is a life contextualized in the international war without end, that is, the post-9/11 (American-led) "War on Terror(ism)"

**fear-problem-** a general universal concept used by an adult educator, Overstreet (1951), where she identifies the insufficiency of knowledge about fear and the accumulative negative effects of a toxic (neurotic) kind of fear on the planet. In her life experience, she has found "... that man's [sic] problem has shaped up as a fear-problem." (p. 9) This author prefers the term 'fear' problematique, which is discussed in the Summary of this Report.

**Fear Wars-** a term the author coined in 1998 to depict the battle that exists over who gets to determine what is the best way to understand fear and what is the best way to handle it. Typically, different writers (experts) on this topic of fear avoid confronting other definitions, meanings and prescriptions, thus there tends to be a "war" (power play) for domination for the meaning of fear. More recently the author has extended this term to include the American-led "War on Terror" as a clear indication of how humans are fighting with fear to make others more afraid than themselves-- an endless cycle of fear-making which accumulates a toxicity of 'fear' everywhere-- making everybody more afraid in the long run.

#### WHAT IS THE CONNECTION BETWEEN FEAR AND EDUCATION?

There is no one connection. This is a preliminary survey of some diverse connections between fear and education and is not meant to be a final synopsis.

#### CHALLENGING A MODERN PREMISE

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.  
- Albert Camus (c. 1944-5)<sup>13</sup>

And the 21st century has started off (post-9/11), perhaps, as a 'century of terror.' Sixty years ago Camus, the French artist-philosopher offered us, in a nutshell, a shocking postmodern<sup>14</sup> reflection of the 400 year old result of Western Enlightenment's Modern secular pursuit of knowledge, truth, and education. His claim, somewhat exaggerative and poetic, stands in stark contrast to the common optimistic Modern notion that education is the great "civilizing" force of humankind and history. Without education, it is often said, ignorance, fear and superstition would continue to rule over human existence and our pursuit of freedom and happiness-- "... we have

been told, and have believed, fear is the great energizer and the great civilizer of man's original lower nature" (Overstreet, 1951, p. 20). A coffee mug with "Teacher" and comments about education written on the side, asserts this familiar attitude of educated "moderns":

Man's [sic] fear of ideas is probably the greatest dike holding back human knowledge and happiness.<sup>15</sup>

Simply put, the Modern assumption, that drives so much of our secular world today, is that education (generally speaking) reduces fear. But is this premise and attitude accompanying the relationship between fear and education accurate? useful? How does this assumption fit with the current Fear Wars? Some radical writers, from the Black African-American community, have argued that "Education produces fear in the educated" (Anon., n.d.<sup>16</sup>). Beissel (2000) would tend to agree, as would this author, that the historical evidence points to a sobering Camusian-like conclusion. Rhetorically, he wrote,

How does one reconcile this orgiastic indulgence in our supposedly bestial instincts for violence and cruelty with the ubiquitous spread of education and civilization in our own time?.... The twentieth century will go down in history as the bloodiest and most murderous.... (p. 6)

A good question, for another time and an important piece in the puzzle of what is a quality Fear Education (FE)? In simple terms, FE curricula, philosophically ought to critically examine this relationship and the assumptions and claims that have been made about fear and education over the millenia. FE ought to be fearless<sup>17</sup> in its inquiry into fear and education, as the liberational educator, Freire (1973) challenged us:

Education is an act of love, and thus an act of courage.

It cannot fear the analysis of reality, or, under pain of revealing itself as a farce, avoid creative [and critical] discussion. (p. 38)<sup>18</sup>

One could substitute for "education" in this quote, "parenting," "caring," "loving," and/or "leadership" and broaden the challenge but "Love is not enough" (Bettelheim, 1950), "Love is never enough" (Beck, 1988)-- or simply, this author's claim is that 'love' is only as good as its knowledge of 'fear'-- 'love' (as humans of the 21st century are concerned) has to be given a good FE. The many "disguises" of 'fear' (Fisher, 1995, 1998) are complex to distinguish. Adult educator, Bonaro Overstreet (1951) said it well,

[Fear, like] No other emotion wears so many disguises--convincing disguises that make us, time and time again,

treat it as something other than itself (p. 11) .... fear disguised as love produces very different [and unfortunately damaging] results from those produced by the kind of love that casts out fear. Until we develop some practical skill in making such distinctions, there

is slight chance that we will reduce in number or intensity the fears that now dissipate our powers [and potentials] and distort our interpersonal relationships.

(p. 13)

Has fear education helped or hindered the making of such distinctions, uncovering of the "disguises" and developing the practical skills for handling (managing) fear and 'fear' in the world of the 20-21st century? That's a big question and can only be marginally addressed in this report. Further research is required to do a quality assessment. However, FE ought to fully challenge all previous fear education, including FE itself, always looking for how to improve it.

The results of studying fear education<sup>19</sup> for the past 13 years casually, and the last four years intensely, has shown that fear education is not yet self-reflective of itself as a 'field', never mind critical of itself (see more evidence later in this report). FE, thus, has a critical role to play in offering not only a new curriculum and pedagogy but also offering a critique and 'mirror' for fear education to see itself better, correct its habits and biased discourses (overly dominated by psychologism<sup>20</sup>), and perhaps model new ways of teaching and learning everything about fear (and fearless) in this world, from cradle to grave.

The author has learned that "fear(s)" has taken total precedent over and above "knowledge about fear"<sup>21</sup> (and 'fear'), in the educational literature and other disciplines. Similarly, the "history of fear" as an idea<sup>22</sup> has been ignored in common fear education. This is believed (in general) to be a great shortcoming in fear education and the means of how fear is understood and managed by human beings, since the beginning of historical time. Fear Studies and FE are the means of intervention to improve this situation.

#### A,B,C's OF FEAR AND EDUCATION

The following selected small sample of quotes was found from the author's Education and Fear files,<sup>23</sup> collected in the past four years. Only authors with last names beginning with A, B, or C were arbitrarily chosen for this sample. Bolded highlights were added for emphasis of major ideas in each quote. The intention is to give the reader a feel for the educational writing on this topic, and what some of the issues for research and curriculum/pedagogy may be in FE. The first five samples are analyzed later.

##### **Sample 1-**

Sadly education in the past on both sides [of the Israeli-Arab conflict] was very close to propaganda, because it revealed selective facts and did not give both versions of the conflict. Fear of the other side, and dread of what he might do, controlled the perception

of the majority in both nations. So that underlying the conflict were mistrust, fear, manipulation of thought and enmity with which generations had grown up.

(p. 67).... But even when we achieve peace, people still have prejudices and hostile attitudes.... Education can play a great role in rooting out stereotypes and prejudice. It can promote behavior which is not motivated by fear.... Such education helps people to control their emotions... (p. 70) .... by developing a humanistic approach and rational thinking, instead of submitting to propaganda and indoctrination. (Abu-

Bakr,  
1991, p. 71)

**Sample 2-**

[Gr. Level K-6: "I'm Afraid; We're Afraid"] Objective-  
To develop an awareness that we all have fears and  
should learn to accept these feelings of fear others  
have.... Directions- Introduce the discussion by  
telling  
the children one of your fears. Ask if anyone else  
shares that fear. Mention some of the more common  
fears  
people have.... They [students] will soon realize that  
some of their fears are felt by many of their  
classmates  
.... Tell your students: 'It's OK to have fears. Let's  
think of some things we can do to help make these  
feelings go away' (Adams, 1994, pp. 71-72).

**Sample 3-**

["Defeating the Radical Right"] ... related to  
sexuality  
[Sex Ed.]. Fear-based [conservative] education  
programs have not been evaluated using accurate  
research  
methodology. (Anonymous, on-line website<sup>24</sup>)

**Sample 4-**

[Los Angeles highschool teacher] I am disillusioned  
with  
this process for my students and for myself. I am  
still  
gripped by fear.... I have not changed the system at  
all, as I once thought I could.... After 10  
years of  
teaching, there are still times when I do not feel  
like  
a very 'good' teacher.... I have not been successful  
in  
erasing the paradigm of fear and frustration in  
learning  
either in them or in myself. (Anonymous, on-line  
website<sup>25</sup>)

**Sample 5-**

Violence and the fear of violence in the schools poses  
a  
serious threat to education. (Becker, 1983, p. 45)



**Sample 6-**

Now we hear the cry from America. There is a rising sense that we are facing a crisis in education in the United States.... [Alan] Bloom, in his *Closing of the American Mind*, criticizes us not only for what he takes to be the shallowness of our college students' awareness, but for what he sees as the cowardice of their teachers. (Kagan, 1994, p. 2)

**Sample 7-**

[Audubon Institute Expedition Education aim is to] ... confront and subdue their own and others' cultural fears and prejudices against nature. (Cohen, 1986)

**Sample 8-**

Some experienced and knowledgeable observers state that most student behavior in the classroom is based on fear, rather than on the desire to learn. Risk taking is dangerous in most classrooms.... Fears produce stress, and excessive stress immobilizes. (Collins & Benjamin, 1993, p. 115)

Although it is not the purpose of this document to dive deeper into a general fear theory and its methodologies, suffice it to mention that the following very brief analysis of these Sample (discourses) is part of a developing methodology this author refers to as fearanalysis. A quality FE curriculum and pedagogy would teach fearanalysis to students of virtually all ages.

**ANALYSIS of Sample 1-** the big theme is Reason over Passion (Logic over Emotions). W. Education (Modernity's project) has a long history back to the early Greek philosophers, who have all pretty much suggested that education (at least a particular kind of education) does, and ought to, help humans to "control their emotions" to prevent violent conflict-- Abu-Bakr is writing from a Middle-Eastern (non-white Anglo-Saxon view) and also holds to this Modern premise of W. Education and its function to harness emotions (passions), and that means to harness fear. The emergence of the concept of "emotional intelligence" (Goleman, 1995) and its landslide victory into W. education has supported this general educational aim. The aim of such

an education is to have students (humans) behavior motivated more by reason than "motivated by fear." The heavy psychological (scientific) premise of all the above, and it is questionably narrowly-conceived, is that fear is an emotion. The psychologism of fear in the above forms of fear education, tends to promote ahistorical, asociological, apolitical, aphilosophical, and aspiritual knowledge about fear and how to best handle it. The above approaches to fear education have flourished with success but it is likely that they oversimplify the fear-problem. Emotional (and social) education initiatives thus, have to be studied and critiqued within FE, the latter which takes a much broader and deeper transdisciplinary approach to the topic of fear (and 'fear') and the fear-problem. Abu-Bakr links fear to generational approaches to educational indoctrination that are more "propaganda" (and ideology) than elicitive (emancipatory) learning. He thus points to the problem of conservatism<sup>26</sup> and its use of fear to control viewpoints, to control knowledge and its transmission (i.e., "education"). Fear, he notes promotes "selective facts" and ignores or undermines others, thus creating a culture of fear in the entire educational enterprise and the cultural situation as a whole-- breeding more violence (racism, ethnocentrism, xenophobia) between Israeli's and Arabs. Fear, is a major factor, at the source of violence/war. Fear and its direct link to racism (and the other isms) and worthy of more study. Peace is not enough, unless we are dealing with the ongoing fear below, he suggests. Fisher (2000a) has researched on this theme of the relationship of fear to domination, conflict and violence (DFCV theory) and suggested conflictwork (and a critical 'conflict' pedagogy) as a solution to the fear-problem in violence/wars on this planet. Research on peace education, conflict resolution education and conflict management education showed that fear was not significantly addressed in these curricula. FE is thus, only fully engaged in the fear-problem if it involves conflictwork.

**ANALYSIS of Sample 2-** Adams presents a lesson plan from a Canadian curriculum package focused on "Peace In The Classroom" and a unit on "Dealing With Feelings" (elementary school level). This is a good example, a typical example as research shows, of fear education that is squeezed into social and emotional (peace and behavior management) educational concepts and pedagogy. The big theme is Normal vs. Abnormal, and an attempt to make having fears an OK, 'normal' thing that one ought not to pathologize or be ashamed of. It also teaches peers not to

pathologize and criticize (make fun of) others who have fears. We all have fears, this lesson teaches, and thus we are all equal, and so on. In between the lines, one can hear the message that it is not OK to be fearless or have less fear(s) than others. Why not? Yet, it is clear the bias in this fear education is that fear is a feeling, and a negative one that ought to be got rid of by various techniques that the children can come up with. There is no systematic defining of fear (only a focus on fears), and no systematic reference points (theory) for children or teachers to critique the value of normalization over pathologizing fear(s). Is it really "OK" if everyone has the same fears-- if all those are neurotic and irrational? What if the ways the children come up with to take away the feelings of fear are fear-based themselves? How would we discriminate? Many questions and problems in FE would arise to use this lesson but take it further and contextualize it in a post-9/11 world, and to challenge the value (positive and negative) of normalization as an attempt to feel better ("make these feelings go away"). FE would also be more sensitive to developmental differences when taking on the topic of fear or 'fear'. Where is the room in the above lesson for developing self-reflective insight into the feelings? Where is the developmental sensitivity in fear education here, in regard to different age groups and their developmental differences in cognitive ability, affective maturity, moral capacity and so on? Note: the teacher (and peers less so) are given unquestionable authority to impose what is right ("OK") and what is not in regard to fear(s)-- without any attempt to encourage children to critique such authority of knowledge about fear(s) and how best to handle it. Typically, educational materials deal with psychological fears and avoid looking at fear ('fear') itself or notions of a "culture of fear." Why is that? A large problem with studying this subject fear, is that it can quickly stimulate fear of the topic itself and so there is a tendency to sugarcoat the lessons on the topic, especially if the teacher is not feeling comfortable (afraid) of the topic and reactions to it. That is normal. But it is not necessarily healthy or sound FE. This is a huge problem that FE would have to address in its curriculum design, a problem that Sardello (1999) has pointed to precisely, in which he raises the problem of becoming more aware of fear when that awareness is potentially terrifying and damaging to the soul. Teaching about fear is dangerous work,<sup>27</sup> and yet we have to do it (it seems). It is the how we do it (pedagogy) that is critical to making it helpful and not damaging.

**ANALYSIS of Sample 3-** the big theme here revolves around "culture wars" or "education wars" in which highly charged contrasting values (beliefs, faith) are brought to battle lines around educational programming in public schools. The theme has complex aspects, but for our purposes, it revolves around the critical question who is doing "fear-based" education and who is not? Right-wing groups and agendas are accused (by moderate and Left-wing groups) of promoting fear in their educational approach to Sex Ed. While Right-wing groups have also accused the Left Sex Ed. promoters as using fear-based approaches-- and both groups seem very interested in who is promoting fear and wrong ways (bad pedagogy and curriculum) that accompany it. There is a vast amount of literature and numerous advocacy groups battling around the topic of fear and education via Sex Ed., Drugs Ed. and Values Ed. So far, neither group (Left or Right) has defined fear ('fear') with any conceptual rigor and they are not interested in the fear education itself that seems to be the issue underlying much of the debates (wars). They have also not defined "fearless" or a Sex Ed. program without fear. Why not? Anon. (n.d.<sup>28</sup>) notes that "Three major lawsuits were brought against school boards [in the USA] that voted to adopt fear-based programs [in Sex Ed.]." FE would be very interested to enter this problem of "culture wars" in Education today. Like in sample one above, fear-based education promotes ideology and propaganda (both Left and Right wing can utilize effectively and do). As well, the theme of fear and its relationship to conflict (or violence) in the "culture wars" is very relevant. The author has collected numerous articles, with diverse agendas, arguing for "no fear" education or education "without fear" (Fisher, 2001a). This quote also raises the issue, once again, of the quality of knowledge ("accurate research") that is possible under conditions that are fear-based or not. FE is firmly dedicated to a healthy epistemology of fear ('fear'<sup>29</sup>)-- something, that is virtually unheard of in fear education, and likely contributes heavily to the persistence and insidiousness of the fear-problem.

**ANALYSIS of Sample 4-** for administrators, teachers (and parents) living and working in the centers of large cities (like Los Angeles) there are many risks and dangers that breed in a "culture of fear." Studies have shown repeatedly that teachers in urban-centers are understandably afraid for their own safety and security of students. But this female teacher is one of the rare few that is willing to

admit her own paralyzing fear and that of her students in the school environment. More importantly, she raises the fear-problem to a paradigmatic level, where clearly there are no simple band-aid quick-fix solutions in educational environments (systems). The "paradigm of fear" (sometimes called the "climate of fear" or "climate of violence," e.g., Arnette & Walsleben, 1991; Astor, Meyer, & Behre, 1999; Lamplugh & Pagan, 1996; NASBE, 1994; Noguera, 1996; "climates of terror" as Kitzinger, 1994 calls it cited in Mills, 2001, or "culture of risk" by "Cherry, 1998) is the problem, she says. Although she does not define the paradigm of fear, it is likely to be interpreted as the entire (systemic) way (worldview) that education (teaching and learning in schools) is generally designed and carried out. From policy, to curriculum, to pedagogy and the lesson plans, a fear-based design seems to haunt every aspect of the way education is conceived and approached. The most prominent educator to call our attention to this has been Parker Palmer (1997, 1998) and his notion of a "culture of fear" in education and schools.<sup>30</sup> Unfortunately, none of the above educators, nor critics of the fear-based educational paradigm have offered a systematic study of fear ('fear') itself to their claims. Without this, there is little chance of a fearless paradigm design for education and society at large. Clearly, the paradigm of fear in education (and society) cannot be "erased" it must first be understood-- inside out and backwards. Fear is not just a feeling or emotion to change or assuage, fear is systemic (cultural) and thus a new concept like 'fear' is essential in re-educating ourselves about the dynamics of the "paradigm of fear" this teacher is labeling on her website for "guerilla teachers." FE is the foundational integral learning model for such understanding and the designing of a fearless paradigm.

**ANALYSIS of Sample 5-** Becker brings out a very common big theme in community, educational conversations, and several advocacy movements today. A plethora of reactions (mostly American) in text and in organizing political movements (mid-to late 1990s), invariably under-theorized in terms of fear theory, have put forth calls for: "safe communities," "safe schools,"<sup>31</sup> "The Safe Schools Act of 1994,"<sup>32</sup> "peaceful school communities,"<sup>33</sup> "safe learning climate,"<sup>34</sup> "education beyond fear,"<sup>35</sup> teaching peace "without fear,"<sup>36</sup> teaching anti-racism as "life without fear,"<sup>37</sup> teaching anti-violence as "freedom from fear,"<sup>38</sup> teaching "without fear of failure,"<sup>39</sup> exams "without fear,"<sup>40</sup> research writing "without fear,"<sup>41</sup> teaching math "without fear,"<sup>42</sup> teaching physics

"without fear," teaching the Internet "without fear,"<sup>43</sup> law school "without fear,"<sup>44</sup> teaching personal safety and emergency skills "without fear,"<sup>45</sup> "schools without fear"<sup>46</sup> and "fear-free education zones."<sup>47</sup> Recently, one can find websites and programs/lectures offered on "a fearless approach to learning"<sup>48</sup> and "fearless learning."<sup>49</sup> This author has documented a rapid rise in the use of the term "fearless" in popular culture for the past few years in all areas from marketing/business to education. And a survey of published documents (across disciplines) between 1980-2002, with "fearless" or "fearlessness" in the title, showed that 76% of the titles were published after 1994-- this correlates with the findings of Altheide (2002) in regard to the creating of fear as the title in news media reports (many times the norm since 1994 and onward), and with the educational literature cited above. Another study, by this author, showed that of all published documents found with the word "fearless" or "fearlessness" in the title, less than 5% were in the field of education per se.<sup>50</sup> It appears educators don't like these terms. Why not? Why do they prefer "without fear" in their publication titles?

Violence, has to be examined from its subtlety (invisibility) across a spectrum of increasingly obvious visible acts. The major point is that violence and fear are closely linked and educators are calling for education and life "without fear" but unfortunately they do not define exactly what "fear" is and what "without fear" (or "fearless") actually means in their initiatives.

Distinctions between "natural" or "healthy" or "true" fear have to be made with "neurotic" or "unhealthy" fear, says de Becker (1997) and many other observers. FE will have to examine critically this material and these movements as there is always a danger that the pursuit of "safety" can lower expectations of "victims" so far that it becomes oppressive to them and that "safety" becomes more important than "morality."<sup>51</sup> The implications of fear of violence/crime and actual risk of crime is a huge area of contention and provides rich material for FE curriculum-- especially when we now have to address a post-9/11 world of terrorism and "War on Terror." This author's research into the response of educators to 9/11, in published educational documents, shows that there is very little attention to fear itself and or terror. Virtually all the responses were missing the point that educators are going to have to re-evaluate all definitions of safety and security, of violence, of fear, of fearlessness, of courage etc. in this new historical sociopolitical and cultural context of a post-9/11 world. FE would make this re-contextualizing as

core in the design of FE. In other words, since 9/11 it is simply unacceptable to be teaching fear education in only psychological and individualistic terms-- fear has to be changing to 'fear' (and the 'Fear' Matrix) as we enter this new world context of the politics of everyday terror.

[Note: The author prepared a preliminary workshop on FE for teachers-- see Appendix II and has prepared a piece of curriculum material for late teens and adults to inquire into the concept of the 'Fear' Matrix, see Appendix III]

#### SUMMARY OF FINDINGS

If there is anything outstanding in this Report, it, at least, ought to be the fact that this is the first Report on fear education and its status ever published (that we know of). That frankly, seems ludicrous, when it is so well-known that fear is such an important subject in shaping human relationships and history itself. Today's Fear Wars is another indicator of how humanity is being called to attend much more seriously to fear and its role in human/global affairs. We have to ask why there has never been such a Report as this one? We have to suspect the answer is not one we want to hear? You can speculate, perhaps much better now, having read this Report. A good deal of research remains to be done on the status of fear education (and FE) and the lack of critical assessment of the knowledges about fear on this planet. In order to establish a critical perspective on fear education, it has been suggested that a FE ought to be developed to 'mirror' and critique fear education. This will be a long task and require many people's efforts, from grassroots concerns to the professional and political communities.

A recent issue of Fear Researchers/Practitioners Bulletin No. 4 has been sent out to a community of experts on fear in North America (see Appendix IV). This is the first initiative to set up a website on the Internet to locate the entire project of promoting FE. What is evident, so far, is that FE is not going to be easy to "sell" as an idea to educators. In the spring of 2002, the author sent an e-mail with a tongue-in-cheek proposal on FE to the President of the United States (and allies). This e-mail (see Appendix V) was sent to all the Education Faculty and graduate students at The University of British Columbia (where the author attended). One two people responded. One wrote a critique which I responded to (see Appendix VI). It

seems that FE is a term that is just too "negative" in the culture of politically correct positivism today. Nonetheless, FE is going to continue to pursue its course and the long-term future will decide its fate, rather than some whim and fad-of -fashion of the day.

It is evident from this brief survey that Education and Fear have important connections, some of which surfaced (above) are:

- a) role of fear ('fear') in violence, conflict, safety and security,
- b) role of the "fear paradigm" ("culture of fear") at all levels of the education system,
- c) role of fear in learning and teaching (pedagogy) and ethics,
- d) role of fearless(ness) in all of the above; why is it that there is so much energy devoted to "fearless leadership" (especially in the organizational development field) but no talk about a "fearless society" amongst these same adult educators?,
- e) the political views ("culture wars") re: fear and fearless,
- f) the context of a post-9/11 world and role of fear/terror,
- g) the relationship of Fear Studies to FE.

These are just a few of the important issues surrounding the connection. Some problems that were highlighted above, that would need to be addressed in developing FE are:

- a) the power/politics of defining, conceptualizing fear (and fearless),
- b) the difficulty of researching fear ('fear') because of how it disguises itself (in re: to the 'Fear' Matrix),
- c) the perception that FE is not needed beyond what is already available (like Emotional Intelligence Education, etc.),
- d) the difficulty of assessing "best" teachers and practices to accomplish the goals of FE,
- e) the perceived "negative" orientation of FE (that fear as a word often triggers a fear reaction),
- f) that a transdisciplinary study of 'fear' is better



than a psychology of fear, will be difficult because psychology (biomedical model) is so dominant in educational and child-rearing activities, g) education and pedagogy (especially of children) has always been rooted (and implicitly designed) in fear-based knowledge and practices-- that is, a "pedagogy of fear."<sup>52</sup>

Many more problems could be delineated but for now, it is more important to focus on the development of FE to solve the problems and attend to the philosophy and means to create a high quality FE for all.

#### APPENDIX I

Research Fellowship Proposal (Excerpt) Accepted by  
Social Sciences & Humanities Research Council of Canada

Research Project- In my doctoral program, I propose to concentrate on fear and its role in the perpetuation of violence within educational settings. This work continues my explication of a theory of the Domination-Fear-Conflict-Violence cycle that emerged from my masters thesis. This work on fear is essential to further development of a critical 'conflict' pedagogy and critique of conflict management education. I propose an interdisciplinary survey of the writing on fear (& fearlessness) and to ask: "Does fear have a positive side? If so, how do we determine when fear is working for us and when fear is working against us?" (Lehr & Martin, 1994, p. 37). If western sociologists of a "risk society" and a "culture of fear" (for e.g., Beck, 1992, 1998; Furedi, 1997; Glassner, 1999) are correct to claim that "safety" is rapidly becoming the highest personal and social value in wealthy industrial nations, then inadvertently, fear of lack of safety may be easily constructed and appropriated as the primary motivation (value) behind the design of learning sites, school organization/culture, curriculum and instruction. Arguably, this could produce low quality 'fear'-based design and culture, what Ellin (1997) called a toxicity of "defensive architecture" in urban centers, which perpetuates violence as the outcome of symbolic and overt forms of oppression (i.e., racism, sexism, classism, etc.). 'Fear' in this study is regarded as more than a psychological concept and phenomenon. From a poststructuralist cultural perspective,

Massumi (1993) argued, 'fear' in late capitalism is more complex than mere psychology and can best be understood as part of historical, sociocultural, economic, political, legal, and ideological discourse formations of social control-- that is, and "organized fear trade" (p. viii). Thus, power (a la Foucault), conflict and 'fear' interpenetrate organizational design and dynamics, influencing development and organizational cultures. Massumi and Foucault provide a theoretical base for this study.

The aim is to study the text and discourses of emerging reform movements in North America (since the mid-90s) which use labels like "Peaceable Schools," "Safe Schools," "Schools Without Fear," and "Fear-free Education Zones." I call these pedagogies of 'fearlessness'. Many questions will be researched in preparation for the Ph.D. thesis: how are these movements reflective (or not) of the "Freedom from fear and want" emancipatory discourse at the heart of the 1948 UN Universal Declaration of Human Rights or the "Living without fear" slogans of the women's movement in the late 20th century? What does Lamplugh (1991) mean in promoting her book "Without fear; The key to staying safe"? Do we as nations or educational institutions really want a fearless society and world? Do we really want to raise children without fear and do we know how? How is 'fear' defined? Who is allowed to be free from 'fear' and who is pretending to be? Various cultures, organizations, individuals and disciplines of knowledge have distinct ideas and beliefs about 'fear' (and fearlessness) which are often contradictory and part of "culture wars" regarding the use of 'fear' for social control. How can we critically assess the discourses on 'fear' and fearlessness and apply them to education without perpetuating violence? Does violence stop when 'fear' stops?  
- R. Michael Fisher, 2000

## APPENDIX II

Proposal for 8th Annual International Conference on Teacher Research April 5-8th, Richmond, British Columbia

Workshop Title: Researching 'Fear': Empowering Students & Teachers in Everyday Learning in a Sometimes Scary World

Research shows that 'fear' is at the root of most all forms of hurtful "exclusion" and feeds the cycle of violence and oppression. Several sociologists are currently studying the

negative effects of the "culture of fear" prevalent in our world. Educators and parent groups are beginning to move toward the building of "Schools Without Fear" and "Fear-free Education Zones" in an attempt to create safety in a sometimes scary world. The concern of this workshop is to research and learn more about 'fear' than try to eliminate it too quickly and superficially.

This "How-to" workshop will involve participants in an exploration of some new ways of understanding 'fear' and its role in everyday learning. This author's research on 'fear' (and fearlessness) crosses disciplinary knowledge lines and focuses on creative ways of mapping, imaging, and constructing metaphors, narratives and performances of 'fear.' Giving 'fear' a location and meaning is the first step to fearlessness. Researching 'fear' itself, in specific learning sites, is offered as an effective resource base and technique of intervention within settings where learners and teachers are exposed to climates of low-grade chronic 'fear' and/or acute episodic 'fear' due to various forms of violence. The author challenges popular beliefs which suggest we don't learn well when we are afraid. Researching 'fear' provides a preparation phase in the development of a healthy educative response to 'fear.'

Teachers will learn new ways to think about 'fear' (and fearlessness) and discuss their experiences of working with 'fear' in schools and communities. Each teacher will create an initial portfolio of data, images, and ideas for classroom interventions when 'fear' begins to rule. Students will love taking effective charge of 'fear' because they will know it well. Research methodologies for school and classroom use will be provided and/or developed by the workshop participants. - R.

Michael Fisher, 2001

[This proposal was rejected by the conference committee, with no reason given].

### APPENDIX III

#### CURRICULUM MATERIAL FROM FISHER (2003)

##### "Fearless Leadership: In And Out Of The 'Fear' Matrix"

In the author's doctoral dissertation a 220pp "screen play" was written as a sequel to the sci-fi action film The Matrix (1999) by the Wachowski Brothers. This is not intended to be made into a film. It is intended to be a

piece of curriculum material for FE, in the late high school and adult years.

The concept of the 'Fear' Matrix is central in the design of FE and Fear Studies. The concept of fearless leadership is also central as the aim of FE and Fear Studies. The author chose to create a performative piece of writing that could be read and studied by students. The fiction genre was a perfect way to explore the 'Fear' Matrix idea and to accompany the reading with watching the film. The intention to include popular culture as curriculum is seen as essential to be able to interest young adults in the topic of fear (and fearless) in a systematic critical manner.

The Matrix (and likely its 2 movie sequels to be released in 2003) is a postmodern teaching myth for our times (see Newsweek Dec. 30-Jan. 6 issue, 2003). For those interested in the Christian themes of the movie, see Lavelle (2002) and for those interested in the philosophical themes, see Irwin (2002).

#### APPENDIX IV

##### ADVOCATING FOR FEAR EDUCATION: CREATING A WEB SITE

R. Michael Fisher, Ph.D. Cand.

(Excerpt)

##### Some Research Findings & Premises (2001)

The war without end, declared in a post-9/11 world, is the "War on Terror." I have followed the discourses of leaders and popular culture and noticed that the original "War on Terrorism" shifted to "War on Terror." The latter description either equally or predominantly was commonly used. I believe all wars, violence, propaganda, (and "evil" itself) are a lot about fear, and many observers have suggested likewise.

For the first time, internationally, the world community (led by the American elite) have called-up the reality of the grand scale by which the world is controlled by those who can make others afraid, more than they are afraid of the others. But there are no escapes from terrorism and fearism-- the cycle of violence is supported by the deeper more invisible cycle of fear, and the successful production/consumption of "discourses of fear"(1) in the mass media. I call it Fear Wars, of which nobody wins.

It seems humanity now has a vivid and explicit codifying label and sign (9/11=Terror) to remind us what we need the most help with, if we are to ever find peace and freedom for all. F. D. Roosevelt's fourth freedom is "freedom from fear" (which became part of the U.N.'s Universal Declaration of Human Rights in 1948). I do not believe we have ever had the adequate fear education to bring Roosevelt's dream to reality and in a post-9/11 world our fear education is more lacking than ever.

Between 1998-2000, in graduate school, I critiqued conflict education/ management teaching models and between 2000-2002 (Fisher, 2000a), I examined fear education/management models-- the latter, with relatively few actual models or manuals to critique. My quick finding: is that our fear education (in the largest sense of those words) in contemporary W. societies is about as inadequate as was sex education (generally speaking) 100 years ago.

The politics (power and fear) involved in the control of sex education is no different than with fear education. The controversies over them are likely to be the same, and with fear education I suspect even more contested. The difference being that fear education is 100 years behind the development of sex education and the current Fear Wars problematic is telling us this loud and clear (or not so clear). If sexuality was eventually codified into 'normal' discourse and study, then why not fearuality? The future of humanity may be more influenced by the goings on of the latter, than of the former... whatever the case, it is time to BEGIN A CAMPAIGN, on the web first (building expertise, advisors, and grassroots movement), and then directing our campaign to our leaders, to everyone, to begin a quality fear education (Fear Studies) field. We have conflict education, peace education, AIDS education, religious education, health education, driver's education and so on... it is time for fear education (2) (at all levels, appropriately and developmentally designed).... In a year or so, the formation of the design of the Fear Education curriculum can start to come together, and your input (more or less) will be integral in that design. The pedagogical framework will be based on integral critical theory (Ken Wilber's work(3) and others), which basically boils down to ensuring the knowledges on fear are brought together from all 4-quadrants of knowing (subjective, objective, individual, collective) which is another way of saying transdisciplinary. I am fighting for a critical pedagogy and curriculum here that would be exemplary of the highest

quality because the content (fear) is of utmost importance to our well-being. People of all ages and backgrounds, need to learn to be curious and critical as to the nature and role of fear (and knowledges about fear) in our world. That is it in a nutshell. I want it universal but locally sensitive and flexible.

[Note: Founders, and donations of \$250 U.S. are welcome to provide the seed money to start up this website: Send to: R. Michael Fisher, #305, 1580 E. 3rd Ave., Vancouver, BC, Canada V5N 1G9 e-mail: rmfisher@shaw.ca]

#### APPENDIX V

LETTER TO THE PRESIDENT OF THE UNITED STATES (AND ALLIES)  
R. Michael Fisher, Ph.D. Cand.

Dear Mr. President, (2001)

I am a teacher who strongly believes that right now the world could use a good "fear education." I have taken on thinking about its advocacy and you seem like a person who may be interested.

This good "fear education" I am researching on would ideally be much like the "health education" and "sex education" that was deemed so important a few decades ago. It would be universal. As I think about starting to advocate for fear education [FE] I am faced with a terror, you might help me with. I am faced with the dilemma of being the only teacher advocating this social movement for fear education. I am concerned with what criteria makes me the best person for the job?

I use the term "best" because I want the best fear education [FE] for everyone. In a 9-11 world of a "War on Terror" (which you proclaimed), I think you want the best way to end the "war on fear" that has been breeding in everyone's soul in America and all over the world for a few generations now. I guess, I want the "best" just like I would want the "best" education for my children, or just like I would want the best teachers for First-Aid Education or Driver's Education, or even Math Education. Deep down, my search for the best is probably a desire in every parent. Who wouldn't want the best Sex Education? Who wouldn't want the best Fear Education? I was wondering if you could help me by telling me what makes you the best leader of the "war on fear"? Then, maybe I would be able to

answer my plaguing question as a researcher: Who is the best teacher on fear? I guess, for me, leader and teacher go together.

Your "war on fear" mirrors my project of a Fear Education. As a teacher and researcher, I have to ask critical questions like: Who is the best teacher on fear? (what qualities would they have?) and Who would decide?

Then I find other questions emerging re: Fear Education: What are the best curriculum materials, the best instructional technologies, best practices and pedagogy, best policies, best evaluative methods, best learning environments, best learners/students?-- on and on the questions arise. Then I ask why these may be the best questions and how would we know we have the best answer to any of these questions? I guess that makes me kind of a [moral] philosopher of Fear Education. Are you finding similar questions plaguing your leadership during this "war on fear"? Please send me information on what you are learning? I'd be glad to send you more on what I am learning. Thanks for your time.

APPENDIX VI  
RESPONDING LETTER FROM A GRADUATE STUDENT  
AND A RESPONSE TO IT

[This was the only in depth response from UBC educators to Appendix V. The response came from a female teacher, from Israel, with 27 years experience teaching]

"I'm interested in many of the questions that you posed. I think you have a great idea there, in your 'Fear Education,' although I think the term should be different. Somehow, I tend to understand (maybe because English is my second language) that 'Fear Education' is education FOR fear, rather than education that deals with how to build a world in which we will not need to fear.... [do you mean] Fear Education to be education for safe, healthy and informed fear.... Would you recommend a person who never experienced fear to teach Fear Education? If you think that teaching requires (at least some) experience, then how would you train (or better-- what sort of teacher education is required for) these teachers who are suppose to be 'fear experts'? From a place of much fear and real terror (the kind of terror that really kills), I'm not sure that

experience helps, but I'll be pleased to continue a conversation with you. Good luck with your research."

Author's Response:

"Thanks for your feedback.... For your critique, I agree Fear Education is a bit negativist sounding and a lot of people won't like it in this day and age of everything seemingly having to be put in positive sounding language (as if that is necessarily the condition of better-- which I dispute). Clearly, it is rare that I can engage an educator in the topic. So, I do think about alternative names all the time. However, there is precedent for such names that have this negative association and are quite successful, e.g., conflict education.... Of course, Peace Education has been the more popular positive sounding form that has made it big.... I could call my work Fearless Education but that also has its problems and scares a lot of people. No, Fear Education, as I use it, is not intended to increase fear but rather it is to teach us better how to handle it.... I am shocked only you have responded in depth to my "Letter"?... an Israeli woman, teacher... well, it just makes sense to me that you would be attracted to Fear Education. Those who are not so familiar (or in denial) with terror... they like to exclude it from their pedagogies...". -RMF, 2001

Footnotes

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<sup>1</sup> This has involved searching documents from philosophy, sociology, psychology (psychoanalysis and psychiatry), education, history, anthropology, politics, health, spirituality and religion, cultural studies, arts, feminist writing, etc. Transdisciplinary, as distinct from multi-/interdisciplinary, tends to give the 'subject' matter primacy in determining the kinds of questions asked, and the approaches of methodology used. Constraints of thinking within traditional disciplines are removed and virtually a new discipline emerges, beyond the scope of other disciplines, and is constructed (more or less) to deal specifically with the 'subject' at hand-- in this case fear, 'fear' and the 'Fear' Matrix.

<sup>2</sup> In 1993 the author established the School of Sacred Warriorship (Calgary, Alberta, Canada) and the later Neo-Rebels School as a format to study fear and fearlessness. These private adult educational ventures were moderately successful experiments but were not sustainable financially. The In Search of Fearlessness Center was established for eight years as a public drop-in facility to teach about fear and fearlessness as well. In 1996 the author and a colleague began the plans for an international conference (Learning Under Fire) to study the fear-problem on a global basis, by bringing in speakers from all disciplines who were studying or writing about fear. There was insufficient support from many sectors that prevented successful fruition of this event. In 2000, the author birthed the idea of a Fearless Foundation to support this research (it never manifested), and then established the Fear Researchers/Practitioners Network, as other vehicles to continue the movement to bring about FE. The latter has been held together by an e-bulletin.

<sup>3</sup> Fisher (1997) explores in depth an integral (Wilberian) theory of 'fear' that he calls the "spectrum of fear." (See Wilber, 1995, 1997, 2000, for a review of integral theory-- and Wilber 2002, for a review of spiral dynamics theory which the author here has been applying to fear theory of late).

<sup>4</sup> Fisher (1998) provides a catalogue of 146 sub-species of 'fear' (and 269 forms of fear) found in a wide variety of documents across disciplines. Typical examples of sub-species are "anomic fear," "ambient fear," "biofear," etc. And forms are "guilt," "shame," "phobia," "anxiety," "envy" etc. The richness and diversity of 'fear' is evident.

<sup>5</sup> In contemporary culture (especially North American society) "... we are witnessing the hyperreal formation of an entirely new species of fear" (McLaren, 1995, p. 148).

<sup>6</sup> "Have fear-producing mechanisms become so pervasive and invasive [via mass media] that we can no longer separate our selves from our fear? If they have, is fear still fundamentally an emotion, a personal experience, or is it part of what constitutes the collective ground of possible experience? Is it primarily a subjective content or part of the very process of subject formation? (Massumi, 1993, p. ix).

<sup>7</sup> Using a textual analysis of increasing media use of the word "fear" has created a pervasive, symbolic awareness "that danger and risk are all around us (p. ix).... Fear is a perspective or an orientation to the world (Altheide, 2002, p. 178).

<sup>8</sup> For example Corradi et al. (1992), Furedi (1997), Glassner (1999) etc.

<sup>9</sup> As an activist-educator, this author has been long attracted to Gandhi's yogic-engaged Buddhist non-violent philosophy (ahimsa) of fearlessness (abhaya) as the path of the Sacred Warrior (see Trungpa,

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1986). In yogic thought, fear (bhaya) "... is one of the defects (dosha) of the ego-personality that need to be overcome.... Upon full Self-realization [liberation or enlightenment], all fear is extirpated" (Feurstein, 1990, p. 55). More recently, the most inspiring example of a Buddhist woman political leader (and dissident) practicing fearlessness as strategic to overcome decades of fear-driven dictatorship (in Burma), is Aung San Suu Kyi (see Kyi and Clements, 1997).

<sup>10</sup> Fromm (1941/69), Freire (1970/95), Krishnamurti (1981), Neill (1960).

<sup>11</sup> See Fisher (2001b) for a review of the concept of fearology.

<sup>12</sup> See Fisher (2002, 2003). The 'Fear' Matrix concept is the latest evolution of the author's theorizing, with a precursor notion of the 'Fear' Project (with roots from Ken Wilber's work on the "immortality project", "Atman project" etc.-- see Fisher, 1997, 1997a). Overstreet's (1951) notion of the "fear-problem" is somewhat similar to the above but with 50+ less years of accumulation in the design and defensive formation/architecture than the 'Fear' Matrix.

<sup>13</sup> Cited in Corradi (1992), p. 267.

<sup>14</sup> A very complex term, postmodern (literally meaning 'after modern' times), is used in a very simple way in this report to indicate that the author's analysis has a large component of postmodern thinking (e.g., see Lyotard, 1984), which means, at least, that such critical thinking about modernism (and somewhat from a standpoint outside or beyond modernism) is thought to be helpful to understanding the conceptualizations of the relationship between fear and education in the W. world for the past 400+ years.

<sup>15</sup> Copyright 1982, Art 101, Atlanta, GA.

<sup>16</sup> This comment comes from a black man on death row (Alabama). He argued that as the Black Panther Party formed during the Civil Rights Movement in America, it educated white people about the black people and their differences and politics and freedom agenda. And he concluded that the white "Educated are no longer superior to the uneducated [blacks]." Retrieved Dec. 2002, from

<http://www.angelfire.com/a14/juveniles/greg4.html>

<sup>17</sup> This is a very important concept and phenomena in Fear Education philosophy and theory (see Fisher, 2000 on the possibility of a "Fearless Society"). At this point, I am only using the term "fearless" casually and expressively, rather than with a lot of rigor (which will be left for future publications). It is worth mentioning that there is a lot of confusion and misuse of the term(s).

<sup>18</sup> In adult education circles, Lawson (1991) made a similar challenge to adult educators. He wrote, "Much of our current practice is not rigorously thought out and is in need of philosophical justification. The fact that such justification is itself open to criticism and revision should not deter us. Neither should we be afraid of exposing the shortcomings in some of our cherished ideas and practices..." (p. 298).

<sup>19</sup> Most of this research has been textual, as collecting "everything" written/published on the topic has been a data base priority for Fear Studies. Many casual conversations with educators, parents, leadership trainers etc. have filled-in as a resource of notes and files regarding how people or groups or nations educate people about fear (and fearless). One of the best 'fear' libraries in the world is being established by the author and is slowly being formatted to offer to others.

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<sup>20</sup> Psychologism, for simplicity sake in this report, refers to using the language (and discourses) of psychology (psychiatry and medicine) to reduce the way fear is conceptualized, problematized, and "cured." There is nothing wrong with a psychological worldview or approach to understanding fear and the ways of handling fear-- the problem of psychologism (or scientism), is when it dominates (ignores) there are other kinds of knowledges (disciplines) and ways of becoming educated about fear. W. education, arguably, has been almost totally dominated by psychologism for several decades. See Fox and Prillettensky (1997) for a critical view of traditional psychology and its political biases in terms of knowledge/ power. Psychoanalysis and psychohistory (based on the former) are more critical (political) generally than psychology, and this author distinguishes them as an aspect of fear education that is very important (beyond psychologism).

<sup>21</sup> This claim is analogous to Michel Foucault's (French, 20th century, critical philosopher) research on "power" and "knowledge" via "discourses" (see Mills, 1997 and Luke, 1995-96, for an indepth discussion of discourse). According to Foucault (e.g., Foucault 1967, 1980), the historically dynamic textual construction of (rather arbitrary) accumulated (and dominant or privileged) knowledge and meaning of a phenomena (e.g., sex, fear, mental illness or crime), is thought to be of the same or more powerful social impact than the actual phenomena itself. In other words, if fear is causing big problems for humans, knowledge about fear is likely causing even worse problems. This ends up with a dilemma of trying to solve the "fear-problem" with knowledged about fear as the means, while ending up with the treatment (means) causing more harm than the original problem (see Overstreet, 1951 for a good discussion of this). FE takes a definite critical (and biased) approach to a Foucauldian analysis of power/knowledge formations in regard to fear education. However, this "outer" approach does not exclude the important findings in psychoanalysis as an "inner" approach to understanding the fear-problem (cf. Young, n.d.). For one of the better beginning introductions to Foucault's work applied to a sociology of knowledge in education, the author recommends Popkewitz (1991).

<sup>22</sup> See Robin (2003).

<sup>23</sup> Adult education literature was not included in this sampling.

<sup>24</sup> Retrieved Dec., 2002, from:

<http://www.thewatch.pagancentric.org/guide/e/guidec06.html>

<sup>25</sup> Retrieved Dec., 1999 from <http://www.guerillateachers.com/index.html>

<sup>26</sup> Conservativism is very loosely used. There is no evidence that fear is used as a tool for manipulation more by conservative people than liberal or radical people (and their movement's discourse). This author is critical that all the political parties, generally, have no critical theoretical or philosophical interest in self-examination of their own fear education agendas-- or what is often referred to as a "politics of fear" (e.g., Ahmed, 2002; Bryden, 1989; Griffith, 1973; Massumi et al., 1993).

<sup>27</sup> It is heartening to see some, more radical, educators deriving a concept of "dangerous pedagogy" and teaching in "dangerous territories" (e.g., Roman & Eyre, 1997)-- especially in teaching difference, equality, anti-racism etc. These educators are pushing other educators to realize that we cannot merely remain doing what is comfortable and less fearful, because the demands of the cultural changes are upon us and we have to catch up to them. This, along with conflict pedagogy

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generally, is a large open space for exploring the relationship of fear and education (and teacher training etc.). Unfortunately, the research on these dangerous territories and pedagogies in educational writing show that fear is rarely mentioned, other than in brief passing as being important. FE would do well to explore the potential of applications to this radical curriculum and pedagogy that is emerging in the last few years (although, the history of radical education and dangerous work for teachers goes back hundreds of years).

<sup>28</sup> Retrieved Dec. 2002 from <http://www.siecus.org/advocacy/kits0006.html>

<sup>29</sup> Fisher (1995a) examined the problematics of the epistemology of fear and importance of a fearless standpoint in research. So much more could be said about this but not here in this report.

<sup>30</sup> Palmer is one of the main founders of The Center for Teacher Formation (Washington) and has developed the "Courage To Teach" program for teachers. He has several books published. In his 1997 paper, he speaks well to the importance of fear and education (particularly teaching/pedagogy). He wrote, "When we enter the conversation about teaching not through the door marked 'How To Do It' but through one marked 'The Human Condition,' we discover a new world of discourse, a world that will challenge but also reward us if we are willing to engage what we find there. When I first opened that door, I quickly saw what I would need to confront-- and its name is fear. When I teach poorly, it is not because of poor technique but because I have allowed fear to get the upper hand. In the bad classrooms I suffered as a student, fear nearly always lurked backstage. In fact, the culture of the academy itself is as fearful as any I have known. Education's nemesis is not ignorance but fear. Fear gives ignorance its power. We are always teaching in the face of fear; that is why we need 'the courage to teach.' This fear has at least three sources: It comes from our dominant way of knowing, from the lives of our students, and from our own adult souls. In order to learn more about the kind of courage it takes to teach, and teach well, I want briefly to explore these three forms of fear that too often paralyze education." In Palmer (1998), Chapter II "A Culture of Fear" he wrote, "The external structures of education would not have the power to divide us as deeply as they do if they were not rooted in one of the most compelling features of our inner landscape-- fear.... We collaborate with them, fretting from time to time about their 'reform,' because they so successfully exploit our fear. Fear is what distances us from our colleagues, our students, our subjects, ourselves. Fear shuts down those 'experiments with truth' [a la Gandhi]" (p. 36).

<sup>31</sup> Arnette & Walsleben (1998).

<sup>32</sup> de Anda (1999).

<sup>33</sup> Miller, Brodine & Miller (1996).

<sup>34</sup> Brook (1997).

<sup>35</sup> Anderson (1990).

<sup>36</sup> Arnow (1995).

<sup>37</sup> British Columbia Teacher's Federation (1991).

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<sup>38</sup> Laushway & Stevenson (2000).

<sup>39</sup> Privett (1996).

<sup>40</sup> Slayton (1991).

<sup>41</sup> Whitehouse (1994).

<sup>42</sup> Bernstein (1992).

<sup>43</sup> Offutt & Offutt (1996).

<sup>44</sup> Shapo & Shapo (1996).

<sup>45</sup> Bishop (1993), Lamplugh (1991), Lamplugh & Pagan (1996).

<sup>46</sup> Francis (1996), Hart (1996), National Association of State Boards of Education (1994); Purkey, (1978) and Novak (1993) cited in Lehr & Martin (1994).

<sup>47</sup> Conway & Verdugo (1999).

<sup>48</sup> "Learning With Confidence" workshop. Retrieved from: [http://www.east.asu.edu/learning/Fall2002Reports/elearning\\_report\\_September2\\_2002.htm](http://www.east.asu.edu/learning/Fall2002Reports/elearning_report_September2_2002.htm)

<sup>49</sup> Alan November, a leading international technology educator, used the concept "Fearless Learning" at a major conference on education and the future. Retrieved from: <http://www.aberdeen-education.org.uk/information/reports/sett2002/keynote.htm>

<sup>50</sup> This total percent figure is calculated by excluding the publications and papers presented by the author using these terms. The highest % of published titles with these terms "fearless" and "fearlessness" occurred in Political, Spiritual, and Cultural fields. Educators do not seem in synch with the interest in these two words/concepts/phenomena. That is a troubling issue and makes one question the de-politicizing in public educational discourses and curriculum (which are of course, very political, but they pretend not to be-- remember the "hidden curriculum" critiques of education). The author has found lots of literature in psychology and education (particularly) that eschews the notion that we ought to raise "fearless" children, for such, in their view, is pathological. There is a lot of literature from other fields that would disagree. So, there is an interesting contradiction in views here that would make good fodder for FE to inquire into.

<sup>51</sup> The author presented a paper on this topic "Better Safe Than Moral: Re-thinking Morality In A 'Risk Society'" at the Association for Moral Education conference (Fisher, 2001c).

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<sup>52</sup> Delumeau (1983/90), p. 502 discussed the Church history of the West and its "pedagogy of fear" and "terroristic pedagogy"-- which, many observers have argued is still a base in public education in many countries. Moretti (1983), p. 31 argued that fear has always been "... a mass weapon for mass pedagogy."